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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from Original Sanskrit Text.

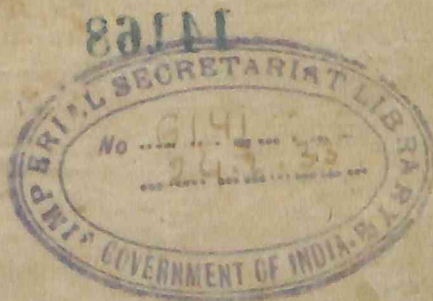
BY

PRATAP CHANDRA ROY, C. I. E.

Vol. I.

ADI AND SAVA PARV.A

[*New Edition*]



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PREFACE TO THE NEW EDITION.

The publication of the new edition of the English version of the "Mahabharata" is now taken in hand. The first edition of this work was brought out long, long ago by late Babu Pratap Chandra Roy, C. I. E. His was the object inspired by noble patriotism in as much as all the copies of his edition were intended for free distribution. But, unfortunately, this noble object failed of its purpose and that to the nauseating vileness of many of the recipients of his charity, who took advantage of Pratap Babu's noble simplicity, they having sold out their copies for a money value. It is highly regrettable that many a golden undertaking has this way been smothered out of existence. The result was the work was priced at Rs. 50/- per copy. People who thirsted after the knowledge of this mighty Mahabharata had no opportunity of going through it at all, for the first edition consisted of a very few copies only. The mantle of Pratap Babu then fell upon late Babu Manmatha Nath Datta, M. A., who, too, made an earnest attempt at the publication of an English Mahabharata but alas! he was called away before the completion of his huge literary venture.

Now-a-days English has become the world language—a language spoken and understood by almost all. The culture of Sanskrit in which the original Mahabharata is clothed is now confined within the *coterie* of a few Brahmin Pundits in India. Again, the Westerners are quite strangers to Sanskrit language, though they should be enabled to have at least a peep into this vast store of world's knowledge. These are the considerations which have prompted us into bringing out piece-meal this new edition of Pratap Babu's Mahabharata. In order to bring the work within the easy reach of every one, the price of the present edition has been made as low as possible. In view of the prohibitive price of paper it is a venturesome attempt to bring out now a huge work like this. But many a little makes a mickle. It is our confident belief that the unstinted support of the reading public is sure to carry us successfully through this onerous task. Why, is there any other country which can boast of a work such as this our Mahabharata, the stupendous ocean of all-embracing knowledge? Even the most renowned Classical works of the West pale into insignificance, when weighed against this wonderful production which shows the high-water-mark of Indian civilisation, when all other peoples on earth remained benighted in dark ignorance. To be patriotic is to be proud of the past glories of one's own country. It is therefore hoped that no Indian with a spark of patriotism in him will tighten his purse-strings against this laudable object of taking to the doors of the West this glorious fruit of the brilliant civilisation of that pre-historic age.



PREFACE.

Several persons of note and personages even in high rank, sympathising with the objects of the "Datavya Bharata Karyyalaya," have from time to time recommended to me that the Mahabharata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, and published at the time in nearly all the Indian newspapers, "supply a want long felt and be a real boon to the ever-increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me for some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me, Prof. Max Muller remarks, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of Knowledge in all her principal departments.

Apart from all these, there is another consideration the importance of which it is difficult to exaggerate. Providence in its inscrutable wisdom has linked the destiny of this country with that of an island in the remote West which, though unable to boast of a bright past, has, nevertheless, a splendid present, and, if signs are to be trusted, a more glorious future still. England, however, by her wise administration of this her richest and most extensive dependency, has already ceased to be regarded in the light of a conquering power bent only upon self-aggrandisement at the expense of the children of the soil. Untrue to the traditions of Empire and the instincts of their own better nature, individual Englishmen might now and then advocate the policy of repression; but, thank God, force has long ceased to be regarded as an efficacious instrument in the government of two hundred millions of human beings. In her gracious Proclamation, constituting the Charter of our liberties, the Queen-Empress of India enunciates the noblest principles of government, and confesses to her determination to found her rule upon the love and gratitude of the people. Occasional lapses on the part of those in authority under her might produce temporary irritation, but the two races are daily approaching each other with fraternal feelings as best befit the children of the same mother. Instead of looking upon the conquered people as outer barbarians, those in authority over them always manifest a sincere desire to enter into their feelings and

understand their aspirations by personal converse and, what is certainly more efficacious in this line, by a study of their national literature. Professor Monier Williams in his preface to Dr. H. H. Milman's metrical translation of *Nalopakhyaṇa* remarks, "Now that our Indian Empire has passed its first great climacteric, and vast changes are being effected in its constitution, the value of Sanskrit to all preparing for the Civil Service * * * cannot be insisted on too forcibly. Its relations to the spoken languages is not its only attraction. The study of Latin bears closely on Italian, and yet if the empire of Italy belonged to this country, we should not attach more importance to proficiency in Latin than we do at present, because, in fact, the people who now speak Italian have little community of character with the Romans who once spoke Latin. Their tastes, customs, habits of thought, laws, institutions, religion, and literature are all different. But in India the lapse of centuries causes little disturbance in the habits and character of the people, however numerous and violent the political revolutions." And again, "How is it, then, that knowing all this, Englishmen, with [two hundred millions of] Indian fellow-subjects, have hitherto paid less attention to the study of this language, than other nations who have no material interests in the East ?"

Since the time, however, that the Professor wrote, something has been done towards encouraging the study of Sanskrit by the Civil Servants of India. It is a matter of regret, however, that the little that is acquired under compulsion while in course of training for the first test or the departmental examinations, is rarely improved from a love of knowledge in after-life. The cause, however, is not far to seek. The study of Sanskrit is attended with difficulties that are nearly insuperable in the case of an over-worked Indian official. Unless blessed with linguistic faculties of an exceptional nature, the little leisure that the Indian official might command, even if wholly devoted to the acquirement of Sanskrit, can scarcely produce desirable results. 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 *Yajnyavalkya*, *Vyasa*, *Valmiki*, to Englishmen at home or in India, can not but be regarded as a valuable contribution to the cause of good government.

With regard to the *Mahabharata* in particular, on which, as remarked by Oriental scholars, Aryan poets and prose-writers of succeeding ages have drawn as on a national bank of unlimited resources, I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in India and Europe (America also has been included at the suggestion of my friends) would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible



to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bharata Karyyalaya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 100,000. After my experience of the liberality of my countrymen, this sum, apparently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahabharata in monthly parts of 10 forms each, octavo, demy, the first part of which is issued herewith.

The present edition shall consist of 1250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and Ruling Chiefs ; 300 among Indian officials of the higher ranks ; 250 for distribution out of India, chiefly among the *savants* of Europe and America. 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and in transit. The remaining 250 copies shall be priced at Rs. 50 and Rs 65 per copy inclusive of postal costs, Rs. 50 being payable by persons in India and Rs 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Karyyalaya. Any person desirous of taking a copy, but whose name may not be entered in the free-list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, *as long as available*, at Rs. 12 or 25 according as the address is Indian or foreign. It is needless, however, to say that this last class of recipients must necessarily be very limited.

Since the foundation of the "Datavya Bharata Karyyalaya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Karyyalaya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bharata Karyyalaya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that 250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment, which, as stated above, is Rs. 50 in India and 65 out of India. So far as the "Bharata Karyyalaya," however, concerned, gentlemen taking copies on payment of the above sums, without being looked upon as purchasers, will be regarded as donors to the Karyyalaya.

Although in the collection of funds necessary for the accomplishment of the present scheme, my chief reliance is upon my own countrymen, yet in an undertaking of this nature, the "Bharata Karyyalaya" can not



very well refuse outside support, if only to make an insurance against failure. The Editor of the "*Sind Gazette*," in reviewing the Karyyalay's prospectus issued in March last, remarked, "There are many Natives and Europeans of culture who will view "the scheme in the highly favourable light in which it presents itself to men so unlike as the Marquis of Hartington and Professor Max Muller, both of whom have given it their warm support. The translation will cost the "Bharata Karyyalaya" some Rs. 1,00,000, and this is a large sum for even so influential and wealthy a body to expend on such an object. But so brilliant an instance of intellectual charity is certain to attract outside support, and, at the same time, it ought to have the effect of swelling the member-roll of the Society." While thanking the European Editor most sincerely for his kind words in reference to my scheme, I would observe that if that scheme is rightly appreciated in Europe and America, I should not be justified in not accepting any offer of aid that is voluntarily made, or even in not seeking (actively, if need be) contributions to ensure success. Literature, in respect of its demand or usefulness either, is more than anything else in the world, a cosmopolitan concern. The productions of genius are the common inheritance of the world. Homer lived as much for Greeks, ancient or modern, as for Englishmen or Frenchmen, Germans or Italians. Valmiki and Vyasa lived as much for Hindus as for every race of men capable of understanding them.

A SHORT HISTORY OF THE DATAVYA BHARATA KARYYALAYA. ITS ORIGIN AND OPERATIONS.

Impressed from my very youth with the desire of rendering the great religious works of India easily accessible to my countrymen from a hope that such a step, if accomplished, would, to a certain extent, counteract the growing scepticism and irreligion of the age, I nursed the wish for years in secret, my resources having been quite disproportionate to the grandeur of the scheme. The occupation to which I betook myself was that of a Book-seller and general Agent. After some years of unremitting toil, I achieved a success in my business which, in the face of the keen competition of the times, I could consider as in every respect fair. I secured a competence upon which, if I liked, I could retire. But without doing anything of the kind, I resolved to carry out, of course to the extent of my means, the scheme I had always nursed regarding the great Sanskrit works of antiquity. I soon brought out an edition in Bengali of the Mahabharata, the great epic of Vyasa, a perfect store-house of religious instruction imparted not by dry precepts but enforced by the history of living men, princes and warriors, sages and hermits, in fact, of every specimen of humanity that can interest man in general. My edition consisted of 3000 copies, and it took me a little more than seven years to complete it. The price I fixed for a copy, taking all circumstances into consideration, was Rs. 42, although a little while before certain



dishonest recipients of Babu Kaliprasanna Singha's edition of the work (Babu Kaliprasanna Singha having distributed his edition *gratis*) had sold their copies for Rs 60 to 70 per copy in the open market.

A little after my edition had been brought out, I was affected by a domestic calamity with the details of which I need not acquaint the reader. Suffice it to say that for some time I was like one demented. On the advice of friends and physicians, I tried the effect of a temporary separation from old sights and scenes. But mine was no disorder of the nerves that a change of climate or scene could do me any good. Mine was "a mind-disease, a rooted sorrow to be plucked from the memory," and I stood in need of "some sweet oblivious antidote to cleanse the stuffed bosom of that perilous stuff which weighs upon the heart." My purposeless wanderings could be of no avail. At length I mustered determination enough to forget my sorrows. The desire that I had all along cherished of doing something in my humble way towards counteracting the progress of irreligion by a circulation amongst my countrymen of the great religious works of ancient India, and which had been only temporarily suspended during my affliction, returned to me with renewed vigor. Besides, during my purposeless wanderings through the Mofussil, I met with various persons in humble stations of life to whom I was well known by my previous publication of the Mahabharata, many of whom gave me to understand that my edition of the Mahabharata, though cheap in all conscience, was still out of the reach of persons of their class. They regretted that no cheaper edition could be brought out to satisfy their thirst. Pondering upon all these circumstances, I retraced my way homewards. Coming back to my office, I took stock and found that after the sales already effected, about one thousand copies, more or less complete, of the Mahabharata I had brought out, remained in my hands unsold. I had nobody to provide for in the world. My only daughter had been given away in marriage and she was happy with her husband possessing a decent independence. By that time I had also secured, from the profits of my concern, a sum that could secure me a competence for the rest of my days. Now was the time, I thought, for making an attempt towards even a partial accomplishment of the desire I had all along cherished. The thousand copies of the Mahabharata that I had in my hands I began to distribute *gratis* amongst my countrymen.

My ill-digested project, however, soon became a failure. I was not very discriminate in the selection of recipients. My simplicity was taken advantage of by a number of persons whom I should not have trusted. These obtaining copies from me *gratis* began to sell them for price in the market. Experience made me wise, but the wisdom came too late. The copies I had in my hands had all been exhausted.

It was at this time that I began to mature some plan whereby the desire I cherished could be carried out without designing persons being able to



take any undue advantage. After much deliberation, I succeeded in forming a plan which, when submitted to my friends, was fully approved of by them. The details of this plan will appear from the sequel.

My plan being matured, I resolved to bring out a second edition of the Mahabharata, the whole intended for gratuitous distribution, subject, of course, to proper restrictions. I selected the Mahabharata in particular, for more reasons than one. The editions of the Mahabharata brought out under the auspices of the Maharaja of Burdwan and the late Babu Kaliprasanna Singha, and distributed *gratis*, had comprised a few thousand copies utterly inadequate to satisfy the public demand. The manner also in which these copies had been distributed precluded the possibility of the great body of Mofussil readers being benefited to any considerable extent. It would seem, besides, that such gratuitous distribution by the Maharaja of Burdwan and Babu Kali Prasanna Singha by its very insufficiency had tended more to tantalize the public than allay its thirst for the ancient literature of India.

In view, therefore, of this thirst for the ancient literature of our Fatherland,—a thirst that could not but inspire feelings of pride in every patriotic bosom, feelings also that were particularly gratifying to me on account of the anxiety I had entertained at the sight of the growing irreligiousness of a portion of my countrymen, I resolved to establish a permanent Institution for the gratuitous distribution of the great religious works of ancient India. In this connection, as offering a ground of utility that would recommend itself more generally, I may again quote Professor Max Muller "Printing," says he, "is now the only means of saving your Sanskrit literature from inevitable destruction. Many books which existed one or two centuries ago, are now lost, and so it will be with the rest, unless you establish Native Printing Presses, and print your old texts." The fruit then of my resolution has been the "Datavya Bharata Karyalaya." I felt, from the beginning, that such an institution, to be successful, would require large funds. The sum I could devote to the purpose would be quite inadequate. But I was persuaded that of all countries in the world, India is pre-eminently the land of charity. The modes in which her charity exhibits itself might not be in accordance with the dictates of the political economy that is now in vogue in the West. But of the measure of that charity and of its disinterested, character, there could be no question. I was persuaded that an appeal to my countrymen giving away their thousands at the beck of officials for the accomplishment of doubtful utility, could not fail to be responded to. Such an appeal was made, and with what success is already before the public. "I am particularly glad to see," again remarks the Professor quoted above, that you do all "that you are doing with the help of your own countrymen. That is the right way to go to work." For the success achieved small credit is due to me. The credit belongs almost wholly to my countrymen.



The "Datavya Bharata Karyyalaya" has, within the course of the last seven years, printed and gratuitously distributed two editions of the Mahabharata in Bengalee translation, each edition comprising nearly 3,000 copies. The fourth edition of the Mahabharata (the third of the series for gratuitous distribution) has been commenced and will take some time before it is completed. One edition of the Harivansa comprising 3,000 copies has been exhausted. The Ramayana also has been taken in hand and is nearly completed, the text of Valmiki being published along with the translation. Roughly estimated, the "Bharata Karyyalaya" has distributed up-to-date nearly nine thousand copies of the Mahabharata and the Harivansa taken together, and that number would swell to eighteen thousand, when the fourth edition of the Mahabharata and the first edition of the Ramayana (both diglot) are complete. A single copy of the Mahabharata consists of about 1,033 forms, octavo, demy; a single copy of the Harivansa, 112 forms; and a single copy of the Ramayana, 578 forms. The Arithmetical result, therefore, of the operations of the "Bharata Karyyalaya", has been that 1,37,83,500 separated printed forms have been already gratuitously distributed and are in course of distribution.

Leaving aside the arithmetical results of the Karyyalaya's operations, it might be fairly presumed that the genuine demand for 18,000 copies of the sacred books of India represents a degree of interest taken by the people in the history of their past that is certainly not discouraging to patriotic hearts. So far as I myself am concerned, I would consider myself amply repaid if my exertions have contributed in the least towards withdrawing any portion of my countrymen and country-women from a perusal of the sensational literature of the present day in which, under the pretence of improvement, the plots and situations of fifth rate French novels are introduced, vitiating the manly Aryan taste, and leaving no substantial instruction behind. If the publications of the Bharata Karyyalaya have succeeded in withdrawing to some extent readers of this class of literature from the unhealthy excitement for which alone it is sought, and turning them to contemplate the purity of Aryan society, the immutable truths of Aryan philosophy, the chivalry of Aryan princes and warriors, the masculine morality that guides the conduct of men even in the most trying situations, the bright examples of loyalty, constancy, and love, which the Aryan poet describes with a swelling heart, the end of those publications has at least been partially achieved. May I indulge the hope that my countrymen, even as they now are, be preserved from foreign influences in their manners, and may I also indulge the hope that my countrymen continue to look upon Vyasa and Valmiki with feelings of proper pride!

PRATAP GHANDRA ROY,
Datavya Bharata Karyyalaya.

TRANSLATOR'S PREFACE.

The object of a translator should ever be to hold the mirror up to his author. That being so, his chief duty is to represent, so far as practicable, the manner in which his author's ideas have been expressed, retaining, if possible, at the sacrifice of idiom and taste, all the peculiarities of his author's imagery and of language as well. In regard to translations from the Sanskrit, nothing is easier than to dish up Hindu ideas so as to make them agreeable to English taste. But the endeavour of the present translator has been to give in the following pages as literal a rendering as possible of the great work of Vyasa. To the purely English reader there is much in the following pages that will strike as ridiculous. Those unacquainted with any language but their own are generally very exclusive in matters of taste. Having no knowledge of models other than what they meet with in their own tongue, the standard they have formed of purity and taste in composition must necessarily be a narrow one. The translator, however, would ill-discharge his duty if for the sake of avoiding ridicule he sacrificed fidelity to the original. He must represent his author as he *is*, not as he *should be* to please the narrow taste of those entirely unacquainted with him. Mr. Pickford, in the preface to his English translation of the *Maha Vira Charita*, ably defends a close adherence to the original even at the sacrifice of idiom and taste against the claims of what has been called "free translation" which means dressing the author in an outlandish garb to please those to whom he is introduced.

In the preface to his classical translation of Bhartrihari's *Niti Satakam* and *Vairagya-Satakam*, Mr. C. H. Tawney says, "I am sensible that, in the present attempt, I have retained much local coloring. For instance, the idea of worshipping the feet of a god or great man, though it frequently occurs in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with Sanskrit, especially if they happen to belong to that class of readers who rivet their attention on the accidental and remain blind to the essential. But a certain measure of fidelity to the original, even at the risk of making oneself ridiculous is better than the studied dishonesty which characterizes so many translations of oriental poets." We fully subscribe to the above, although, it must be observed, the censure conveyed to the class of translators last indicated is rather undeserved, there being nothing like a "studied dishonesty" in their efforts which proceed only from a mistaken view of their duties and as such betray only an error of the head but not of the heart.

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THE MAHABHARATA

ADI PARVA

THE MAHABHARATA

ADI PARVA

SECTION I.

Om ! Having bowed down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word *Jaya* be uttered.

Ugra-Srava, the son of Lomaharshana, surnamed Sauti, well-versed in the Puranas, bending with humility, one day approached the great sages of rigid vows, sitting at their ease who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired about the progress of their asceticism. Then all the ascetics being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated, and recovered from fatigue, one of the Rishis beginning the conversation, asked him, "Whence comest thou, O lotus-leaf-eyed Sauti, and where hast thou spent the time ? Tell me, who ask thee, in full ?"

Accomplished in speech, Sauti, thus questioned, gave in the midst of that big assemblage of contemplative Munis a full and proper answer, in words consonant with their mode of life.

Sauti said :—"Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of princes, the son of Parikshita and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka, where formerly were fought the battle between the children of *Kuru* and *Pandu*, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence, Ye reverend sages, all of whom are to me as Brahma ; ye greatly blessed, who shine in this place of sacrifice with the splendour of the solar fire ; ye who have performed ablutions and are pure ; ye who have concluded the silent meditations and have fed the holy fire ; and yet who

are sitting without care ; what, O ye Dwijas, (twice-born) shall I repeat Shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind ?”

The Rishi replied :—“The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, being the most eminent narrative that exists, diversified both in diction and division, possessing subtile meanings logically combined, and gleaned from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Sastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history, also called *Bharata*, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaishampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejaya ?”

Sauti then said :—Having bowed down to the primordial male being Isana, to whom multitudes make offerings, and who is adored by the multitude ; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal ; who is both a non-existing and an existing-non-existing being ; who is the universe and also distinct from the existing and non-existing universe ; who is the creator of high and low ; the ancient, exalted, inexhaustible one ; who is Vishnu, the beneficent and beneficence itself, worthy of all preference, pure and immaculate ; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable ; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvellous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in *detailed* and *compendious* forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

“In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a *mighty egg*, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places ; the invisible and subtile cause, whose nature partaketh of entity and non-entity. From this egg came out the lord Pitamaha, Brahma, the one only Prajapati ; with Suraguru and Sthanu ; so Manu, Ka, and Parameshhti ; also Pracheta and Daksha, and the seven sons of Daksha. Then also appeared the twenty-one Prajapatis, and the man of inconceivable nature whom all the Rishis know and so the *Viswa-devas*, the *Adityas*, the *Vasus*, and the twin *Aswinas* ; the Yakshas, the Sadhyas, the Pisachas, the Guhyakas, and the Pitris. After these were produced the wise



and most holy *Brhamarsis*, and the numerous *Rajarshis* distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

"And what is seen in the universe, whether animate or inanimate, of created things, will, at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated, and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth prepetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

"The generation of Devas, as a brief example, was thirty-three thousand thirty-three hundred and thirty-three. The sons of *Div* were Brihad-bhanu, Chakshush, Atma, Vibhavas, Savita, Richika, Arka, Bhanu, Asha-baha, and Ravi. Of these *Vivaswans* of old, Mahya was the youngest whose son was Deva-brata. The latter had for his son, Su-brata who, we learn, had three sons,—Dasa-jyoti, Sata-jyoti, and Sahasra-jyoti, each of them producing numerous offsprings. The illustrious Dasa-jyoti had ten thousand, Sata-jyoti ten times that number, and Sahasra-jyoti ten times the number of Sata-jyoti's offspring. From these are descended the family of the *Kurus*, of the *Yadus*, and of *Bharata*; the family of *Yayati* and of *Ikshvaku*; also of all the *Rajarshis*. Numerous also were the generations produced, and very abundant were the creatures and their places of abode. The mystery which is threefold—the Vedas, Yoga, and Vijnana Dharma, Artha, and Kama—also various books upon the subject of Dharma, Artha, and Kama; also rules for the conduct of mankind; also histories and discourses with various *srutis*: all of which having been seen by the Rishi Vyasa are here in due order mentioned as a specimen of the book.

"The Rishi Vyasa published this mass of knowledge in both a *detailed* and an *abridged* form. It is the wish of the learned in the world to possess the details and the abridgment. Some read the *Bharata* beginning with the initial *mantra* (invocation), others with the story of Astika, others with Uparichara, while some Brahmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others, in remembering its contents.

"The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history. And when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, knowing of the anxiety of

the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefiting the people. And when Vyasa, surrounded by all the tribes of Munis, saw him, he was surprised; and, standing with joined palms, he bowed and ordered a seat to be brought. And Vyasa having gone round him who is called Hiranyagarbha seated on that distinguished seat stood near it; and being commanded by Brahma Parameshti, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshti, said, "O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various rituals of the Upanishads with the Angas; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future; the determination of the nature of decay, death, fear, disease, existence, and non-existence; a description of creeds and of the various modes of life; rules for the four castes, and the import of all the Puranas; an account of asceticism and of the duties of a religious student; the dimensions of the sun and moon, the planets, constellations, and stars, together with the duration of the four ages; the Rik, Sama and Yajur Vedas; also the Adhyatma; the sciences called Nyaya, Orthoepey and Treatment of disease; charity and Pasupata; birth celestial and human, for particular purposes; also a description of places of pilgrimage and other holy places, of rivers, mountains, forests, the ocean of heavenly cities and the *kalpas*; the art of war; the different kinds of nations and languages; the nature of the manners of the people; and the all-pervading spirit;—all these have been represented. But, after all, no writer of this work is to be found on earth."

"Brahma said:—'I esteem thee for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a *poem*, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even as the three other modes called Asrama are ever unequal in merit to the domestic Asrama. Let Ganesa be thought of, O Muni, for the purpose of writing the poem.'"

Sauti said, "Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to mind Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus:—'O guide of the *Ganas*! be thou the writer of the *Bharata* which I have formed in my imagination, and which I am about to repeat.'

"Ganesa, upon hearing this address, thus answered:—'I will become the writer of thy work, provided my pen do not for a moment cease writing.' And Vyasa said unto that divinity, 'Wherever there by any thing

thou dost not comprehend, cease to continue writing.' Ganesa having signified his assent, by repeating the word Om! proceeded to write; and Vyasa began; and by way of diversion, he knit the knots of composition exceeding close; by doing which, he dictated this work according to his engagement.

"I am (continued Sauti) acquainted with eight thousand and eight hundred verses, and so is *Suka*, and perhaps *Sanjaya*. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider; while Vyasa, however, continued to compose other verses in great abundance.

"The wisdom of this work, like unto an instrument for applying collyrium, hath opened the eyes of the inquisitive world blinded by the darkness of ignorance. As the sun dispelleth the darkness, so doth the *Bharata* by its discourses on religion, profit, pleasure and final release, dispell the ignorance of men. As the full-moon by its mild light expandeth the buds of the water-lily, so this Purana, by exposing the light of the Sruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of the womb of nature is properly and completely illuminated.

"This work is a tree, of which the chapter of contents is the seed; the divisions called *Pauloma* and *Astika* are the root; the part called *Samhava* is the trunk; the books called *Sabha* and *Aranya* are the roosting perches; the books called *Arani* is the knitting knots; the books called *Virata* and *Udyoga* the pith; the book named *Bhishma*, the main branch; the book called *Drona*, the leaves; the book called *Karna*, the fair flowers; the book named *Salya*, their sweet smell; the books entitled *Stri* and *Aiskika*, the refreshing shade; the book called *Santi*, the mighty fruit; the book called *Aswamedha*, the immortal sap; the book denominated *Asramavasika*, the spot where it groweth; and the book called *Mausala*, is an epitome of the Vedas and held in great respect by the virtuous Brahmans. The tree of the *Bharata*, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

Sauti continued, "I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipayana, by the injunctions of Bhishma, the wise son of Ganga and of his own mother, became the father of three boys—who were like the three fires—by the two wives of *Vichitra-viryya*; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse-abode to prosecute his religious exercise.

"It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the *Bharata* in this the region of mankind; when being solicited by *Janamejaya* and thousands of

Brahmans, he instructed his disciple *Vaisampayana*, who was seated near him ; and he, sitting together with the *Sadasyas*, recited the *Bharata*, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

"Vyasa hath fully represented the greatness of the house of *Kuru*, the virtuous principles of *Gandhari*, the wisdom of *Vidura*, and the constancy of *Kunti*. The noble *Rishi* hath also described the divinity of *Vasudeva*, the rectitude of the sons of *Pandu*, and the evil practices of the sons and partisans of *Dhritarashtra*.

"Vyasa executed the compilation of the *Bharata*, exclusive of the episodes, originally in twenty-four thousand verses ; and so much only is called by the learned as the *Bharata*. Afterwards he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son *Suka* ; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of these, thirty hundred thousand are known in the world of the *Devas* ; fifteen hundred thousand in the world of the *Pitris* ; fourteen hundred thousand among the *Gandharvas*, and one hundred thousand in the regions of mankind. *Narada* recited them to the *Devas*, *Devala* to the *Pitris*, and *Suka* published them to the *Gandharvas*, *Yakshas*, and *Rakshasas* ; and in this world they were recited by *Vaisampayana*, one of the disciples of *Vyasa*, a man of just principles and the first among all those acquainted with the *Vedas*. Know that I, *Sauti*, have also repeated one hundred thousand verses.

"*Duryodhana* is a great tree formed of passion, *Karna* is its trunk : *Sakuni* is its branches ; *Duhshasana*, its full-grown fruit and flowers ; and the weak-minded *Raja Dhritarashtra*, its roots.

"*Yudhishthira* is a vast tree, formed of religion and virtue ; *Arjuna* is its trunk ; *Bhimasena*, its branches ; the two sons of *Madri* are its full-grown fruit and flowers ; and its roots are *Krishna*, *Brahma*, and the *Brahmanas*.

"*Pandu*, after having subdued many countries by his wisdom and prowess, took up his abode with the *Munis* in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, in order that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods *Dharma*, *Vayu*, *Sakra*, and the divinities the twin *Aswinas*. And when their offspring grew up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse-abodes of religious men, they were conducted by *Rishis* into the presence of *Dhritarashtra* and his sons, following as students in the habit of *Brahmacharis*, having their hair tied in knots on their heads. 'These our pupils,' said they, 'are as your sons, your brothers, and your friends ; they are *Pandavas*.' Saying this, the *Munis* disappeared."



ADI PARVA

CSL

"When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu ; others said, they were ; while a few asked how they could be *his* offspring, seeing he had been so long dead. Still on all sides voices were heard crying, "They are on all accounts welcome ! Through divine Providence we behold the family of Pandu ! Let their welcome be proclaimed !" As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

"Having studied the whole of the Vedas and sundry other *sastras*, the Pandavas resided there, respected by all and without apprehension from any one.

"The principal men were pleased with the purity of Yudhishtira, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins, Nakula and Sahadeva ; and all the people rejoiced in their heroic virtues.

"After a while, Arjuna obtained the virgin Krishna at the *swayamvara*, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen ; and in fields of battle also, like the sun, he was hard to be beheld by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called *Rajasuya*.

"Yudhishtira, after having, through the wise counsels of Vasudeva and by the valour of Bhimasena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of *Rajasuya* abounding in provisions and offerings and fraught with transcendent merits. And Duryodhana came to this sacrifice ; and when he beheld the vast wealth of the Pandavas scattered all around ; the offerings, the precious stones, gold and jewels ; the wealth in cows, elephants, and horses ; the curious textures, garments, and mantles ; the precious shawls and furs and carpets made of the skin of the *Ranku* ; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhimasena in the presence of Vasudeva, like one of mean descent.

"And it was represented to Dhritarashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarashtra, sometime after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And



MAHABHARATA

CSL

Vasudeva coming to know of this, became exceedingly wrath. And being dissatisfied, he did nothing to prevent the disputes, but overlooked the gaming and sundry other horrid unjustifiable transactions rising therefrom ; and in spite of Vidura, Bhishma, Drona, and Kripa the son of Saradwan, he made the Kshatrias kill each other in the terrific war that ensued.

"And Dhritarashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Karna, and Sakuni, pondered for a while and addressed to Sanjaya the following speech :—

'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well versed in the *sastras*, intelligent, and endowed with wisdom. My inclination was never to war, nor did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish after the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertion, with the help of the king of Gandhara, he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say, recollecting everything as it fell out, thou shalt then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it down to the ground, and bore away in triumph the maiden Krishna, in the sight of the assembled princes, then, O Sanjaya, I had no hope of success. When I heard that Subhadra of the race of Madhu had, after forcible seizure, been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama, the brothers of Subhadra) without resenting it had entered Indrasprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrows preventing the downpour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of Iac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha and blazing in the midst of the Kshatrias, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then,

O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors, she had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duhsashana, was striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten by Saubala at the game of dice and deprived of his kingdom as a consequence thereof, had still been attended upon by his brothers of incomparable prowess, then O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

‘When I heard that Yudhishtira had been followed into the wilderness by *Snatakas* and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having, in combat, pleased the god of gods, *Tryambaka* (the three-eyed) in the disguise of a hunter, obtained the great weapon *Pasupata*, then, O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna after having been to the celestial regions, had there obtained celestial weapons from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vasravana had arrived at that country which is inaccessible to man, then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayatra, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishtira then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men on my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had, no hope of success. When I heard that Vasudeva of the race of Madhu, who covered this whole earth by one foot, was heartily interested in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya, had offered his virtuous daughter



Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten at dice, deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven *Akshauhinis*, then, O Sanjaya, I had no hope of success. When I heard Narada declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna, anxious to bring about peace, for the welfare of mankind, had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Karna and Duryodhana resolved upon imprisoning Krishna but that Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. When I heard that at the time of his departure, Pritha (Kunti) standing, full of sorrow, near his chariot received consolation from Krishna, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Bhishma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Karna said unto Bhishma—I will not fight when thou art fighting—and, quitting the army, went away, then, O Sanjaya, I had no hope of success. When I heard that Vasudeva and Arjuna and the bow *gandiva* of immeasurable prowess, these three of dreadful energy, had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the desolator of foes, killing ten-thousand charioteers every day in the field of battle, had not slain any amongst the (Pandavas) note, then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the righteous son of Ganga, had himself indicated the means of his death in the field of battle, and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having placed Sikhandin before himself in his chariot, had wounded Bhishma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that the ancient hero Bhishma, having reduced the numbers of the race of *shomaka* to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhishma's lying on the ground distressed for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Vayu together with Indra and Suryya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the *Maharatha Sansaptakas* of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no

hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our *Maharathas*, unable to overcome Arjuna, bore the face of joy after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that there-upon Arjuna in anger made his celebrated speech referring to Saindhava, then, O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vasudeva releasing them made them drink water and bringing them back and re-harnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying in his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial *Sakti* given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that *Sakti* was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya, I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula, the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called *Narayana* but failed to achieve the destruction of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Bhimasena drank the blood of his brother Duhsasana in the field of battle without any body being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious even to the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira the just overcame

MAHABHARATA

the heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishtira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vasudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while, displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, *he* was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard that the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjay, I had no hope of success. When I heard that Aswatthama while being pursued by Bhimasena had discharged the first of weapons called *Aishika*, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon *Brahmashira* (discharged by Aswatthaman) was repelled by Arjuna with another weapon over which he had pronounced the word "*Sasti*" and that Aswatthaman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthaman with a mighty weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas ! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas : by them hath a kingdom been recovered without a rival.

'Alas ! I have heard that the war hath left only ten alive : three of our side, and of the Pandavas, seven, in that dreadful conflict eighteen *Akshauhinis* of Khatriyas have been slain ! All around me is utter darkness, and a fit of swoon assaileth me : consciousness leaves me, O Suta, and my mind is distracted."

Sauti said,—“Dhritarashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense ; but being revived, he addressed Sanjaya in the following words :—

'After what hath come to pass, O Sanjaya, I wish to put an end to my life without delay ; I do not find the least advantage in cherishing it any longer."

Sauti said,—“The wise son of Gavalgana, (Sanjaya) then addressed the



distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly fainting, in these words of deep import :—

‘Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada ; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of India ; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmans), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya ; the valiant Maharatha ; Srinjaya, great amongst conquerors ; Suhotra ; Rantideva, and Kakshivanta, great in glory ; Valhika, Damana, Saryati, Ajita, and Nala ; Viswamitra the destroyer of foes ; Amvarisha, great in strength ; Marutta, Manu, Ikshaku, Gaya, and Bharata ; Rama the son of Dasaratha ; Sasavindu, and Bhagiratha ; Kritavirya, the greatly fortunate, and Janamejaya too ; and Yayati of good deeds who performed sacrifices, being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and unhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narads unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas had gone before, still more powerful than they, mighty charioteers, noble in mind, and resplendent with every worthy quality, These were Puru, Kuru, Yadu, Sura and Viswagaswa of great glory ; Anuha, Yuvanaswa, Kakutstha, Vikrami, and Raghu ; Vijaya, Vitihotra, Anga, Bhava, Sweta, and Vripadguru ; Usinara, Sata-ratha, Kanka, Duliduha, and Druma ; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi ; Ajeya, Parasu, Pundra Sambhu, and holy Deva-Vridha ; Devahuya, Supratima, Supratika, and Vrihad-ratha ; Mahotsaha, Vinitatma, Sukratu, and Nala, the King of the Nishadhas ; Satyavrata, Santabhaya, Sumitra, and the chief Subala ; Janujangha, Anaranya, Arka, Priyabhritya Chuchi-vrata, Balabandhu, Nirmardda, Ketusinga, and Brhidbala ; Dhristaketu, Brihatketu, Driptaketu, and Niramaya ; Abikshit, Chapala, Dhurta, Kritbandhu, and Dridhe-shudhi ; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These, O chief, and other Rajas, we hear enumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments, met death as thy sons have done ! Their heavenly deeds, valour, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the *Sastras*, O Bharata, and art intelligent and wise ; they never sink under misfortunes whose understandings are guided by the *Sastras*. Thou art acquainted, O prince, with the lenity and severity of fate ; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen ; for who can avert, by his wisdom, the decrees of fate ? No one can leave the way marked out for him by

Providence. Existence and non-existence, pleasure and pain all have Time for their root. Time createth all things and time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep : indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behooveth thee not to throw away thy reason.'

Sauti said :—"The son of Gavalgani, having in this manner administered comfort to the royal Dhritarashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipayana composed a holy *Upanishad* that has been published to the world by learned and sacred bards in the Puranas composed by them.

"The study of the Bharata is an act of piety. He that readeth even one foot, with belief, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of ; and likewise Yakshas and great Urugas (Nagas). Herein also hath been described the eternal Vasudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned men recount ; from whom hath proceeded the non-existent and existent-non-existent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh of the attributes of the five elements. That also hath been described who is *purusha* being above such epithets as 'undisplayed' and the like ; also that which the foremost *yatis* exempt from the common destiny and endued with the power of meditation and *Tapas* behold dwelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins contracted during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is in curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines ; as the sea is eminent among receptacles of water, and the cow among quadrupeds ; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmanas during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Puranas, the Veda may be expounded ; but

the Veda is afraid of one of little information lest he should injure it. The learned man who recites to other *this* Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter at every change of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the four Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the *great* Bharata) ; for it being esteemed superior both in substance and gravity of import is denominated Mahabharata from such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

"*Tapa* is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless ; but when are abused in their practice it is then that they become sources of evil.

SECTION II.

The Rishis said :—"O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaka."

Sauti said :—"Listen, O ye Brahmanas, to the sacred descriptions I utter. O Ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treata and Dwapara Yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus :—"O Rama, O blessed Rama, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valour, O mighty one ! Blessings be upon thee. O thou illustrious one, ask the boon that thou mayst desire."

"Rama said :—"If, fathers, ye are favourably disposed towards me, the boon I ask is that I may be absolved from the sins born of my having annihilated the Kshatrias in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth

near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwapara and the Kali Yugas there happened at Samanta-panchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled Eighteen Akshauhinis of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brahmanas, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds."

The Rishis said :—"We have a desire to know, O son of Suta, what is implied by the term *Akshauhini* that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed."

Sauti said :—"One chariot, one elephant, five foot soldiers, and three horses form one *Patti* ; three pattis make one *Sena-mukha* ; three sena-mukhas are called a *Gulma* ; three gulmas, a *Gana* ; three ganas, a *Vahini* ; three Vahinis together are called a *Pritana* ; three pritanas form a *Chamu* ; three chamus, one *Anikini* ; and an Anikini taken ten times forms, as it is styled by those who know, an *Akshauhini*. O Ye best of Brahmanas, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O Ye pure, you must know that the number of foot-soldiers is one hundred and nine thousand three hundred and fifty. The number of horse is sixty-five thousand six hundred and ten. These, O Brahmanas, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmanas, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful, assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice weapons, fought for ten days. Drona protected the Kaurava Vahinis for five days. Karna the desolator of hostile armies fought for two days ; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthama, Kritavarma and Kripa destroyed the army of Yudhishtira in the night while sleeping without suspicion of danger.

"O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into several sections : in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valour and renown of kings. It is a work whose descriptions, diction, and sense are varied and wonderful. It contains an account of various manners and



rites, It is accepted by the wise. as the state called *Vairagya* is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the sastras. There is not a story current in this world but doth depend upon this history even as the body upon the food that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment, so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom,

"Listen, O ye ascetics, to the outlines of the several divisions (*parvas*) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connections, and embellished with the substance of the Vedas.

"The first parva is called *Anukramanika*; the second, *Sangraha*; then *Paushya*; then *Pauloma*; then *Astika*; then *Adivans avatarana*. Then comes the *Samdhava* of wonderful and thrilling incidents. Then comes *Yatugrihadaha* (setting fire to the house of lac) and then *Hidimba-badha* (the killing of Hidimba) parvas; then comes *Baka-badha* (slaughter of Baka) and then *Chaitraratha*. The next is called *Swyamvara* (selection of husband by Panchali), in which Arjuna by the exercise of Kshatriya virtues, won Draupadi for wife. Then comes *Vaivahika* (marriage). Then come *Viduragamana* (advent of Vidura), *Rajya-laba* (acquirement of kingdom), *Arjuna banavasa* (exile of Arjuna) and *Subhadra-harana* (the carrying away of Subhadra). After these come *Harana-harika*, *Khandava-daha* (the burning of the Khandava forest) and *Maya-darsana* (meeting with Maya the Asura architect). Then come *Sabha*, *Mantra*, *Jarasandha*, *Digbijaya* (general campaign). After Digbijaya come *Raja-syuaka*, *Arghaviharana* (the robbing of the Arghya) and *Sisupala-badha* (death of Sisupala). After these, *Dyuta* (gambling), *Anudyuta* (subsequent to gambling), *Aranyaka*, and *Kirmira-badha* (destruction of Kirmira). Then *Arjunavigamana* (the travels of Arjuna), *Kairati*. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this *Indra-lokavigamana* (the journey to the regions of Indra); then that mine of religion and virtue, the highly pathetic *Nalopakhyana* (the story of Nala). After this last, *Tirthayatra* or the pilgrimage of the wise prince of the Kurus, the death of *Jatasura*, and the battle of the *Yakshas*. Then the battle with the *Nibata-kabachas*, *Ajagara*, and *Markandeya-Samsaya* (meeting with Markandeya). Then the meeting of *Draupadi* and *Satyavama*, *Ghoshayatra*, *Mriga-swapna* (dream of the deer). Then the story of *Brihada-ranyaka* and then *Aindra drumna*. Then *Draupadi-harana* (the abduction of Draupadi), *Jayadratha-bimoksana* (the release of Jayadratha). Then the story of *Savitree* illustrating the great merit of connubial chastity, After this last, the story of *Rama*. The parva that comes next is called *Kundala-harana* (the theft of the ear-rings). That which comes next is *Aranya*

and then *Vairata*. Then the entry of the Pandavas and the fulfilment of their promise (of living unknown for one year). Then the destruction of the *Kichakas*, then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Avimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of *Sanjaya-yana* (the arrival of Sanjaya). Then comes *Prajagara* (the sleeplessness of Dhritarashtra owing to his anxiety). Then *Sanatsujata*, in which are the mysteries of spiritual philosophy. Then *Yanasaddhi*, and then the arrival of Krishna. Then the story of *Matali*, and then of *Galava*. Then the stories of *Savitee*, *Vamadeva*, and *Vainya*. Then the story of *Yamadagnya* and *Shodasharajika*. Then the arrival of Krishna at the court, and then *Bidulaputra-shashana*. Then the muster of troops and the story of *Sheta*. Then must you know comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the *Rathis* and *Atirathas*. Then comes the arrival of the messenger *Ulka* which kindled the wrath (of the Pandavas). The next that comes, you must know, is the story of *Amba*. Then comes the thrilling story of the installation of Bhishma as commander-in-chief. The next is called the creation of the insular region *Jambu*; then *Bhumi*; then the account about the formation of islands. Then comes *Bhagabat-gita*; and then the death of Bhishma. Then the installation of Drona; then the destruction of the *Sansaptakas*. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then must you know comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called *Narayana*. Then must you know is Karna, and then Salva. Then comes the immersion in the lake, and then the encounter (between Bhima and Duryyodhana) with clubs. Then comes *Saraswata*, and then the descriptions of holy shrines, and then genealogies. Then comes *Sauptika* describing incidents disgraceful (to the honour of the Kurus). Then comes the *Aishika* of harrowing incidents. Then comes *Jalapradana* (oblations of water to the manes of the deceased), and then the wailings of the women. The next must be known as *Shraddha* describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasha Charvaka who had assumed the disguise of a Brahmana (for deceiving Yudhishtira). Then the coronation of the wise Yudhishtira. The next is called the *Grihaprabibhaga*. Then comes *Santi*, then *Rajadharmanusasana*, then *Apadharma*, then *Mokshadharma*. Those that follow are called respectively *Suka-prashna-avigamana*, *Brahma-prashnanushasana*, the origin of *Durvasa*, the disputations with *Maya*. The next is to be known as *Anushasanika*. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the *Anugita* in which are words of spiritual philosophy. Those that follow are called *Asramvasa*, *Puttradarshana* (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called



Mausala which abounds with terrible and cruel incidents. Then come *Mahaprasthanika* and ascension to heaven. Then comes the *Purana* which is called *Khila-Harivansa*. In this last are contained *Vishnuparva*, Vishnu's frolics and feats as a child, the destruction of *Kansa*, and lastly, the very wonderful *Bhavishyaparva* (in which are prophecies regarding the future)."

The high-souled Vyasa had composed these hundred *parvas* of which the above is only an abridgment : having distributed them into eighteen, the son of Sūta recited them consecutively in the forest of Naimisha as follows :—

"In the *Adi* parva are contained *Pausya*, *Pauloma Astika*, *Adivansavatara*, *Samva*, the burning of the house of lac, the slaying of Hidimva, the destruction of the Asura *Vaka Chitraratha*, the *Swayamavara* of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadra, the gift and receipt of the marriage-dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The *Pausya* parva treats of the greatness of Utanka, and the *Paulama*, of the sons of Bhrigu. The *Astika* describes the birth of Garuda and of the race of the Nagas (Snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed *Uchchaisrava*, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The *Sambhava* parva narrates the birth of various kings and heroes, and that of the sage, Krishna Dwaipayana ; the partial incarnations of deities, the generation of Daityas and Danavas and Yakshas of great prowess, and of serpents, Gandarvas, birds, and of all creatures ; and lastly, of the life and adventures of king Bharata—the progenitor of the line that goes by his name—the son born of Sakuntala by Dushshanta in the hermitage of the ascetic Kanwa. This parva also describes the greatness of *Bhagirathi*, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhisma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne ; the birth of Dharma among men in consequence of the curse of Animandavya ; the births of Dhritarashtra and Pandu through the potency of Vyasa's blessing (?) and also the birth of the Pandavas ; the plottings of Duryyodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhritarashtra in regard to the Pandavas ; then the advice administered to Yudhishtira on his way by that well-wisher of the Pandavas—Vidura—in the *mlechcha* language—the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac ; the meeting of the Pandavas in the dreadful forest with Hidimba, and the slaying of her brother Hidimba by Bhima of great prowess. The birth of Ghatotkacha ; the meeting of the Pandavas with Vyasa and in accordance with his advice their stay in disguise in the house of a Brahmana in the city

of Ekachakra ; the destruction of the Asura Vaka, and the amazement of the populace at the sight ; the extraordinary births of Krishna and Dhrishtadyumna ; the departure of the Pandavas for Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana : the victory of Arjuna over a Gandharva, called Angaraparna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasistha and Aurva. This parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajahs, by Arjuna, after having successfully pierced the mark ; and in the ensuing fight, the defeat of Salya, Karna, and all the other crowned heads at the hands of Bhima and Arjuna of great prowess ; the ascertainment by Balarama and Krishna, at the sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the two brothers at the house of the potter where the Pandavas were staying ; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands ; the wonderful story of the five Indras related in consequence ; the extraordinary and divinely-ordained wedding of Draupadi ; the sending of Vidura by the sons of Dhritrashtra as envoy to the Pandavas ; the arrival of Vidura and his sight of Krishna ; the abode of the Pandavas in Khandava-prastha, and then their rule over one half of the kingdom ; the fixing of turns by the sons of Pandu, in obedience to the injunction of Narada, for connubial companionship with Krishna. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishtira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent) ; it then relates his visits to several sacred spots ; the birth of Vabruvahan ; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana ; the meeting of Madhava and Arjuna on the holy spot called Pravhasa ; the carrying away of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land and water, and through mid-air, according to the wish of the rider ; the departure for Indraprastha, with the dower ; the birth in the womb of Subhadra of that prodigy of prowess, Abhimanyu ; Yajnaseni's giving birth to children ; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamuna and the acquisition by them of the discus and the celebrated bow Gandiva ; the burning of the forest of Khandava ; the rescue of Maya by Arjuna, and the escape of the serpent,—and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird *Sarugi*. This parva is divided by Vyasa into two hundred and twenty-seven chapters. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four slokas.



The second is the extensive parva called *Sabha* or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas ; their review of their retainers ; the description of the *lokaplaas* by Narada well acquainted with the celestial regions ; the preparations for the Rajasuya sacrifice ; the destruction of Jarasandha ; the deliverance by Vasudeva of the princes confined in the mountain pass ; the campaign of universal conquest by the Pandavas ; the arrival of the princes at the Rajasuya sacrifice with tribute ; the destruction of Sishupala on the occasion of the sacrifice, in connection with the offering of *arghya* ; Bhimasena's ridicule of Duryyodhana in the assembly ; Duryyodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made ; the indignation of Duryyodhana in consequence, and the preparations for the game of dice ; the defeat of Yudhishtira at play by the wily Sakuni ; the deliverance by Dhritarashtra of his afflicted daughter-in-law Draupadi plunged in the sea of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryyodhana to engage Yudhishtira again in the game ; and the exile of the defeated Yudhishtira with his brothers. These constitute what has been called by the great Vyasa the *Sabha* parva. This parva is divided into seventy-eight sections, and consists, O best of Brahmanas, of two thousand five hundred and seven slokas.

"Then must you know is the third parva called *Aranyaka* (relating to the forest). This parva treats of the wending of the Pandavas to the forest and the citizens' following the wise Yudhishtira ; Yudhishtira's adoration of the god of day ; according to the injunctions of Dharma, to be gifted with the power of maintaining the dependant Brahmanas with food and drink ; the creation of food through the grace of the Sun ; the expulsion by Dhritarashtra of Vidura who always spoke for his master's good ; Vidura's coming to the Pandavas and his return to Dhritarashtra at the solicitation of the latter ; the wicked Duryyodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna ; the appearance of Vyasa and his dissuasion of Duryyodhana bent on going to the forest ; the history of Surabhi ; the arrival of Maitreya ; his laying down to Dhritarashtra the course of action ; and his curse on Duryyodhana ; Bhima's slaying of Kirmira in battle ; the coming of the Panchalas and the princes of the Vrishni race to Yudhishtira on hearing of his defeat at the unfair gambling by Sakuni ; Dhananjaya's allaying the wrath of Krishna ; Draupada's lamentations before Madhava ; Krishna's cheering her ; the fall of Sauva also has been here described by the Rishi ; also Krishna's bringing Subhadra with her son to Dwaraka ; and Dhristadyumna's bringing the sons of Draupadi to Panchala ; the entrance of the sons of Pandu into the romantic Dwaita wood ; conversation of Bhima, Yudhishtira, and Draupadi ; the coming of Vyasa to the Pandavas and his endowing Yudhishtira with the power of *Pratishriti* ; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka ; the wanderings of Arjuna of immeasurable prowess in search

of weapons ; his battle with Mahadeva in the guise of a hunter ; his meeting with the *lokapalas* and receipt of weapons from them ; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarashtra ; the wallings and lamentations of Yudhishtira on the occasion of his meeting with the worshipful great sage *Brikadaswa*. Here occurs the holy and highly-pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhishtira of the mysteries of dice from the same great sage ; then the arrival of the Rishi *Lomasha* from the heavens to where the Pandavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staying in the heavens ; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage ; then the pilgrimage of the great sage Narada to the shrine *Putasta* ; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya ; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connection with Lopamudra from the desire of offspring. Then the story of Rishyasringa who adopted the Brahmacharya mode of life from his very boyhood ; then the history of Rama of great prowess, the son of Yamadagni, in which has been narrated the death of Kartavirya and the Haihayas ; then the meeting between the Pandavas and the Vishnis in the sacred spot called *Prabhasa* ; then the story of *Su-kanya* in which Chyavana, the son of Bhrigu, made the twins, Aswinas, drink, at the sacrifice of king Saryati, the *Soma* juice (from which they had been excluded by the other gods), and in which, besides, is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinas). Then hath been described the history of king Mandhata ; then the history of prince *Jantu* ; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others ; then the excellent history of the hawk and the pigeon ; then the examination of king Shivi by Indra, Agni, and Dharma ; then the story of Ashtavakra, in which is the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna ; the defeat of Vandi by the great Ashtavakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya ; then the departure (of the Pandavas) for Gandhamadana and their abode in the asylum called Narayana ; then Bhimasena's journey to Gandhamadana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bannanas, with Hanumana, the son of Pavana, of great prowess ; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of) ; his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Maniman ; the destruction of the Asura Jata by Bhima ; the meeting (of the Pandavas) with the royal sage



Krishnaparva; their departure for the asylum of Arshtisheṇa and abode therein; the incitement of Bhīma (to acts of vengeance) by Draupadī. Then is narrated the ascent on the hills of Kailasa by Bhīmasena, his terrific battle with the mighty Yakshas headed by Maumana; then the meeting of the Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purposes of Yudhishtira many celestial weapons; then Arjuna's terrible encounter with the Nivatakavachas dwelling in Hiranyaparva, and also with the Paulomas, and the Kalakeyas; their destruction at the hands of Arjuna; the commencement of the display of the celestial weapons by Arjuna before Yudhishtira; the prevention of the same by Narada; the descent of the Pandavas from Gandhamadana; the seizure of Bhīma in the forest by a mighty serpent huge as the mountain; his release from the coils of the snake, upon Yudhishtira's answering certain questions; the return of the Pandavas to the Kamyaka woods. Here is described the re-appearance of Vāsudeva to see the mighty sons of Pandu; the arrival of Markandeya, and various recitals; the history of Prithu the son of Vena recited by the great Rishi; the stories of Saraswati and the Rishi *Tarkhya*. After these, is the story of Matsya; other old stories recited by Markandeya; the stories of Indradyumna and Dhundhumara; then the history of the chaste wife; the history of Angira, the meeting and conversation of Draupadī and Satyabhama; the return of the Pandavas to the forest of Dwaita; then the procession to see the calves and the captivity of Duryodhana; and when the wretch was being carried off, his rescue by Arjuna; here is Yudhishtira's dream of the deer: then the re-entry of the Pandavas into the Kamyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvasa; then the abduction by Jayadratha of Draupadī from the asylum; the pursuit of the ravisher by Bhīma swift as the air and the ill-shaving of Jayadratha's crown at Bhīma's hand. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri; then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a *Sakti* (missile weapon) which had the virtue of killing only one person against whom it might be hurled; then the story called *Aranya* in which Dharma (the god of justice) gave advice to his son (Yudhishtira); in which besides, is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of *ślokas* is eleven thousand six hundred and sixty-four.

"The extensive Parva that comes next is called *Vairata*. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large *shami* tree whereon they kept their weapons. Here hath been recited their entry into the city and their stay there in disguise. Then the slaying by Bhīma of the wicked Kichaka who, senseless with lust, had sought Draupadī for his embraces; the appointment by prince Duryodhana of clever

spies, and their despatch to all sides for tracing the Pandavas ; the failure of these to discover the mighty sons of Pandu ; the first seizure of Virata's kine by the *Trigartas* and the terrific battle that ensued ; the capture of Virata by the enemy and his rescue by Bhimasena ; the release also of the kine by the Pandava (Bhima) ; the seizure of Virata's kine again by the Kurus ; the defeat in battle of all the Kurus by the single-handed Arjuna ; the release of the king's kine ; the bestowal by Virata of his daughter Uttara for Arjuna's acceptance on behalf of his son by Subhadra—Abhimanyu the destroyer of foes. These are the contents of the extensive fourth Parva—the *Vairata*. The great Rishi Vyasa has composed in this sixty-seven sections. The number of slokas is two thousand and fifty.

"Listen then to (the contents of) the fifth Parva which must be known as *Udyoga*. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryyodhana and Arjuna both went at the same time to Vasudeva, and said 'you should render us assistance in this war.' The high-souled Krishna, upon these words being uttered, replied 'O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you?' Blind to his own interests, the foolish Duryyodhana asked for the troops ; while Arjuna solicited Krishna as an unfighting counsellor. (Then is described how) When the king of Madra was coming for the assistance of the Pandavas, Duryyodhana, having deceived him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle ; how Salya, having passed his word to Duryyodhana, went to the Pandavas and consoled them by reciting the history of Indra's victory (over *Vitra*). Then comes the despatch by the Pandavas of their *Purohita* (priest) to the Kauravas. Then is described how king Dhritarashtra of great prowess, having heard the word of the purohita of the Pandavas and the story of Indra's victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire for peace. Here hath been described the sleeplessness of Dhritarashtra from anxiety upon hearing all about the Pandavas and their friends, Vasudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarashtra various counsels that were full of wisdom. It was here also that Sanat-sujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of the lord Vasudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and a desire for peace, went himself to the Kaurava capital, Hastinapura, for bringing about peace. Then comes the rejection by prince Duryyodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of *Damvodvava* ; then the story of the high-souled Matuli's search for a husband for his daughter ; then the history of the great sage *Galava* ; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Raja, of his *Yoga*

powers upon learning the evil counsels of Duryyodhana and Karna; the Krishna's taking Karna in his chariot and tender to him of advice, and Karna's rejection of the same from pride. Then the return of Krishna, the chastiser of enemies from Hastinapura to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapura, for battle, of foot-soldiers, horse, charioteers and elephants. Then the tale of the troops by both parties. Then the despatch by prince Duryyodhana of *Uluka* as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of *Amba*. These all have been described in the fifth Parva called *Udyoga* of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty-six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand six hundred and ninety-eight.

"Then is recited the *Bhishma* Parva abounding with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as *Jambu*. Here hath been described the great depression of Yudhishtira's army, and also the fierce fight for ten successive days. In this the high-souled Vasudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying). In this the magnanimous Krishna, attentive to the welfare of Yudhishtira, seeing the loss inflicted (on the Pandava army), descended swiftly from his chariot himself and ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna, the bearer of the *Gandiva* and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing *Shikandin* before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand eight hundred and eighty-four as told by Vyasa conversant with the Vedas.

"Then is recited the wonderful Parva called *Drona* full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona; then the vow made by that great master of weapons of seizing the wise Yudhishtira in battle to please Duryyodhana; then the retreat of Arjuna from the field before the Sansaptakas; then the overthrow of Bhagadatta like to a second Indra in the field, with his elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna, in battle of seven Akshaubhinis of troops and then of Jayadratha; then the entry, by Bhishma of

mighty arms and by that foremost of warriors-in-chariot, Satyaki, into the Kaurava ranks impenetrable even to the gods, in search of Arjuna in obedience to the orders of Yudhishtira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alambhusha, of Srutayus, of Jalasandha, of Shomadatti, of Virata, of the great warrior-in-chariot Drupada, of Ghatotkacha and others; in this Parva, Aswatthaman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon *Narayana*. Then the glory of *Rudra* in connection with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa, the son of Parasara and the possessor of true knowledge, after much meditation, is eight thousand nine hundred and nine.

"Then comes the most wonderful Parva called *Karna*. In this is narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura *Tripura*. Then the application to each other by Karna and Salya of harsh words on their setting out for the field. Then the story of the swan and the crow recited in insulting allusion: then the death of Pandya at the hands of the high-souled Aswatthaman; then the death of Dandasena; then that of Danda; then Yudhishtira's imminent risk in single combat with Karna in the presence of all the warriors; then the mutual wrath of Yudhishtira and Arjuna; then Krishna's pacification of Arjuna. In this Parva, Bhima, in fulfilment of his vow, having ripped open Dussasana's breast in battle drank the blood of his heart. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty-nine and the number of slokas is four thousand nine hundred and sixty four.

"Then hath been recited the wonderful Parva called Salya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters, one after another, of charioteers have been here described. Then comes the fall of the great Salya at the hands of Yudhishtira the just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryyodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers; then is narrated how, moved by the insulting speeches of the intelligent Yudhishtira, Duryyodhana ever unable to bear affronts, came out of the waters. Then comes the encounter, with clubs, between Duryyodhana and Bhima; then the arrival, at the time of such encounter, of Balarama; then is described the sacredness of the Saraswati; then the progress of the encounter with clubs; then the fracture of Duryyodhana's thighs in battle by Bhima with (a terrific

hurl of) his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty-nine and the number of slokas composed by the great Vyasa—the spreader of the fame of the Kauravas—is three thousand two hundred and twenty.

“Then shall I describe the Parva called *Sauptika* of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryyodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, ‘without killing all the Panchalas including Drishtadyumna, and the Pandavas also with all their allies, I will not take off armour’. Having spoken these words, the three warriors leaving Duryyodhana’s side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At the sight of this, Aswatthaman, his heart full of rage at the thought of his father’s fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he saw there a Rakshasa of frightful visage and head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa slew all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. These escaped owing to Krishna’s counsels, then the charioteer of Dhrishtadyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved to please her; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying ‘this is for the destruction of all the Pandavas’; then Krishna saying ‘this shall not be’ neutralised Aswatthama’s speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswatthama’s destructive intentions, Dwaipayana (and Krishna) pronounced curses on him which the latter returned. The Pandavas then deprived the mighty warrior-in-chariot Aswatthaman of the jewel on his head and became exceedingly glad, and, boastful of their success, made a present of it to the sorrowing Draupadi. This the tenth Parva, called *Sauptika*, is recited. The great Vyasa hath composed this in eighteen sections. The number of slokas also composed (in this) by the great reciter of sacred truths is eight hundred and seventy. In this Parva have been put together by the great Rishi the two Parvas called *Sauptika* and *Aishika*.

“After this hath been recited the highly pathetic Parva called *Stri*.

Dhritarashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute for Bhima). Then Vidura, removing the distressed Dhritarashtra's affection for wordly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhritarashtra and their loss of consciousness. Then the Kshatria ladies saw those heroes,—their unreturning sons, brothers, and fathers,—lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajasas with due rites by that monarch (Yudhishtira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water to the manes of the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. These have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eye. The number of sections composed is twenty-seven. The number of slokas is seven hundred and seventy-five.

"Twelfth in number cometh the *Santi* Parva, which increaseth the understanding and in which is related the despondency of Yudhishtira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhishma expounded various systems of duties worth the study of kings desirous of knowledge; this Parva expoundeth the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favorite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand seven hundred and thirty-two slokas.

"Next in order is the excellent *Anusasana* Parva. In it is described how Yudhishtira, the king of the Kurus, was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhagirathi. This Parva treats of rules in detail and of *Dharma* and *Artha*; then the rules of charity and its merits; then the qualifications of donees, and the supreme rule regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct, and the matchless merit of truth. This Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called *Anusasana* of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections in this is one hundred and forty-six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva *Aswamedhika*. In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasures; and then the birth of Parikshita who was revived by Krishna after having been burnt by the (celestial) weapon of Aswaththaman. The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shewn the great risk of Arjuna in his encounter with Vavruvahana the son of Chitrangada (by Arjuna) the appointed daughter of the chief of Manipura. Then the story of the mungoose during the performance of the horse sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed (in this) by Vyasa of true knowledge is three thousand three hundred and twenty.

"Then comes the fifteenth Parva called *Asramvasika*. In this Dhritarashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura, went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the king (Dhritarashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya also of passions under full control, and the foremost of ministers, attained, in this Parva, to the blessed state. In this, Yudhishtira the just met Narada and heard from him about the extinction of the race of the Vrishnis. This is the very wonderful Parva called Asramvasika. The number of sections in this is forty-two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the *Maushala* of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the sears of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason from drink, impelled by the fates, slew each other on the shores of the Salt-Sea with the *Eraka* grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balaram and Kesava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balaram and of the principal members of the Vrishni race. Then as he was journeying from Dwaraka



with the women and children, the old and the decrepit—the remnants of the Yadu race—he was met on the way by a heavy calamity. He witnessed also the disgrace of his bow Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and, pursuant to Vyasa's advice, went to Yudhishtira and solicited permission to adopt the *Sanyasa* mode of life. This is the sixteenth Parva called Maushala. The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

"The next is *Mahaprasthanika*, the seventeenth Parva.

"In this those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthana. In this they came across Agni, having arrived on the shore of the sea of red waters. In this, asked by Agni himself, Arjuna worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishtira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognisant of truth is three hundred and twenty.

"The Parva that comes after this, you must know, is the extraordinary one called *Sarga* of celestial incidents. Then seeing the celestial car come to take him, Yudhishtira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishtira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishtira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishtira, the soul of justice, heard the heart-rending lamentations of his brother abiding in that region under the discipline of Yama. The Dharma and Indra showed Yudhishtira the region appointed for sinners. Then Yudhishtira, after leaving the human body by a plunge in the celestial Ganges, attained to that region which his acts merited, and began to live in joy respected by Indra and all other gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (*Khila*) are the *Harivansa* and the *Vavisa*. The number of slokas contained in the *Harivansa* is twelve thousand."

These are the contents of the section called *Parva sangraha*, Sauti continued:—Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the *Angas* and Upanishadas, but does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence, has spoken of the Mahabharata as a treatise on *Artha*, on *Dharma*, and on *Kama*. Those who have listened to this history can never bear to listen to



Others, as, indeed, they who have listened to the sweet voice of the male *Kokila* can never bear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahman as the four kinds of creatures (viviparous, oviparous, born of hot moisture and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as body upon the food it taketh. All poets cherish the *Bharata* even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic *Asrama* can never be surpassed by the three other *Asramas* (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make *these* their own; not are *these* possessions that are lasting. The *Bharata* uttered by the lips of *Dwaipayana* is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of *Pushkara*. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the *Bharata* in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading the *Bharata* in the first twilight (morning). He that giveth a hundred kine with horns mounted with gold to a Brahman well posted up in the *Vedas* and all branches of learning, and he that daily listeneth to the sacred narrations of the *Bharata*, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called *Parva sangraha*."

Thus endeth the section called *Parva-sangraha* of the *Adi Parva* of the blessed *Mahabharata*.

SECTION III.

(*Pausya Parva*).

Sauti said,—"*Janamejaya*, the son of *Parikshit*, was, with his brothers, attending his long sacrifice on the plains of *Kurukshetra*. His brothers were three, *Srutasena*, *Ugrasena*, and *Bhimasena*. And as they were sitting at the sacrifice, there arrived at the spot an offspring of *Sarama* (the celestial bitch). And belaboured by the brothers of *Janamejaya*, he ran away to his mother,

crying in pain. And his mother seeing him crying exceedingly asked him, "Why criest thou so? Who hath beaten thee?" And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, apparently then, 'thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Sarama hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long extending sacrifice. And she addressed Janamejaya in anger, saying, 'This my son hath committed no fault; he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beat?' They gave not her a word in reply; whereupon she said, 'As ye have beat my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch, Sarama, became exceedingly alarmed and dejected. And after the sacrifice was concluded, he returned to Hastinapura, and began to take great pains in searching for a *Purohita* who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya, the son of Parikshit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of name Srutasrava. He had a son named Somasrava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his *Purohita*, Janamejaya, the son of Parikshit, saluted the Rishi and addressed him, saying, 'O possessor of the six attributes, let this thy son be my purohita.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, viz., he would grant to any Brahmana whatever might be begged of him. If thou canst put up with it, then take thou him.' Janamejaya thus addressed replied to the Rishi, 'it shall be even so.' And accepting him for his *Purohita*, he returned to his capital; and he then addressed his brothers saying, 'this is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards *Takshyashila* and brought that country under his authority.

"About this time there was a Rishi, Ayodha-Dhaumya by name. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples, Aruni of Panchala go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But

at length he saw a way and said 'Well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

"And sometime after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, 'Sir, he hath been sent by yourself saying—Go, stop up the breach in the water-course of the field':—Thus reminded, Dhaumya, addressing his pupils, said, 'then let us all go to the place where he is.'

"And having arrived there, he shouted, 'Ho Aruni of Panchala ! Where art thou ? Come hither, my child.' And Aruni hearing the voice of his preceptor speedily came out of the water course and stood before his preceptor. And addressing the latter, Aruni said, 'Here I am in the breach of the water-course. Not having been able to devise any other means, I entered myself for the purpose of preventing the water running out. It is only upon hearing thy voice that, having left it and allowed the waters to escape, I have stood before thee. I salute thee, Master ; tell me what I have to do.'

"The preceptor, thus addressed, replied 'Because in getting up from the ditch thou hast opened the water-course, therefore henceforth shalt thou be called Uddalaka as a mark of thy preceptor's favour. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the *Dharmasastras* also.' And Aruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Ayoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, "Go, my child, Upamanyu, look after the kine." And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him respectfully. And his preceptor seeing him in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself ? Thou art exceedingly plump.' And he answered his preceptor, 'Sir, I support myself by begging.' And his preceptor said, 'What is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went away to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without keeping anything for thee. How then dost thou, at present, contrive to support thyself ?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go a-begging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey thy preceptor. By

this thou art diminishing the support of others that live by begging. Truly, having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go a-begging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'It is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go a-begging a second time, not even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now?' And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out while sucking their mother's teats.' And the preceptor said, 'These generous calves, I suppose, out of compassion for thee, throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou has done? Know then that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest, ate of the leaves of the *Arka* (*Asclepias gigantea*). And his eyes being affected by the pungent, acrimonious, crude, and saline properties of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, displeased, and, therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout, saying, 'Ho Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'Here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'Having eaten of the leaves of the *Arka* plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'Glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight' And



Upamanyu thus directed by his preceptor began to glorify the twin Aswins, in the following words of the Rig Veda :—

'Ye have existed before the creation ! Ye first-born beings, ye are displayed in this wondrous universe of five elements ! I desire to obtain ye by the help of the knowledge derived from hearing, and of meditation, for ye are Infinite ! Ye are the course itself of Nature and the intelligent Soul that pervades that course ! Ye are birds of beauteous feathers perching on the body that is like to a tree ! Ye are without the three common attributes of every soul ! Ye are incomparable ! Ye, through its spirit in every created thing, overspread the Universe !'

'Ye are golden Eagles ! Ye are the essence into which all things disappear ! Ye are free from error and know no deterioration ! Ye are of beauteous beaks that would not unjustly strike and are victorious in every encounter ! Ye certainly prevail over Time ! Having created the Sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night ! And with the cloth so woven, ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness ! They that are in deep ignorance, as long as they are under the delusions of their senses, suppose ye, who are independent of the attributes of matter, to be gifted with form ! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf !'

'The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing ss many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusions and knows no deterioration. It affects all creatures whether of this or of the other world. Ye Aswins, this wheel of time is set in motion by ye !

'The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all beings. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements ! Ye are the objects that are enjoyed in this and in the other world ! Make me independent of the influence of the five elements ! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses can afford.'

'In the beginning, ye created the ten points of the universe ! Then have ye placed the Sun and the Sky above ! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, accord-

ing to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts !

'Mixing the three colours, ye have produced all the objects of sight ! It is from *these* objects that the Universe hath sprung, whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life !

'Ye Aswins, I adore ye ! I also adore the Sky which is your handiwork ! Ye are the ordainers of the fruits of all acts from which even the gods are not free ! Ye are yourselves free from the fruits of your acts !'

'Ye are the parents of all ! As males and females it is ye that swallow the food which subsequently develops into the life-creating fluid and blood ! The new-born infant sucks the teat of its mother. Indeed, it is ye that take the shape of the infant ! Ye Aswins, grant me my sight to protect my life !'

"The twin Aswins, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu thus addressed, replied, 'Your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswins thereupon told him, 'Formerly, thy preceptor had invoked us. We thereupon gave him a cake like this ; and he took it without offering it to his master. Do thou that which thy preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswins then said, 'O we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shalt be restored to sight and shalt have good fortune.'

"Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharma-sastras.' And this was the trial of Upamanyu.

"Then the other disciple of Ayoda-Dhaumya was called Veda. His preceptor once addressed him, saying 'Veda, my child, tarry sometime in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times without a murmur. And it was not long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests ; for



having himself experienced much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshatria, arriving at his residence appointed the Brahmana, Veda, as their spiritual guide (Upadhyaya). And one day while about to depart upon some business related to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. 'Utanka,' said he 'whatsoever should have to be done in my house, let it be done by thee without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connection might be fruitful. The preceptor is absent ; then stand thou in his place and do the needful. And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well pleased and, addressing Utanka, said, 'Utanka, my child, what favour shall I bestow on thee ? I have been served by thee duly ; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished.'

"Utanka, thus addressed, replied, saying, "Let me do something that you wish, for it hath been said,—He who bestoweth instruction contrary to usage and he who receiveth in contrary to usage, one of the two dieth, and enmity springeth up between the two.—I, therefore, who have received thy leave to depart, am desirous of bringing thee some gratuity due to a preceptor. His master, upon hearing this, replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for gratuity which you desire.' And his preceptor then said,—'My dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring for gratuity. And bring thou that which she directs.' And thus directed by his preceptor, Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as gratuity for the instruction I have received, in order that I may not depart his debtor. Therefore, please to command me what I am to bring as gratuity.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. The fourth day hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O



Utanka ! If thou shouldst succeed, good fortune shall attend thee ; if not, what good canst thou expect ?

"Utanka thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

"On arriving at the place, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come as a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee ?' And Utanka said, 'I am come to beg of thee a pair of ear-rings as gratuity for my preceptor. It becometh thee to give me the ear-rings worn by thy Queen.'

"King Paushya replied, 'Go Utanka into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'It is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The king thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou art not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression. Purification is not properly effected by one in a standing posture, nor by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the East, and washed his face, hands, and feet thoroughly. And he then, without noise, sipped thrice of water free from scum and froth, and not warm, and just sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, &c.). And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully and said, 'Welcome Sir, command me what I have to do.' And Utanka said unto her, 'It becometh thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'These ear-rings are very much

sought after by Takshaka, the King of the serpents. Therefore shouldst thou carry them with the greatest care.'

And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the serpents, is not able to overtake me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, 'Paushya, I am gratified.' Then Paushya said to Utanka, 'A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a *sraddha*. Tarry thou a little. And Utanka replied 'Yea, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the King having signified his assent, entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, 'Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said, 'And because dost thou impute uncleanness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by ocular proof.'

"And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, 'Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'What I pay must come to pass. Having become blind, thou mayst, however, recover thy sight before long. Grant that *thy* curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke *my* curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana's heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of *these* with the Kshatriya. His words are soft as new-churned butter, but his heart is like a sharp-edged tool, such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy own way.' To this Utanka made answer, 'I showed thee the uncleanness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanness to food that was clean I should be without issue. But the food being truly unclean, thy curse cannot affect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

"On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka, having occasion, put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified

himself and having also reverently bowed down to the gods and his spiritual masters pursued the thief with the utmost speed. And having with great difficulty overtaken him, he seized him by force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, viz., that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it, he beheld the region of the serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gateways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas :—

"Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons in the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many coloured ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When Dhritarashtra (Airavat's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who move near him and ye who stay at a distance from him, I adore all ye that have Airavata for your elder brother.

'I adore thee also, to obtain the ear-rings. O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtaining the chiefship of the serpents.'

"The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women at a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following *mantras* :—

"This wheel whose circumference is marked by twenty-four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds



and the beings that inhabit them ! Thou wielder of the thunder, the protector of the universe, the slayer of Vitra and Namuchi, thou illustrious one who wearest the black cloth and displayest truth and untruth in the universe, thou who ownest for thy carrier, the horse which was received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara !”

“Then the man with the horse said unto Utanka, ‘I am gratified by this thy adoration. What good shall I do to thee ?’ And Utanka replied, ‘Even let the serpents be brought under my control.’ Then the man rejoined, ‘Blow into this horse.’ And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, ‘Pray, Sir, take back the ear-rings.’ And Utanka took them back.

“But Utanka having recovered his ear-rings thought, ‘O this is that sacred day of my preceptress. I am at a distance. How can I, therefore, show my regard for her ? And when Utanka was anxious about this, the man addressed him and said, ‘Ride this horse, Utanka, and he will in a moment carry thee to thy master’s abode.’ And Utanka having signified his assent, mounted the horse and presently reached his preceptor’s house.

“And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But, in the meantime, Utanka entered his preceptor’s abode and paid his respects to his preceptress presented her the ear-rings. ‘Utanka,’ said she, ‘thou hast arrived at the proper time at the proper place. Welcome, my child ! Thou art innocent and therefore I do not curse thee ! Good fortune is even before thee. Let thy wishes be crowned with success !’

“Then Utanka waited on his preceptor. And his preceptor said, ‘Thou art welcome ! What hath occasioned thy long absence ?’ And Utanka replied to his preceptor, ‘Sir, in the execution of this my business obstruction was offered by Takshaka, the King of serpents. Therefore had I to go to the region of the Nagas. There I saw two damsels sitting at a loom, weaving a fabric with black and white threads. Pray, what is that ? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import ? Who is also the man that I saw ? And what the horse of extraordinary size likewise beheld by me ? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus—‘Utanka, eat of the dung of this bull, which was also eaten by thy master.’—So I ate of the dung of that bull according to his words. Who also is he ? Therefore, enlightened by thee, I desire to hear all about them.’

“And his preceptor thus addressed said unto him, ‘The two damsels thou hast seen ate *Dhata* and *Vidhata* ; the black and white threads denote night

one day ; the wheel of twelve spokes turned by the six boys signifieth the year comprising six seasons. The man is Parjanya, the deity of rain ; and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants ; the man mounted thereon is Indra ; and the dung of the bull which was eaten by thee was *Amrita*. It was certainly for this (last) that thou hast not met with death in the region of the Nagas ; and Indra who is my friend having been mercifully inclined showed thee favour. It is for this that thou returnest safe, with the ear-rings about thee. Then, O thou amiable one, I give thee leave to depart. Thou shalt obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger and resolved to avenge himself on Takshaka, proceeded towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had sometimes before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in a proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, O thou best of monarchs ! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention ?'

Sauti said :—The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"The foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, O King ! the business is thy own that demandeth thy attention ; therefore do it, please. O thou King of kings ! thy father was deprived of life by Takshaka, therefore do thou avenge thy father's death on that vile serpent. The time hath come, I think, for the act of vengeance ordained by the Fates. Go then and avenge the death of thy magnanimous father who, being bitten without cause by that vile serpent, was reduced to the five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, that god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a *Snake-sacrifice*. O King ! give instant orders for the sacrifice. It is thus that thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was, on one occasion, obstructed, while proceeding on account of my preceptor.'

Sauti continued :—"The monarch having heard these words, was enraged with Takshaka. By the speech of Utanka was inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of



Utanka himseff, the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all about the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow."

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahabharata.

SECTION IV.

(Pauloma Parva)

Ugrasrava Sauti, the son of Lomharsana, versed in the Puranas, while present in the forest of Naimisha, at the twelve years' sacrifice of Saunaka surnamed Kulapati, stood before the Rishis in attendance. Having studied the Puranas with great pains and therefore been acquainted with them thoroughly, with joined hands he addressed them thus, "I have graphically described to ye the history of Utanka. which is one of the causes of King Janamejaya's Snake-sacrifice. What, reverend Sirs, do ye wish to hear? What shall I relate to ye?" The holy men replied, "O son of Lomharsana, we shall ask thee and thou wilt reply unto us anxious to hear, recounting some excellent stories. Saunaka, our reverend master is at present attending in the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and Asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the Shastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the ordinance. He is respected by us all. It behoves us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee."

Sauti said, "Be it so. And when the high-souled master hath been seated, by him questioned I will narrate sacred stories on a variety of subjects." After a while that excellent Brahmana (Saunaka) having duly performed all his duties, and having propitiated the gods with prayers and the manes with oblations of water, came back to the place of sacrifice, where with Sauti seated before were the assembly of saints of rigid vows sitting at ease. And when Saunaka was seated in the midst of the Ritvikas and Sadasyas, who were also in their seats, he spake as followeth.

SECTION V.

(Pauloma Parva continued.)

Saunaka said,—"Child, thy father formerly read the whole of the Puranas, O son of Lomharshana, and the Bharata with Krishna-Dwaipayana. Hast thou also made them thy study? In those ancient records are interesting

stories and the history of the first generations of the wise men, all which we heard rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history ; we are attentive to listen to thee."

Sauti answered :—"By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them ; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Marutas (Winds). O great Muni, I will first then properly recount the story of this family, belonging to the Puranas.

"The great and blessed saint Bhrigu, we are informed, was produced by the self-existing Brahma from the fire at the sacrifice of Varuna. And Bhrigu had a son whom he dearly loved named *Chyavana*. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghrithachi (the celestial *danceuse*). And to Ruru also by his wife Pramadvra, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, learned in the law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well-regulated fare."

Saunaka said,—“O son of Suta, I ask thee why the illustrious son of Bhrigu was named *Chyavana*. Do tell me all."

Sauti replied :—"Bhrigu had a wife named Puloma whom he dearly loved. She became quick with child by Bhrigu. And one day while the virtuous and continent Puloma was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that Rakshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rakshasa saw the wife of Bhrigu, irrefragable in everything. And seeing her he became filled with lust and lost his reason. The beautiful Puloma entertained the Rakshasa thus arrived, with roots and fruits of the forest. And the Rakshasa who burnt with desire upon seeing her, became very much delighted and was resolved, O good sage, to bear her away who was so blameless in every respect.

"My design is accomplished", said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles had been betrothed by her father to the Rakshasa himself, although the former subsequently bestowed her, according to due rites, on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rakshasa's mind and he thought the present a very good opportunity for carrying the lady away.

"And the Rakshasa saw in the apartment in which the sacrificial fire was kept that element burning brightly. And the Rakshasa then asked the flaming element, "Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of gods, therefore art thou bound to answer my question. This lady

of superior complexion had been first accepted by me as wife, but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone, I am resolved to bear her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist first betrothed to myself.' "

Sauti continued :—"In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was afraid to return an answer. 'Thou, O god of fire', said he, 'residest continually within every creature, as witness of their merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in sight of thee. Therefore answer thou truly.' "

Sauti continued :—"The Seven-flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Puloma was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu as a gift from desire of blessing. She was not bestowed on thee! O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she—I know her. I dare not speak a falsehood. O thou best of Rakshasas, falsehood is never respected in this world.' "

SECTION VI.

(Pauloma Parva continued.)

Sauti said :—"OBrahmana, having heard these words from the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind—even of thought. Then the child of Bhrigu lying in her body enraged at such violence, dropped from his mother's womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman and fell down and was instantly converted into ashes. And the beautiful Pauloma distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana, the son of Bhrigu and walked away. And Brahma, the Grand-father of all, himself saw her, the faultless wife of his son, weeping (with eyes full of tears). And the Grand-father of all comforted her who was attached to her son. And the drops of tears which fell from her eyes was formed into a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grand-father of the worlds seeing that river follow the path of his son's wife gave it a name him-

self, and he called it *Vadhusara*. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast thou made known to that Rakshasa resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee as my wife. Therefore tell me who it was that told the Rakshasa so, in order that I may curse him from anger.' And Puloma replied, 'O possessor of the six attributes! I was disclosed to the Rakshasa by Agni (the god of fire). And he (Rakshasa) bore me away, as cried like the Kurari (female osprey). And it was only by the ardent splendour of this thy son that I was rescued, for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'"

Sauti continued:—"Bhrigu, upon hearing this account from Puloma, became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth section called "the curse on Agni" in the *Adi Parva*.

SECTION VII.

(*Pauloma Parva continued.*)

Sauti said:—"The god of fire enraged at the curse of Bhrigu, thus addressed the Rishi:—"What meaneth this rashness, O Brahmana, that thou hast displayed towards me? What transgression can be imputed to me who was labouring to do justice and speak the truth impartially? Being asked I gave the true answer. A witness who, when interrogated respecting a fact of which he hath knowledge, representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He, too, who, being fully informed of all the circumstances of an affair, doth not disclose what he knoweth, when asked, is undoubtedly stained with guilt. I also can curse thee, but Brahmanas are held by me in high respect. Although these be known to thee, O Brahmana, I will yet speak of them, so please attend! Having, by ascetic power, multiplied myself, I am present in various forms, in places of the daily *homa*, at a sacrifice extending for years, in places where holy rites are performed (such as marriage, &c.), and at other sacrifices. With the butter that is poured upon my flame according to the ordinances declared in the Vedas, the Devas and the *Pitris* are appeased. The Devas are the waters; the *Pitris* are also the waters. The Devas have with the *Pitris* an equal right to the sacrifices called the *Darshas* and *Furnamashas*. The Devas therefore are the *Pitris* and the *Pitris*, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the *Pitris* eat what is poured upon me. I am therefore called the mouth of the Devas and the *Pitris*. At the new moon the *Pitris*, and at the full moon the Devas, are fed through my mouth,



eating of the clarified butter that is poured on me. Being, as I am, *their* mouth, how am I to be an eater of all things (clean and unclean) ?

"Then Agni, after reflecting for a while, withdrew himself from all places ; from places of the daily *homa* of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their *Oms* and *Vashats*, and deprived of their *Swadhas* and *Swahas* (sacrificial mantras of great mystery), the whole body of creatures became much distressed for the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus :—'Ye immaculate beings ! the three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire ! Ordain what is to be done in this matter, so that there may be no loss of time.' Then the Rishis and the gods went together into the presence of Brahma. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate ! one Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how shall Agni be reduced to the condition of one who eateth of all things promiscuously ?' And the creator of the universe hearing these words of theirs summoned Agni to his presence. And Brahma addressed Agni the creator of all and eternal as himself in these gentle words :—'Thou art the creator of the worlds and thou art their destroyer ! Thou preservest the three worlds and thou art the promoter of all sacrifices and ceremonies ! Therefore behave thyself so that ceremonies be not interrupted. And O thou eater of the sacrificial butter, why dost thou act so foolishly, being as thou art the Lord of all ? Thou alone art always pure in the universe and thou art its stay ! Thou shalt not, with all thy body, be reduced to the state of one who eateth of all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. That body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's rays becometh pure so shall everything be pure that shall be burnt by thy flames. Thou art, O fire, the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse true. Continue to receive thy own portion and that of the gods, offered at thy mouth.' "

Sauti continued :—"Then Agni replied to the Grand-father, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also returned in delight to the place whence they came. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in days of yore by Bhrigu. And such is the ancient history founded thereon, the destruction of the Rakshasa Pauloma, and the birth of Chyavana."

Thus endeth the seventh section of the Pauloma of the Adi Parva of the blessed Mahabharata.

SECTION VIII.

(*Pauloma Parva continued.*)

Sauti said :—"O Brahmana, Chyavana, the son of Bhrigu, begot a son in the womb of his wife Sukanya. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghrithachi a son called Ruru. And Ruru begot on his wife Pramadvarya a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full !"

"Formerly there was a great Rishi called Sthulakesha possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswavashu, the King of the Gandharvas, it is said, knew Menaka, the celestial dancing-girl. And the Apsara, Menaka, O thou of the Bhrigu race, when her time was come, dropped the infant in her womb near the hermitage of Sthulakesha. And dropping the new-born infant on the banks of the river, the Apsara, Menaka, O Brahmana, being destitute of pity and shame, went away. And the Rishi, Sthulakesha, of great ascetic power discovered the infant lying forsaken in a lonely part of the river-side. And he perceived that it was a female child, bright as the offspring of an Immortal and blazing, as it were, with beauty. And the great Brahmana, Sthulakesha, that first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed Rishi Sthulakesha performing in due succession all the ceremonies beginning with that at birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvarya. And the pious Ruru having seen Pramadvarya in the hermitage of Sthulakesha became one whose heart was pursued by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthulakesha for his son. And her foster father betrothed the virgin Pramadvarya to Ruru, fixing the nuptials for the day when the star *Varga-Daivata* (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin, while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent she did not perceive as it lay in coil. And the reptile, urged to execute the will of Fate, violently darted its envenomed fangs into the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her colour faded and all the graces of her person gone. And with dishevelled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to

behold became on her death what was too painful to look at. And the girl of slender waist lying on the ground like one asleep—being overcome with the poison of the snake—once more became more beautiful still than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhyamekhala, Uddalaka, Katha, and Sweta of great renown Bhardwaja, Kaunakutsya, Arshtisena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had bitten her, they all wept filled with compassion. But Ruru, pained exceedingly, retired from the scene."

So ends the eighth section of the Pauloma of the Adi Parva of the blessed Mahabharata.

SECTION IX.

(Pauloma Parva continued.)

Sauti said—"While those illustrious Brahmanas were sitting around the dead body of Pramadvara, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And over-whelmed with grief he indulged in much piteous lamentations. And, remembering his beloved Pramadvara, he gave vent to his sorrow in the following words :—'Alas ! the delicate fair one that increaseth my affliction lieth upon the bare ground. What can be more deplorable to us, her friends ? If I have been charitable, if I have performed acts of penance, if I have ever revered my superiors, let the merit of these acts restore to life my beloved one ! If from my birth I have, controlling my passions, adhered to my vows, let the fair Pramadvara rise from the ground.'

"And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus :—'The words thou utterest, O Ruru, in thy affliction can have no effect. For, O pious man, one belonging to this world whose days have run out can never come back to life. This poor child of a Gandharva and Apsara has had her days run out ! Therefore, O child, thou shouldst not yield up thy heart to sorrow. The great gods, however, have provided beforehand a means. But if thou compliest with it, thou mayest receive back thy Pramadvara.'

"And Ruru replied, 'What is that which the gods have provided, O messenger of heaven ! Tell me in full so that (on hearing) I may comply with it. It behoveth thee to deliver me !' And the celestial messenger said unto Ruru, 'Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhṛigu, thy Pramadvara shall rise from the ground.' And Ruru replied, 'O best of celestial messengers, I give up a moiety of my own life in favour of my bride. Then let my beloved one rise up in the dress and form of Love.'

MAHABHARATA

Sauti said; "Then the king of Gandharvas (the father of Pramadvāra) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharmaraja, let the amiable Pramadvāra, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharmaraja answered, 'O messenger of the gods, if it be thy wish, let Pramadvāra, the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life?'"

Sauti continued :—"And when Dharmaraja had said so, that maiden of superior complexion, Pramadvāra, endued with a moiety of Ruru's life, rose as from her slumber. This bestowal by Ruru, endowed with length of days, of a moiety of his own life to resuscitate his bride afterwards led, as it was seen, to a curtailment of Ruru's life.

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days, devoted to each other. And Ruru having obtained such a wife as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent-race. And whenever he saw a serpent, he became filled with great wrath and always killed it with a weapon.

"One day, O Brahmana, Ruru entered an extensive forest. And he there saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff even like to the staff of Death, for the purpose of killing it. Then the Dundhubha, addressing Ruru, said, 'I have done thee no harm, O Brahmana ! Then wherefore wilt thou slay me in anger?'"

So ends the ninth section of the Pauloma of the Adi Parva of the blessed Mahabharata.

SECTION X.

(Pauloma Parva continued.)

Sauti said :—"And Ruru on hearing those words replied, 'My wife, dear to me as life, was bit by a snake ; upon which, I made, O snake, a dreadful vow, viz., that I would kill every snake that I might see. Therefore shall I smite thee and thou shalt be deprived of life.

"And the Dundubha replied, 'O Brahmana, they are other snakes that bite man. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject with other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee for thou canst judge between right and wrong.'"

Sauti continued :—"And the Rishi Ruru hearing these words of the serpent, and seeing that it was perplexed with fear besides being really of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O snake, who art thou thus meta-

morphosed ? And the Dundubha replied, 'O Ruru ! I was formerly a Rishi of name Sahasrapat. And it is by the curse of a Brahmana that I have been metamorphosed into a snake.' And Ruru asked, 'O thou best of Snakes, for what wast thou cursed by a Brahmana in wrath ? And how long also shall thy form continue so ?'

And so ends the tenth section of the Pauloma of the Adi Parva.

SECTION XI.

(*Pauloma Parva continued.*)

Sauti continued :—"The Dundubha then said, 'In former times, I had a friend Khagama by name. He was keen in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he went into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed,—'Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.'—O ascetic, I well knew the power of his penances ; therefore with an agitated heart, I addressed him thus, bending low with joined hands,—'Friend, I have done this by way of joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.'—And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard,—'What I have said, must come to pass. Hear what I say and lay it to thy heart. O pious one ! When Ruru, the pure son of Pramati, will appear, thou shalt be delivered from the curse the moment thou seest him.—Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.'

"And that illustrious man and best of Brahmanas then left his snake-body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power, 'O thou first of created beings, verily the highest morality is sparing life. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with confidence. He should be benevolent to all creatures, truth-speaking, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and mighty in spiritual energy."

And so ends the eleventh section of the Pauloma of the Adi Parva.

SECTION XII.

(*Pauloma Parva continued.*)

Sauti continued :—"Ruru then asked, 'O best of Dwijas, why was the king Janamejaya bent upon destroying the serpents? And why were they saved by the wise Astika? I am anxious to hear all this in detail.'

"The Rishi replied, 'O Ruru, the important history of Astika you will learn from the lips of Brahmanas.' Saying this, he vanished."

Sauti continued,—“Ruru rushed in search of the lost *Rishi*, and having failed to find him in all the woods, fell down on the ground, fatigued. And revolving in his mind the words of the *Rishi*, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father (to relate the history in question. Thus asked, his father related all about the story.”

So ends the twelfth section in the Pauloma of the Adi Parva.

SECTION XIII.

(*Astika Parva*)

Saunaka said,—“For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of his sacrifice? O Sauti, tell us in full the true story! Tell us also why that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire. Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?”

Sauti said.—“O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!”

Saunaka said,—“I am desirous of hearing at length the charming story of that *Rishi*, that illustrious Brahmana named Astika!”

Sauti said,—“This history, (first) recited by Krishna-Dwaipayana, is called a *Purana* by the Brahmanas. It was formerly narrated by my wise father, Lomaharshana, the disciple of Vyasa, before the dwellers of the *Naimisha* forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I will narrate the history of Astika exactly as I heard it. O listen, as I recite in full that sin-destroying story!

“The father of Astika was powerful like Prajapati. He was a *Brahmacharin*, always engaged in austere devotions. He ate sparingly, was a mighty ascetic, and had his lust under complete control. And he was known by the name of Jaratkaru. That foremost one among the *Yayavaras*, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse spots, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads

down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed them, saying,—

“Who are you thus hanging heads down in this hole by a rope of *virana* fibres that is again secretly eaten into on all sides by a rat living here ?”

“The ancestors said,—‘We are *Rishis* of rigid vows, called *Yayavaras*. We are sinking low into the earth for want of offspring. We have a son named Jaratkaru. Woe to us ! That wretch hath entered upon a life of austerities only ! The fool doth not think of raising offspring by marriage ! It is for that reason, *viz.*, the extinction of our race, that we are suspended in this hole. Having means, we fare like wretches that have none ! O excellent one, who art thou that thus sorrowest as a friend on our account ? We desire to learn, O Brahmana, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate.”

“Jaratkaru said,—‘Ye are even *my* sires and grandsires ! I am that Jaratkaru ! O, tell me, how I may serve you !’

“The fathers then answered,—‘Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious act for both thyself and ourselves ! Not by the fruits of virtue, not by ascetic penances well hoarded up, one acquireth the merit which one doth by becoming a father. Therefore, O child, by our command, set thy heart upon marriage and offspring ! Even this is our highest good !

“Jaratkaru replied,—‘I shall not marry for my sake, nor shall I earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife ? I shall, however, accept any daughter given to me as alms. I shall endeavour, ye sires, even thus to wed a wife ! Having given my word, I will not act otherwise ! Upon her I will raise offspring for your redemption, so that, ye fathers, attaining to eternal regions (of bliss) ye may rejoice as ye like !’

So ends the thirteenth section in the Astika of the Adi Parva.

SECTION XIV.

Sauti said,—“That Brahman of rigid vows then wandered over the Earth for a wife but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice begged in a faint voice for a bride. Thereupon Vasuki rose and offered his sister for the *Rishi's* acceptance. But the Brahmana hesitated to accept her, thinking her not to be of the same name with himself. The high-souled Jaratkaru thought within himself,—‘I will take none for wife who is not of the same name with myself.’ Then that *Rishi* of great wisdom and austere penances asked him, saying,—‘Tell me truly what is the name of this thy sister, O snake.”

"Vasuki replied,—‘O Jaratkaru, this my younger sister is called Jaratkaru ! Given away by me, accept this slender-waisted damsel for thy spouse ! O best of Brahmanas, for thee I reserved her. Therefore, take her !’ Saying this, he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites.”

So ends the fourteenth section in the Astika of the Adi Parva.

SECTION XV.

Sauti said,—“O foremost of persons acquainted with *Brahma*, the mother of the snakes had cursed them of old, saying,—‘He that hath the Wind for his charioteer (*viz.*, Agni) shall burn you all in Janamejaya’s sacrifice !’ It was to neutralise that curse that the chief of the snakes married his sister to that high-souled *Rishi* of excellent vows. The *Rishi* wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called Astika. An illustrious ascetic deep in the *Vedas* and their branches, he regarded all with an even eye, and removed the fears of both his parents.

“Then, after a long space of time, a king descended from the Pandava line celebrated a great sacrifice known as the Snake-sacrifice. After that sacrifice had commenced for the destruction of the snakes, Astika delivered the *Nagas*, *viz.*, his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brahmana, and various vows and study of the *Vedas*, he freed himself from all his debts. By sacrifices at which various kinds of presents were made, he propitiated the gods. By adoption of the *Brahmacharya* mode of life he conciliated the *Rishis* ; and by begetting offspring he gratified his ancestors.”

“Thus discharging the heavy debt he owed to his sires, Jaratkaru of rigid vows ascended to heaven with his ancestors. Leaving Astika behind and having acquired great religious merit, Jaratkaru, after a long course of years, went to heaven. This is the story of Astika that I have related duly. Now, tell me, O tiger of Bhṛigu’s race, what else I shall narrate.”

So ends the fifteenth section in the Astika of the Adi Parva.

SECTION XVI.

Saunaka said,—“O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity to hear it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis ; and we are well pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it.”

Sauti said,—“O thou that art blest with length of days, I will narrate the history of Astika as I heard it from my father ! O Brahmana, in the golden age, Prajapati had two fair daughters. O sinless one, the sisters were endued with wonderful beauty. Named Kadru and Vinata, they became the wives of Kasyapa. Gratified with them, Kasyapa, resembling Prajapati himself, gave

each of them a boon. Kasyapa derived great pleasure from his two wedded wives. Hearing that their lord was willing to confer on them choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinata wished to bring forth two sons surpassing the thousand offsprings of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offsprings. And unto Vinata also, Kasyapa said, 'be it so !' Then Vinata, having obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. 'Bear the embryos carefully', said Kasyapa, and then he went into the forest, leaving his two wives gratified with his blessings."

Sauti continued,—“O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinata did not appear. Vinata was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower one undeveloped. At this, the child in the egg became angry and cursed his mother, saying,—“O mother, since thou hast prematurely broken this egg, thou shalt serve as a slave. Shouldst thou wait five thousand years and not destroy, by breaking the other egg through impatience, the illustrious child within it, or render it half-developed, then he will deliver thee from slavery ! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time !’ Thus cursing his mother, the child rose to the sky. O Brahmana, even he is the charioteer of Surya, always seen in the hour of morning !

“Then at the expiration of the five hundred years, bursting open the other egg, out came Gadura, the serpent-eater. O tiger of Bhṛigu’s race, immediately on seeing the light, that son of Vinata left his mother. And the lord of birds, feeling hungry, took wing to seek for the food assigned to him by the Great Ordainer of all.”

So ends the sixteenth section in the Astika of the Adi Parva.

SECTION XVII.

Sauti said,—“O ascetic, about this time the two sisters saw Uchchaisravas approaching near, that steed of complacent appearance who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation’s master-piece, and of irresistible vigour, it was blest with every auspicious mark.”

Saunaka asked,—“Why did the gods churn the Ocean for nectar, and under what circumstances, when, as you say, sprang that best of steeds so powerful and resplendent ?”

Sauti said,—“There is a mountain named *Meru*, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunts of the gods and the *Gandharvas*. It is immeasurable and unapproachable by men of manifold sins. Dreadful beasts of prey wander over its breast, and it is illuminated by many divine herbs. It stands kissing the heavens by its height and is the first of mountains. Ordinary people can not so much as think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Standing high for infinite ages, once the celestials sat on its begemmed peak and sat in conclave. They came in quest of *amrita*, they who had practised penances and observed excellent vows. Seeing the celestial assembly in anxious consultation, Narayana said to Brahman,—‘Do thou churn the Ocean with the gods and the *Asuras*. By doing so, *amrita* will be obtained as also all drugs and gems. O ye gods, churn the Ocean, ye will discover *amrita* !’

So ends the seventeenth section in the Astika of the Adi Parva.

SECTION XVIII

Sauti said,—“There is a mountain called Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There countless birds pour forth their melodies, and beasts of prey roam about. The gods, the *Apsaras* and the *Kinnaras* visit the place. Upwards it rises eleven thousand *yojanas*, and descends downwards as much. The gods failing to tear it up, came to Vishnu and Brahman who were sitting together, and said unto them,—‘Devise some efficient scheme. Consider, ye gods, how Mandara may be torn up for our good !’

Sauti continued,—“Vishnu with Brahman assented to it, O son of Bhrigu ! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of snakes. The mighty Ananta, directed thereto both by Brahman and Narayana, O Brahmana, tore up the mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta and addressed the Ocean, saying,—‘O Ocean, we have come to churn thy water for obtaining nectar !’ And the Ocean replied,—‘Be it so, as I am to have a share of the nectar. I am able to bear the prodigious agitation of my water by the mountain.’ The gods then went to the king of tortoises and said to him, ‘O Tortoise-king, thou wilt have to hold the mountain on thy back !’ The Tortoise-king agreed, and Indra placed the mountain on the former’s back by means of instruments.

And the gods and the *Asuras* made Mandara the churning staff and Vasuki the cord, and set about churning the deep for *amrita*. The *Asuras* held Vasuki by the hood and the gods held him by the tail. And Ananta who was for Narayana, at intervals raised the snake’s hood and suddenly lowered it. And in consequence of the stretch he received at the hands of the gods and the *Asuras*, black vapours with flames issued from his mouth. These, becoming

clouds charged with lightning, poured showers that refreshed the tired gods. And the flowers also that fell on all sides of the celestials from the trees on the whirling Mandara, refreshed them.

"Then, O Brahmana, out of the deep came a tremendous roar like unto the roar of the clouds at the Universal Dissolution. Diverse aquatic animals were crushed by the great mountain, and gave up the ghost in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. From the turning Mandara, large trees abounding with birds were torn up by the roots and fell into the water. And the mutual friction of those trees produced fires that blazed up frequently. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring down heavy showers.

"After the churning, O Brahmana, had gone on for sometime, the gums of various trees and herbs mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums vested with the properties of *amrita* and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of those gums and juices. But nectar did not appear even then. The gods came before the boon-granting Brahman seated on his seat and said,— 'Sire, we are spent : we have not strength left to churn further. Nectar hath not yet arisen so that now we have no resource save Narayana !'.

"On hearing them, Brahman said to Narayana, 'O Lord, vouchsafe to grant the gods strength to churn afresh the deep !'

"Then Narayana agreeing to grant their various prayers, said, 'Ye wise ones, I grant ye sufficient strength ! Go, insert the mountain and churn the water !'

"Re-equipped with strength, the gods recommenced churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter Lakshmi dressed in white, then Wine, then the White Steed, and then the celestial gem *Kaustubha* which graces the breast of Narayana. Lakshmi, Wine, and the Steed fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the *Asuras* set up a loud cry, saying, 'It be ours.'

"And at length rose the great elephant, Airavana, of huge body and with two pairs of white tusks. And him took the wielder of the thunder-bolt. But the churning still went on so that poison at last appeared. Covering the Earth, it suddenly blazed up like a fire attended with fumes. And by the scent of the fearful *Kalakuta*, the three worlds were stupefied. And then Siva, solicited by Brahman, for the safety of the creation swallowed that poison. The divine Maheswara of the *Mantra* form held it in his throat. And it is said that the god from that time is called *Nilakantha* (blue-throated). Seeing all these wondrous things, the *Asuras* were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and *Amrita*. Thereupon Narayana called his bewitching *Maya* to his aid, and assuming a ravishing

female form, coquetted with the *Danavas*. The *Danavas* and the *Daityas*, ravished with her charms, lost their reason and unanimously placed the *Amrita* in the hands of that fair Gamsel."

So ends the eighteenth section in the Astika of the Adi Parva.

SECTION XIX.

Sauti said, —"Then the *Daityas* and the *Danavas* with first class armour and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the *Amrita* in this hands from those mighty *Danavas*.

"And then all the tribes of the gods during that time of great fright drank the *Amrita* receiving it from Vishnu. And while the gods were drinking that *Amrita* after which they had so much hankered, a *Danava* named Rahu was drinking it in the guise of a god. And when the *Amrita* had only reached Rahu's throat, Surya and Soma (recognised him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the *Danava* who was drinking of the *Amrita* without permission. And the huge head of the *Danava* cut off by the discus and resembling a mountain-peak then rose up to the sky and began to utter dreadful cries. And the *Danava's* headless trunk, falling upon the ground and rolling thereon, made the Earth to tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Raghu's head and Surya and Soma. And to this day it swalloweth Surya and Soma.

And Narayana quitting his ravishing female form and hurling many terrible weapons at them, made the *Danavas* tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the *Asuras*. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts, and maces, the *Asuras* in large numbers vomited blood and lay prostrate on the Earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great *Asuras* lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with their weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,—'cut' 'pierce,' 'at them,' 'hurl down,' 'advance.'

"And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the celestial bow in the hand of Nara, called to mind his own weapon, the *Danava*-destroying discus. And lo! the discus, *Sudarshana*, destroyer of enemies, like to Agni in effulgence, and dread-

ful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled with great force that weapon effulgent as blazing fire, dreadful, and of extraordinary lustre and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of time, hurled with force from the hands of Narayana, and falling constantly everywhere, destroyed the *Daityas* and the *Danavas* by thousands. Sometimes it blazed like fire and consumed them all ; sometimes it struck them down as it coursed through the sky ; and sometimes, falling on the Earth, it drank their life-blood like a goblin.

"On the other side, the *Danavas*, white as the clouds from which the rain hath fallen, possessing great strength and bold hearts, ascended the sky, and by hurling down thousands of mountains, continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission in the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara, coming to that dreadful conflict of the *Asuras* and the *Ganas* (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, covered the heavens with dust. Discomfited by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty *Danavas* entered the bowels of the Earth, while others plunged into the sea of salt-waters.

"And having gained the victory, the gods offered due respect to Mandra and placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes. And the gods, on returning to the heavens, rejoiced greatly, and the vessel of *Amrita* Indra and the other deities made over to Nara for careful keep."

And so ends the nineteenth section in the Astika of the Adi Parva.

SECTION XX.

(*Astika Parva continued.*)

Sauti said,—“Thus have I recited to you the whole story of how *Amrita* was churned out of the Ocean, and the occasion on which the horse Uchchaisravas of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinata, saying,—‘Tell me, amiable sister, without taking much time, of what colour the Uchchaisravas is.’ And Vinata answered,—‘That prince of steeds is certainly white. What dost thou think, sister ? Say thou what is its colour. Let us lay a wager upon it.’ Kadru replied, then,—‘O thou of sweet smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other’s slave.’

Sauti continued,—“Thus wagering with each other about menial service as a slave, the sisters went home, resolved to satisfy themselves by examining

the horse next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying, 'During the snake-sacrifice of the wise king Janamejaya of the Pandava race, Agni shall consume you all.' And the Grand-sire (Brahman) himself heard this exceedingly cruel curse pronounced by Kadru impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grand-sire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, of virulent poison; great prowess and excess of strength, and ever bent on biting other creatures as the snakes were, for their poison and for the good of all creatures, their mother's conduct towards them—those persecutors of all creatures,—was very proper. Fate always inflicts the punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, applauded Kadru (and went away). And Brahman, calling Kasyapa to him, spake unto him these words,—‘O thou pure one who overcomest all enemies, these snakes begot by you, who are of virulent poison and huge bodies, and ever intent on biting other creatures, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been indicated in the *Puranas*.’ Saying this, the divine Creator of the Universe propitiated Kasyapa and imparted to that illustrious one the knowledge of neutralising poison.”

And so ends the twentieth section in the Astika of the Adi Parva.

SECTION XXI.

(*Astika Parva continued.*)

Sauti said,—“Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinata, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaisravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, agitated and tremendously roaring, full of fishes large enough to swallow the whale, and abounding with huge *makaras* and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals; abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-god), the excellent and beautiful residence of the *Nagas*, the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the *Asuras*, the terror of all creatures, the grand reservoir of water, and ever immutable. It is holy, beneficial to the gods, and is the great mine of nectar; without limits, inconceivable, sacred, and highly wonderful. It is dark, terrible with the voice of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved

by the winds blowing from its shores and heaving high with agitation and disturbance, it seems to dance everywhere with uplifted hands represented by its surges. Full of heaving billows caused by the waxing and waning of the moon, the parent of (Vasudeva's great conch called *Panchajanya*), the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow-observing regenerate *Rishi* Atri could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-naveled Vishnu when at the dawn of every *Yuga* that deity of immeasurable power enjoys the deep sleep of spiritual meditation. It is the refuge of Mainaka under the fear of falling thunder, and the retreat of the *Asuras* overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire issuing from the mouth of *Vadava* (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands with pride of gait, like amorous competitors, each eager for a meeting, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce *Timis* and *makaras*. And it roared constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of water."

And so ends the twenty-first section in the Astika of the Adi Parva.

SECTION XXII.

(*Astika Parva continued.*)

Sauti said,—“The *Nagas* after a debate arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might burn them all, withdraw her affection. If, on the other hand, she were graciously inclined, she might free them from her curse. They said, ‘We will certainly render the horse's tail black.’ And it is said that they then went and became hairs in the horse's tail.”

“In the meantime, the two co-wives had laid the wager. And having laid the wager, O best of Brahmanas, the two sisters Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the Ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all on a sudden by the wind, and roaring tremendously. Abounding with fishes capable of swallowing the whale and full of *makaras*; containing also creatures of diverse forms counted by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible, the mine of all kinds of gems, the home of Varuna (the water-god), the wonderful habitation of the *Nagas*, the lord of



...rivers, the abode of the subterranean fire ; the residence of the *Asuras* and of many dreadful creatures ; the reservoir of water, not subject to decay, romantic, and wonderful, the great mine of the *amrita* of the celestials ; immeasurable and inconceivable, containing waters that are holy, filled to the brim by many thousands of great rivers, dancing as it were in waves. Such was the Ocean, full of liquid waves, vast as the expanse of the sky, deep, of body lighted with the flames of subterranean fire, and roaring, which the sisters quickly passed over."

And so ends the twenty-second section in the Astika of the Adi Parva.

SECTION XXIII.

(*Astika Parva continued.*)

Sauti said,—“Having crossed the Ocean, Kadru of swift speed, accompanied by Vinata, soon alighted near the horse. They then both beheld that foremost of steeds of great fleetness, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinata who was deeply dejected into slavery. And thus Vinata having lost the wager, entered into a state of slavery and became exceedingly sorry.”

“In the meantime, when his time came, bursting the egg without (the help of his) mother, Garuda of great splendour was born, enkindling all the points of the universe,—that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the *Yuga*, his eyes were bright like the lightning-flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and fiercely roaring, he was terrible like a second Ocean-fire. And all the deities seeing him, sought the protection of *Vibhava* (Agni). And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words :—‘O Agni, extend not thy body ! Wilt thou consume us ? Lo, this huge heap of thy flames is spreading wide !—And Agni replied,—‘O, ye persecutors of the *Asuras*, it is not as ye imagine ! This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of this heap of effulgence hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the *Nagas*, engaged in the well-being of the gods, and the foe of the *Daityas* and the *Rakshasas*. Be not afraid of it in the least. Come with me and see. Thus addressed, the gods along with the *Rishi* wending towards Garuda, adored him from a distance with the following words.

The gods said,—‘Thou art a *Rishi* (i.e. cognisant of all *mantras*), sharer of the largest portion in sacrifices, ever displayed in splendour, the controller of the bird of life, the presiding spirit of the animate and the inanimate universe ! Thou art the destroyer of all, the creator of all ; thou art Brahman of the

Hiyanyagarbha form ; thou art the lord of creation in the form of Daksha and the other *Prjapatis* ; thou art Indra (the king of the gods), thou art the steed-necked incarnation of Vishnu ; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva at the burning of *Tripura*) ; thou art the lord of the universe ; thou art the mouth of Vishnu ; thou art the four-faced *Padmaja* ; thou art the Brahmana (*i.e.*, wise), thou art Agni, Pavana &c., (*i.e.*, the presiding deities of every object in the universe). Thou art knowledge, thou art the illusion to which we are all subject ; thou art the all-pervading spirit ; thou art the lord of the gods ; thou art the great Truth ; thou art fearless ; thou art ever unchanged ; thou art *Brahma* without attributes ; thou art the energy of the Sun &c. ; thou art the intellectual functions ; thou art our great protector ; thou art the ocean of holiness ; thou art purity ; thou art bereft of the attributes of darkness &c. ; thou art the possessor of the six high attributes ; thou art he who cannot be withstood in contest ! From thee have emanated all things ; thou art of excellent deeds ; thou art all that hath not been and all that hath been ! Thou art pure knowledge ; thou displayest to us, as Surya by his rays, this animate and inanimate universe ; darkening the splendour of Surya at every moment, thou art the destroyer of all ; thou art all that is perishable and all that is imperishable ! O thou of the splendour of Agni, thou burnest all even as Surya in his anger burneth all creatures ! O terrible one, thou risest even as the fire that destroys everything at the time of the Universal Dissolution ! Having reached thee, O mighty Garuda who movest in the skies, we seek thy protection O lord of birds whose energy is great, whose splendour is that of fire, whose brightness is like that of the lightning whom no darkness can approach, who reachest the very clouds, who art both the cause and the effect, the dispenser of boons and invincible in prowess ! O Lord, this whole universe is rendered hot by thy splendour bright as the lustre of heated gold ! Protect these high-souled gods, who overcome by thee and terrified withal, are flying along the heavens in different directions by their celestial cars ! O thou best of birds, thou Lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa ; therefore, be not wroth but have mercy on the universe ! Thou art Supreme, O pacify thy anger and preserve us ; At thy voice loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth and our hearts, O bird, are continuously trembling, O diminish this thy body resembling Agni ! At the sight of the splendour resembling that of Yama when in wrath, our hearts losing all equanimity, are quaking ; O thou lord of birds, be propitious to us who solicit thee ! O illustrious one bestow on us good fortune and joy.

And that bird of fair feathers, thus adored by the deities and diverse tribes of *Rishis*, diminished his own energy and splendour."

And thus ends the twenty-third section in the Astika of the Adi Parva.



SECTION XXIV.

(Astika Parva continued)

Sauti said,—“Then having heard about and beholding his own body, that bird of beautiful feathers diminished his size.

“And Garuda said,—‘Let no creature be afraid, and as ye also are in a fright at the sight of my terrible form I will diminish my energy.’”

Sauti continued,—“Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father’s home and arrived at his mother’s side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, when Surya had resolved to burn the worlds with his fierce rays.”

Saunaka said,—“Why did the reverend Surya resolve at that time to burn the worlds? What wrong was done to him by the gods that provoked his fire?”

Sauti said,—“O sinless one, when Rahu in the act of drinking nectar was disclosed to the gods by Surya and Soma, the former from that time conceived an enmity towards those deities. And upon Surya being sought to be devoured by the afflicter (Rahu), he became wroth, and thought,—‘Oh, this enmity of Rahu towards me hath sprung from my desire of benefiting the gods. And this sore evil I alone have to sustain! Indeed, at this pass help I obtain not! And the denizens of heaven see me about to be devoured and brook it quietly! Therefore, for the destruction of the worlds must I strive!’ And with this resolution he went to the mountains of the west.

“And from that place he began to scatter his heat around for the destruction of the worlds. And then the great *Rishis*, approaching the gods, spake unto them,—‘Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds!’ Then the gods, accompanied by the *Rishis*, wended to the Grand-sire, and said unto him,—‘O what is this great heat to-day that causeth such a panic? Surya hath not yet risen, still the destruction (of the world) is obvious! O Lord, what shall it be when he doth rise?’ The Grand-sire replied,—‘Indeed, Surya is prepared to rise to-day for the destruction of the worlds! As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kasyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay in front of Surya, doing the duty of charioteer and taking away all the energy of the former. And this will secure the welfare of the worlds, of the *Rishis*, and of the dwellers in heaven.’”

Sauti continued,—“Aruna, ordered by the Grand-sire, did all that he was ordered to do. And Surya rose veiled by Aruna’s person. I have told thee

now why Surya was in wrath, and how Aruna also was appointed as his charioteer. Hear next of that other question propounded by thee a little while ago.

And so ends the twenty-fourth section in the Astika of the Adi Parva.

SECTION XXV.

(*Astika Parva continued.*)

Sauti said,—“Then that bird of great strength and energy and capable of going at will into every place repaired to his mother’s side on the other shore of the great ocean. For thither lived Vinata in affliction, defeated in wager and put into a state of slavery. And sometime after, on a certain occasion, Kadru calling Vinata who had prostrated herself before the former, addressed her these words in the presence of her son,—‘O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the *Nagas*. Bear me thither!’ And then that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother’s words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra, saying, ‘I bow to thee, thou Lord of all the deities! I bow to thee, thou slayer of (the *Asura*) Vala! I bow to thee, thou slayer of Namuchi! O thou of a thousand eyes, lord of Sachi! by thy showers, be thou the protector of the snakes scorched by the Sun! O thou best of the deities, thou art our great protector! O Purandara, thou art able to grant rain in torrents! Thou art Vayu (the air), thou art the clouds, thou art fire, and thou art the lightning of the skies! Thou art the propeller of the clouds, and thou hast been called the great cloud (i. e. that which will darken the universe during the end of *Yuga*)! Thou art the fierce and incomparable thunder, and thou art the roaring clouds! Thou art the Creator of the worlds and their Destroyer! Thou art unconquered! Thou art the light of all creatures, thou art *Aditya*, thou art *Vibhavaśu*, thou art the highest knowledge! Thou art wonderful, thou art a King! Thou art the best of the deities! Thou art Vishnu! Thou hast a thousand eyes, thou art a god, and thou art the final resource! Thou art, O deity, all *amrita*, and thou art the most adored *Soma*! Thou art the moment, thou art the lunar day, thou art the *lava* (minute), thou art the *kshana* (4 minutes). Thou art the lighted fortnight, and thou the dark fortnight. Thou art *kala*, thou *kashtha*, and thou *Truti*.* Thou art the year, thou the seasons, thou the months, thou the nights, thou the day! Thou art the fair Earth with her mountains and forests! Thou art also the firmament resplendent with the Sun! Thou art the great Ocean with heaving billows and abounding with *timis*, swallows of *timis*, and

* There are divisions of time.

makaras, and various fishes ! Thou art of great renown, always adored by the wise and by the great *Rishis* with minds rapt in contemplation ! Thou drinkest, for the good of all creatures, the *Soma* juice in sacrifices and the clarified butter offered with sacred invocation ! Thou art always worshipped at sacrifices by Brahmanas moved by desire of fruit. O thou incomparable mass of strength, thou art sung in the *Vedangas* ! It is for that reason that learned Brahmanas bent upon performing sacrifices study the *Vedangas* with every care !

And so ends the twenty-fifth section in the Astika of the Adi Parva.

SECTION XXVI.

(*Astika Parva continued.*)

Sauti said,—“And then the illustrious one having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, ‘Pour, ye, your vivifying and blessed drops’ ! And those clouds, luminous with lightning, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terrible-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of the *Yuga* had come. And in consequence of the myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. And then the sky became dark, the rays of the Sun and the Moon totally disappearing in consequence of that incessant down-pour.

“And upon Indra’s causing that down-pour, the *Nagas* became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless watery waves all over the Earth. And the snakes with their mother reached (in safety) the island called *Ramaniaka*.”

And so ends the twenty-sixth section in the Astika of the Adi Parva.

SECTION XXVII.

(*Astika Parva continued.*)

Sauti said,—“And then the *Nagas* wetted with that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been appointed by the Creator of Universe as the abode of the *makaras*. They had seen in that island on a former occasion a fierce *Asura* of the name of Lavana. On arriving there with Garuda, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around with various fruits and flowers. And there were also fair mansions all around ; and many tanks abounding with lotuses. And it was also adorned with many fair lakes of pure water. And it was refreshed with pure incense-



breathing breezes. And it was adorned with many a tree that grew only on the hills of Malaya, which seemed by its tallness to reach the very heavens, and which shaken by the breeze dropped showers of flowers. And there were also various other trees whose flowers were scattered all around by the breeze. And it seemed those trees bathed the *Nagas* arrived there with showers of rain represented by their dropping flowers. And that forest was charming and dear to the *Gandharvas* and always gave them pleasure. And it was full of bees maddened with the honey they sucked. And the sight of its appearance was exceedingly delightful. And in consequence of many things there capable of charming everybody, that forest was fair, delightful, and holy. And, echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And the snakes, after arriving at that forest, began to enjoy themselves. And they commanded the lord of birds, *viz.*, Garuda, of great energy, saying, 'Convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions coursing (through the air). Garuda, after reflecting for a few moments, asked his mother Vinata, saying,—'Why, mother, have I to do the bidding of the snakes?' Vinata thus questioned by him spake unto that ranger of the skies, *viz.*, her son, invested with every virtue, of great energy, and great strength as follows.

"Vinata said,—'O thou best of birds, I have become, from misfortune, the slave of her who hath the same husband with me. The snakes, by an act of deception, caused me to lose my bet and have made me so.' When his mother had told him the reason, that ranger of the skiee, dejected with grief, addressed the snakes, saying,—'Tell me, ye snakes, by bringing what thing, gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.' "

Sauti continued,—'The snakes, hearing him, said,—'Bring thou *amrita* by force! Then, O bird, shalt thou be freed from bondage.'

And so ends the twenty-seventh section in the Astika of the Adi Parva.

SECTION XXVIII.

(*Astika Parva continued*).

Sauti said,—"Garuda, thus addressed by the snakes, then said unto his mother,—'I shall go to bring *amrita*! I desire to eat some thing. Direct me to it.' Vinata replied,—'In a remote region in the midst of the ocean, the *Nishadas* have their fair home. Having eaten the thousands of *Nishadas* that live there, bring thou *amrita*! But let not thy heart be ever set on taking the life of a *Brahmana*. A *Brahmana* of all creatures must not be slain! He is, indeed, like fire. A *Brahmana*, when angry, becomes like fire or the Sun, like poison or an edged weapon. A *Brahmana*, it hath been said, is the master of all creatures. For these and other reasons, a *Brahmana* is the adored of the virtuous. O child, he is never to be slain by thee even in anger! Hostility with *Brahmanas*, therefore, would not be proper under any circumstances. O

sinless one, neither Agni nor Surya truly consumeth so as doth a *Brahmana* of rigid vows, when angry ! By these various indications must thou know a good *Brahmana*. Indeed, a *Brahmana* is the first-born of all creatures, the foremost of the four orders, the father and the master of all !”

“Garuda then asked,—‘O mother, of what form is a *Brahmana*, of what behaviour, and of what prowess ? Doth he shine like fire, or is he of tranquil mien ? And, O mother, it behoveth thee to tell my inquiring self, those auspicious signs by which I may recognise a *Brahmana* !’”

“Vinata replied, saying,—‘O child, him shouldst thou know as a bull amongst *Brahmanas*, who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A *Brahmana* must never be slain by thee even in anger !’ And Vinata out of affection for her son, again told him these words,—‘Him shouldst thou know as a good *Brahmana* who would not be digested in thy stomach !’ And Vinata, from parental affection, reiterated those words. And although she knew the incomparable strength of her son, she yet blessed him heartily, for, deceived by the snakes, she was very much afflicted by woe. And she said—‘Let Marut (the god of the winds) protect thy wings, and Surya and Shoma thy vertebral regions ; let Agni protect thy head, and the Vasus thy whole body ! I also, O child, engaged in beneficial ceremonies, shall sit here to give thee prosperity ! Go then, O child, in safety to accomplish thy purpose !’”

Sauti continued,—“Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon came upon the *Nishadas*, hungry and like another Yama. And bent upon slaying the *Nishadas*, he then raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thoroughfare of the *Nishadas* by his mouth increasing its cleft at will. And the *Nishadas* began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousands into the skies when the trees in a forest are shaken by the winds, so those *Nishadas* blinded by the dust raised by the storm entered the wide-extending cleft of Garuda's mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with the greatest celerity to achieve his end, closed his mouth, killing innumerable *Nishadas* following the occupation of fishermen.”

So ends the twenty-eighth section in the Astika of the Adi Parva.

SECTION XXIX,

(*Astika Parva continued*).

Sauti continued,—“A certain *Brahmana* with his wife had entered the throat of that ranger of the skies. The former began to burn the bird's throat like a piece of flaming charcoal. Him Garuda addressed, saying,—‘O best of

Brahmanas, come out soon from my mouth which I open for thee ! A Brahmana must never be slain by me, although he may be always engaged in sinful practices. Unto Garuda who had thus addressed him, that Brahmana said, 'O, let this woman of the Nishada caste, who is my wife, also come out with me !' And Garuda said,—'Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.' "

Sauti continued,—“And then that Brahmana, accompanied by his wife of the Nishada caste, came out, and eulogising Garuda wended whithersoever he liked. And upon that Brahmana coming out with his wife, that lord of birds, fleet as the mind, stretching his wings, ascended the skies. He then saw his father, and hailed by him, Garuda of incomparable prowess made proper answers. And the great *Rishi* (Kasyapa) then asked him,—‘O child, is it well with thee ? Dost thou get sufficient food every day ? Is there food in plenty for thee in the world of men ?’

“Garuda replied,—‘My mother is ever well. And so is my brother, and so am I. But, father, I do not always obtain plenty of food for which my peace is incomplete. I am sent by the snakes to fetch the excellent *amrita*. Indeed, I shall fetch it to-day for emancipating my mother from her bondage. My mother commanded me, saying,—‘Eat thou the Nishadas.’ I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away *amrita* by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst !’

“Kasyapa replied,—‘This lake thou seest is sacred. It hath been heard of even in the heavens. There an elephant, with face downwards, continually draggeth a tortoise his elder brother. I shall speak to you in detail of their hostility in former life. I will tell you in full of their enmity in another life. Hear from me the truth, in proof whereof are they both (in this place).’

“There was of old a great *Rishi* of the name of Vibhvasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keep his wealth joint with his brother's. And Supritika would always speak of partition. After a certain time his brother Vibhvasu told Supritika,—‘It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men after they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons the wise never speak approvingly of partition amongst brothers who, when divided, regard not the most authoritative *Sastras* and are always in fear of each other. But as thou, Supritika, without regarding my advice, impelled by desire of separation, always wishest to make an arrangement about your property, thou shalt become an elephant !’—Supritika,



of Garuda is for the good of all creatures ! The task is great that he is striving to accomplish ! It behoveth you to accord him your permission !”

Sauti continued,—“Those ascetics thus addressed by the illustrious Kasyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those *Rishis* had gone away, the son of Vinata, with voice obstructed by the bough in his beaks, asked his father Kasyapa saying—‘O illustrious one, where shall I throw this arm of the tree ? O illustrious one, indicate to me some region without human beings !’ The Kasyapa spoke of a mountain without human beings with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain of broad waist. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundred thousands of *yojanas* within the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that Prince of mountains shook, struck with the storm raised by Garuda’s wings. And the trees thereon dropped showers of flowers. And the cliffs of that mountain decked with gems and gold and adorning that great mountain itself, were loosened and fell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid their dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and, dyed with mountain metals, shone as if they were bathed in the rays of the sun.”

“Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise. And the son of *Tarkha*, endued with great speed, having eaten up the tortoise and the elephant, rose on his wings from the top of mountain summit.”

“And various omens began to appear among the gods foreboding fear. Indra’s favourite thunder-bolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts, and of all the other tribes of the gods, began to spend their force against one another. Such things had never happened even during the war between the gods and the *Asuras*. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods dropped showers of blood. And the lustre of the flowery garlands on the necks of the gods was dimmed. And their prowess suffered diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at sight of those dark disasters, spoke unto Vrihaspati



thus,—“Why, O worshipful one, have these dark disasters suddenly arisen? No foe do I behold who would oppress us in war!” Vrihaspati answered,—“O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great *Rishis*, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the *Soma*! And that bird, foremost among all endued with strength, is able to rob you of the *Soma*! Everything is possible, I ween, in him; the unachievable he can achieve”.

Sauti continued—“Indra, having heard these words, then spoke unto those that guarded the *amrita*, saying—‘A bird endued with great strength and energy has set his heart on taking away the *amrita*. I warn you beforehand so that he may not succeed in taking it away by force! Vrihaspati has told me that his strength is immeasurable.’ And the gods hearing of it were amazed and took precautions. And they stood surrounding the *amrita*, and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, and battleaxe, and various kinds of sharp-pointed missiles and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the *amrita*. Capable of splitting the towns of the *Asuras*, all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that [would-be] battle-field, owing to hundred of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun.’

So ends the thirtieth section in the Astika of the *Adi Parva*.

SECTION XXXI.

(*Astika Parva continued.*)

Saunaka said, “O son of a *Suta*, what was Indra’s fault, what, his act of carelessness? How was Garuda born in consequence of the ascetic penances of the Valakhilyas? Why also had Kasyapa—a Brahmana—the king of birds for a son? Why, too, was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the *Purana*, I should like to hear them!”

Sauti said,—“What thou askest me is, indeed, the subject of the *Purana*. O twice-born one, listen as I briefly recite it all!”

thus cursed, then spake unto Vibhavasū,—‘Thou also shalt become a tortoise moving in the midst of the waters !’ ”

“ ‘And thus on account of wealth those two fools, Supritika and Vibhavasū, from each other’s curse, have become an elephant and a tortoise. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according to their former hostility. The other amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him, the elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and fore-part of his trunk and tail and feet, he agitates the water of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six *yojanas* in height and twice that measure in circumference. And the height of the tortoise also is three *yojanas* and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slaying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou *amrita* !’ ”

Sauti continued,—“ ‘Having said so unto Garuda, he (Kasyapa) blessed him, saying,—‘Blest be thou when thou engageth with the gods in combat ! Let water-pitchers filled to the brim, Brahmanas, kine, and other auspicious objects, bless thee, thou oviparous one ! And, O thou of great strength, when thou art engaged with the gods in combat, let the *Richs*, the *Yajus*, the *Samas*, the sacred sacrificial butter, all the mysteries, and all the Vedas, constitute thy strength !’ ”

‘Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called *Alamoa* and saw many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the waters of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of birds coursing towards it with the fleetness of the mind,—‘Sit thou on this large branch of mine extending a hundred *yojanas* and eat the elephant and the tortoise.’ When that best of birds, of great



swiftness and of body resembling a mountain, quickly alighted, that banian, the resort of thousands of winged creatures, shook, and that bough also full of leaves broke."

So ends the twenty-ninth section in the Astika of the Adi Parva.

SECTION XXX.

(*Astika Parva continued*).

Sauti said,—"The moment the arm of the tree was touched by Garuda of great might with his feet, it broke. And as it broke, it was caught by Garuda. And as he cast his eyes around in wonder after having broken that gigantic bough, he saw that a tribe of *Rishis* called Valakhilyas were suspended therefrom with heads downwards. Having seen those regenerate *Rishis* who were engaged in ascetic penances suspended therefrom, Garuda said unto himself,—'These are *Rishis* suspended from it! I will not kill them.' Reflecting that 'if that bough fell down, the *Rishis* would be slain', the mighty one held with his claws the elephant and the tortoise still more firmly. And the king of birds, from fear of slaying the *Rishis* and desire of saving them, held that bough in his beaks, and rose on his wings. The great *Rishis* seeing that act of his which was beyond even the power of the gods, their hearts moved by wonder, gave that mighty bird a name. And they said,—'As this ranger of the skies rises on its wings bearing a heavy burthen, therefore, let this foremost of birds having snakes for his food be called Garuda (bearer of heavy weight)!"

"And shaking the mountains by his wings, Garuda leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Valakhilyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamadana. There he saw his father Kasyapa engaged in ascetic devotions. Kasyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with the speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, *Danavas*, and invincible *Rakshasas*, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kasyapa, seeing him approach and knowing also his motive, spoke unto him these words.

"Kasyapa said,—'O child, do not commit a rash act, for then thou wouldst have to suffer pain! The Valakhilyas, supporting themselves by drinking the rays of the Sun, might, if angry, blast thee!"

Sauti continued,—"*Kasyapa* then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances. And *Kasyapa* said,—'Ye whose wealth is asceticism, the essay

"Once upon a time, when the lord of creation, Kasyapa, was engaged in a sacrifice from desire of offspring, the *Rishis*, the gods, and the *Gandharvas*, all gave him help. And Indra was appointed by Kasyapa to bring the sacrificial fuel; and with him those ascetics the Valakhilyas, and all the other deities. And the lord Indra, taking up according to his own strength, a weight that was mountain like, brought it without any fatigue. And he saw on the way some *Rishis*, of bodies of the measure of the thumb, all together carrying one single stalk of a *Palasa* (*Butea frondosa*) leaf. And those *Rishis* were, from want of food, very lean-fleshed as if merged in their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road produced by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind, insulting them, besides, by passing over their heads. And those *Rishis* were thereupon possessed of rage and sorrow. And they made preparations for a great act at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter on the sacrificial fire with loudly uttered *mantras*!—'There shall be another *Indra* of all the gods, capable of going everywhere at will, and of mustering at will any measure of energy, and striking fear into the (present) king of the gods. By the fruit of our ascetic penances, let one arise, fleet as the mind, and fierce withal' And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kasyapa. And the *Prajapati* Kasyapa, hearing everything from Indra, went to the Valakhilyas and ask them if their act had been successful. And those truth-speaking *Rishis* replied to him, saying,—'Let it be as thou sayest!' And the *Prajapati* Kasyapa pacifying them, spake unto them as follows:—'By the word of Brahman, this one hath been made the Lord of the three worlds! Ye ascetics, ye also are striving to create another *Indra*! Ye excellent ones, it behoveth you not to falsify the word Brahman! Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile! Let there spring an *Indra* (Lord) of winged creatures, endued with excess of strength! Be gracious unto *Indra* who is a suppliant before you!' And the Valakhilyas, thus addressed by Kasyapa, after reverencing that first of *Munis*, viz., the *Prajapati* Kasyapa, spake unto him."

"The Valakhilyas said,—'O *Prajapati*, this essay of us all is for an *Indra*! Indeed, this essay hath also been meant for a son being born unto thee! Let this successful act then be accepted by thee! And in this matter do whatsoever thou seest to be good and proper!'"

Sauti continued,—“Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when connubial companionship might prove fruitful, approached her lord. And Kasyapa spake unto her,—'Respected one, the sacrifice commenced by me

hath borne fruit ! What hath been desired by thee shall come to pass. Two heroic sons shall be born unto thee, who shall be the lords of the three worlds ! By the penances of the Valakhilyas and by virtue of the desire with which I had commenced my sacrifice, those sons shall be of exceedingly good fortune and worshipped of the three worlds ! And the illustrious Kasyapa spake unto her again,—‘Bear thou these auspicious seeds with great care. These two will be lords of all winged creatures. These heroic rangers of the skies will be respected of all the worlds, and capable of assuming any form at will.’

“And the *Prajapati*, gratified with all that took place, then addressed Him of a hundred sacrifices, saying, ‘Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the help-mates. From them no injury shall result unto thee. Let thy sorrow cease ; thou shalt continue as the lord of all ! Let not, however, the utterers of *Brahma* be ever again slighted by thee ! Nor let the very wrathful ones, whose words are even the thunderbolt, be ever again insulted by thee !’ Indra, thus addressed, went to heaven, his fears dispelled. And Vinata also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, Aruna and Garuda. And Aruna, of undeveloped body, became the fore-runner of the Sun. And Garuda was vested with the lordship over the birds. O thou of Bhrigu’s race, hearken now to the mighty achievement of Garuda !”

So ends the thirty-first section in the Astika of the Adi Parva.

SECTION XXXII.

(*Astika Parva continued*).

Sauti said,—“O foremost of Brahmanas, the gods having stood prepared for battle in that way, Garuda, the king of birds, soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the *Soma* was Bhaumana (the celestial architect), of measureless might, effulgent as the electric fire and of great energy. And after a terrific encounter of only a moment, managed by the lord of birds with his talons, beak, and wings, he lay as dead on the field. And the ranger of the skies, darkening the worlds with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the *amrita*, blinded by that dust, could no longer see Garuda ! Even thus did Garuda agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beak.”

“Then the god of thousand eyes commanded Vayu (the god of wind), saying,—‘Dispell thou this shower of dust soon ! O Maruta, this is, indeed, thy task !’ Then the mighty Vayu soon drove away that dust. And when the darkness had disappeared, the celestials attacked Garuda. And as he of great might was attacked by the gods, he began to roar loud, like the great

cloud that appeareth in the sky at the end of the *Yuga*, frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. Him staying in the skies over the heads of the gods, all the wise ones (the celestials) with Indra amongst them covered, with double-edged broadswords, iron-maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun. And the king of birds, attacked on all sides with showers of various weapons, fought exceedingly hard without wavering for a moment. And the son of Vinata, of great prowess, blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Aswins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy."

"And Garuda had encounters with (the *Yakshas*) Aswakranda of great courage, and Rainuka, and the bold Krathanaka, and Tapani, and Uluka, and Swasanaka, and Nimesha, and Praruja, and Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like that chastiser of enemies, the holder of *Pinaka* himself in anger at the end of the *Yuga*. And those *Yakshas* of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood."

"And Garuda, depriving them of life, then went to where the *amrita* was. And he saw that it was surrounded on all sides with fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths. And soon drinking in many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle, extinguished that fire with those rivers. And extinguishing that fire, he assumed a very small form, desirous of entering into (where the *Soma* was)."

So ends the thirty-second section in the Astika of the Adi Parva.

SECTION XXXIII.

(*Astika Parva continued*).

Sauti said,—“And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region where the *Soma* was), like a torrent entering the ocean. And he saw, placed near the *Soma*, a wheel of steel keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting into pieces all robbers of the *Soma*. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the



line of the wheel, he beheld, stationed there for guarding the *Soma*, two great snakes of the effulgence of blazing fire, with tongues bright as the lightning-flash, of great energy, with mouth emitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the *Soma* without loss of time. Then the mighty son of Vinata, taking up the *Amrita* from the place where it was kept, rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the *Amrita* but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun."

"And the son of Vinata then met with Vishnu on his way along the sky. And Narayana was gratified at that act of self-denial on the part of Garuda, And that deity knowing no deterioration said unto the ranger of the skies,—'O, I am inclined to grant thee a boon !' The ranger of the skies thereupon said,—'I shall stay above thee !' And he again spake unto Narayana these words :—'I shall be immortal and free from disease without (drinking) *Amrita* !' Vishnu said unto the son of Vinata,—'Be it so.' Garuda, receiving those two boons, told Vishnu,—'I also shall grant thee a boon ; therefore, let the possessor of the six attributes ask of me !' Vishnu then asked the mighty carrier of great weights to become his vehicle. And he made the bird sit on the flagstaff of his car, saying,—'Even thus thou shalt stay above me !' And the ranger of the skies, of great speed, saying unto Narayana 'Be it so,' swiftly wended on his way, mocking the wind with his fleetness."

"And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after robbing the *Amrita*, Indra hurled at him his thunderbolt. Then Garuda, the lord of birds, struck with the thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying,—'I shall respect the *Risiki* (Dadhichi) of whose bone the *Vajra* hath been made. I shall also respect the *Vajra*, and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off by himself. And seeing that the feather was very beautiful, they said,—'Let this bird be called *Suparna* (having fair feathers).' And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus."

"And Indra said,—'O best of birds, I desire to know the limit of thy great strength ! I also desire eternal friendship with thee !'"

So ends the thirty-third section in the Astika of the *Adi Parva*.



SECTION XXXIV.

(Astika Parva continued.)

Sauti continued,—“Garuda then said, ‘O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Sakra, this Earth with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.’ ”

Sauti continued,—“O Saunaka, after Garuda of great courage had thus spoken, the chief of the gods, the wearer of the (celestial) crown, the lord bent upon the good of the worlds, replied, saying,—‘It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no concern with the *Soma*, return it to me. Those to whom thou wouldst give it would always oppose us.’ Garuda answered,—‘There is a certain reason for which the *Soma* is being carried by me. I shall not give the *Soma* to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away’ ! Indra then said,—‘O oviparous one, I am highly gratified with these words now spoken by thee ! O best of all rangers of the skies, accept from me any boon that thou desirest ! ’ ”

Sauti continued,—“Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception owing to the well-known reason (*viz.*, the curse of Aruna), said,—‘Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food !’ The slayer of the *Danavas* having said unto him,—‘Be it so,’—then went to Hari, the god of gods, of great soul, and the lord of *Yogins*. And the latter sanctioned everything that had been said by Garuda. And the illustrious lord of heaven again said unto Garuda,—‘I shall bring away the *Soma* when thou placest it down.’—And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.”

“And Garuda in joy then spake unto all the snakes,—‘Here have I brought the *Amrita*. Let me place it on some *Kusa* grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become, from this day, free, for by me hath been accomplished your bidding !’ The snakes having said unto Garuda, ‘Be it so,’ then went to perform their ablutions. Meanwhile, Sakra taking up the *Amrita*, wended back to heaven. The snakes after performing their ablutions, their



daily devotions, and other sacred rites, returned in joy, desirous of drinking the *Amrita*. They saw that the bed of *kusa* grass whereon the *Amrita* had been placed was empty, the *Amrita* itself having been taken away by a counter-act of deception. And they began to lick with their tongues the *kusa* grass, as the *Amrita* had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the *kusa* grass, too, from the contact with *Amrita*, became sacred thenceforth. Thus did the illustrious Garuda bring *Amrita* (from the heavens) and bring it for the snakes, and thus were the tongues of snakes divided by what Garuda did.

"Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply revered by all rangers of the skies, he gratified his mother by devouring the snakes."

"That man who would listen to this story, or read it out to an assembly of good *Brahmanas*, must surely go to heaven, acquiring great merit from the recitation of (the feats of) Garuda."

And so ends the thirty-fourth section in the *Astika* of the *Adi Parva*.

SECTION XXXV.

(*Astika Parva continued.*)

Saunaka said,—“O son of a *Suta*, thou hast told us the reason why the snakes were cursed by their mother, and why *Vinata* also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on *Kadru* and *Vinata*. Thou hast likewise told us the names of *Vinata*'s sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones.”

Sauti said, — “O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me !

“*Sesha* was born first, and then *Vasuki*. (Then were born) *Airavata*, *Takshaka*, *Karkotaka*, *Dhananjaya*, *Kalakeya*, the serpent *Mani*, *Purana*, *Pinjaraka*, and *Elapatra*, *Vamana*, *Nila*, *Anila*, *Kalmasha*, *Savala*, *Aryaka*, *Ugraka*, *Kalasapotaka*, *Suramukha*, *Dadhimukha*, *Vimalapindaka*, *Apta*, *Karotaka*, *Samkha*, *Valisikha*, *Nisthanaka*, *Hemaguha*, *Nahusha*, *Pingala*, *Vahyakarna*, *Hastipada*, *Mudgarapindaka*, *Kamvala*, *Aswatara*, *Kaliyaka*, *Vritta*, *Samvartaka*, *Padma*, *Mahapadma*, *Sankhamukha*, *Kushmandaka*, *Kshemaka*, *Pindaraka*, *Karavira*, *Pushpadanshtraka*, *Vilwaka*, *Vilwapandara*, *Mushikada*, *Sankhasiras*, *Purnabhadra*, *Haridraka*, *Aparajita*, *Jyotika*, *Srivaha*, *Kauravya*, *Dhritarashtra*, *Cankhapinda*, *Virajas*, *Suvahu*, *Salipinda*, *Prabhakara*, *Hastipinda*, *Pitharaka*, *Sumukha*, *Kaunapashana*, *Kuthara*, *Kunjara*, *Kumuda*, *Kumudaksha*, *Tittiri*, *Halika*, *Kardama*, *Vahumulaka*, *Karkara*, *Akarkara*, *Kundodara* and *Mahodara*.”

"Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I have not said the names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee, O best of ascetics, in this world the number of snakes baffles calculation, there being many thousands and millions of them.

So ends the thirty-fifth section in the Astika of the Adi Parva.

SECTION XXXVI.

(*Astika Parva continued.*)

Saunaka said,—“O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?”

Sauti said,—“The illustrious Sesha amongst them, of great renown, leaving his mother, practised hard penances, living upon air and rigidly observing his vows. He practised these ascetic devotions, repairing to Gandhamadana, Vadari, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions some of which were sacred for their water and others for their soil, in the rigid observance of his vows, with singleness of aim, and his passions under complete control. And the Grandsire of all saw that ascetic with knotted hair, clad in rags, and his flesh, skin, and sinews dried up owing to the hard penances he was practising. And the Grandsire addressing him, *viz.*, that penance-practising one of great fortitude, said,—‘What is that thou doest, O Sesha? Let the welfare of the creatures of the worlds also engage thy thoughts! O sinless one, thou art afflicting all creatures by thy hard penances! O Sesha, tell me the desire implanted in thy breast!’”

“And Sesha replied,—‘My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata’s son, capable of ranging through the skies, is another brother of ours. They always envy him. And he, too, is much stronger owing to the bestowal of that boon by our father, the high-souled Kasyapa. For these, I am engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life!’”

“Unto Sesha who had said so, the Grandsire said,—‘O Sesha, I know the behaviour of all thy brothers and their great danger owing to their offence against their mother! But, O Snake, a remedy (for this) hath been provided by me even before-hand! It behoveth thee not to grieve for thy brothers! O Sesha, ask of me the boon thou desirest! I have been highly gratified with thee and I will grant thee to-day a boon. O best of snakes, it is fortunate



that thy heart hath been set on virtue, Let thy heart be more and more firmly set on virtue' !"

"Then Sesha replied,—'O divine Grandsire, this is the boon desired by me, *vis.*, that my heart may always delight in virtue and in blessed ascetic penances, O Lord of all' !"

"Brahman said,—'O Sesha, I am exceedingly gratified with this thy self-denial and love of peace ! But, at my command, let this act be done by thee for the good of my creatures ! Bearing properly and well this Earth with her mountains and forests, her seas and towns and retreats, so unsteady, remain thou O Sesha, so that she may be steady' !"

"Sesha said,—'O divine Lord of all creatures, O grantor of boons, O lord of the Earth, Lord of every created thing, lord of the universe, I will, even as thou sayest, hold the Earth steady. Therefore, O lord of all creatures, place her on my head' !"

"Brahman said,—'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly."

Sauti continued,—'Then the elder brother of the king of the snakes, entering a hole, passed to the other side of the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.

"Brahman said,—'O Sesha, O best of snakes, thou art the god Dharama, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can !"

Sauti continued,—'The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, *vis.*, the son of Vinata, for Ananta's help."

So ends the thirty-sixth section in the Astika of the Adi Parva.

SECTION XXXVII.

(Astika Parva continued).

Sauti said,—'That best of snakes, *vis.*, Vasuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airavata and others, intent upon doing what they deemed best for themselves.

"And Vasuki said,—'O ye sinless ones, the object of this curse is known to you ! It behoveth us to strive to neutralise it ! Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother ! Hearing that this curse hath been uttered in the presence of the Immutable, the Infinite, and the True one, my heart trembleth ! Surely, our annihilation hath come ! Otherwise why should not the Immutable Lord prevent our mother while uttering the curse ? Therefore, will we consult to-day how we may secure the safety of the



snakes ! Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that the Janamejaya's sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction ! ”

Sauti continued,—“Thus addressed all the offspring of Kadru assembled together, and, wise in counsels, submitted their opinions to one another. One party of the serpents said,—‘We should assume the guise of superior Brahmanas, and beseech Janamejaya, saying,—‘This (intended) sacrifice of yours ought not to take place.’ Other snakes thinking themselves wise, said,—‘We should all become his favourite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth will certainly ask us about his sacrifice. We will say,—‘It must not be !’—And pointing to many serious evils in this and the next worlds with reasons and causes we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the persons who, intending the monarch's good, and well acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice may be appointed *Ritwijas* of the sacrifice, and by that means attain our object !’ Other snakes, more virtuous and kind, said,—‘O, this counsel of yours is evil ! It is not meet to kill Brahmanas ! In danger, that remedy is proper which is based on the practices of the righteous. Unrighteousness finally destroyeth the world !’ Other serpents said,—‘We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers’. Other snakes, the best of their kind, proposed, ‘Going by night, let us steal away the vessel of *Soma* juice ! That will disturb the rite. Or, at that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung !’ Others said,—‘Let us become the king's *Ritwijas*, and obstruct his sacrifice by saying at the outset,—‘Give us the sacrificial fee !—He (the king), being placed in our power, will do whatever we like !’ Others there said,—‘When the king will sport in the waters, we will carry him to our home and bind him, so that the sacrifice will not take place !’ Other serpents who conceived themselves wise, said,—‘Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest with thy eyes ! Then, do that speedily what thou deemest proper !’ Having said this, they looked intently at Vasuki, that best of snakes. And Vasuki also, after reflecting, answered the snakes, saying,—‘Ye snakes, this final determination of you all doth not seem worthy of adoption ! The advice of you all is not to my liking ! What shall I appoint which would be for your good ? I think the grace of the illustrious Kasyapa (our father)



can alone do us good ; Ye snakes, my heart doth not know which to adopt of all your suggestions for the welfare of my race as also of mine ! That must be done by me which would be to your weal ! It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone ! ”

So ends the thirty-seventh section in the Astika of the Adi Parva.

SECTION XXXVIII,

(*Astika Parva continued*).

Sauti said,—‘Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, ‘That sacrifice is not such that it can be prevented. Nor is king Janamejaya or the Pandava race from whom this our great fear proceedeth, such that he can be hindered ! The person, O king, who is afflicted by fate hath recourse to fate alone ; nothing else can be his refuge ; Ye best of snakes, this fear of ours hath fate for its root ! Fate alone must be our refuge in this ! Listen to what I say ! When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire ! The gods said, ‘O Grandsire, thou god of gods, who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence ? And, O Grandsire, by thee also hath been spoken, with reference to those words of hers, ‘*Be it so*’. We wish to know the reason why thou didst not prevent her !’ Brahman replied, ‘The snakes have multiplied. They are cruel, terrible in form and highly poisonous. From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents that are always disposed to bite, they who bite for little faults, they who are sinful, biting for no faults, shall, indeed, be destroyed, and *not* they who are harmless and virtuous ! And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great *Rishi* known by the name of Jaratkaru, intelligent, given up to ascetic devotions, and with passions under complete control. That Jaratkaru shall have a son also given up to ascetic penances, of the name of Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom ! The gods said, ‘O thou truth-knowing one, on whom shall Jaratkaru that first *Munis*, gifted with great energy and asceticism, beget that illustrious son ?’ Brahman answered, ‘Gifted with great energy, that best Brahmanas shall beget a son possessed of great energy on a wife of the same name with him. Vasuki, the king of the snakes, hath a sister of the name of Jaratkaru ; the son, of whom I speak, shall be born of her, and he shall liberate the snakes !’

‘Elapatra continued,—‘The gods then said unto the Grandsire—*Be it so*—And the lord Brahman, having said so unto the gods, went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For



relieving us from fear, give her as alms unto him (*i. e.*, the *Rishi*), Jaratkaru, of excellent vows, who shall roam a-begging for a bride. This means of release hath been heard of by me ! ”

So ends the thirty-eighth section in the Astika of the Adi Parva.

SECTION XXXIX.

(*Astika Parva continued.*)

Sauti said, —“O best of regenerate ones, hearing these words of Elapatra, all the serpents, in great delight, exclaimed, —“Well said, well said ! ” And from that time Vasuki set about carefully bringing up that maiden, *viz.*, his sister Jaratkaru. And he took great delight in rearing her.”

“And much time did not elapse from this, when the gods and the *Asuras*, assembling together, churned the abode of Varuna. And Vasuki the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by a Vasuki, addressed the Grandsire, saying, —“O lord, Vasuki is suffering great affliction from fear of (his mother’s curse) ! It behoveth thee to draw out the dart, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race ! The king of the snakes is ever our friend and benefactor ! O Lord of the gods, be gracious unto him and assuage his mind’s fever.”

“Brahman replied, —“O ye immortals, I have thought, in my mind, of what ye have said ! Let the king of the snakes do that which hath been communicated to him before by Elapatra ! The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous ! Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise ! ”

Sauti continued, —“Then the king of the snakes, Vasuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister on the *Rishi* Jaratkaru, commanded all the serpents even large numbers of them that were ever attentive to their duties to watch the *Rishi* Jaratkaru, saying, ‘When the lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.’

So ends the thirty-ninth section in the Astika of the Adi Parva.

SECTION XL.

(*Astika Parva continued.*)

Saunaka said, —“O son of a *Suta*, I desire to know the reason why the illustrious *Rishi* whom thou hast named Jaratkaru came to be so called on Earth. It behoveth thee to tell us the etymology of the name *Jaratkaru*.”

Sauti said, —“*Jara* is said to mean *waste*, and *Karu* implies *huge*. This *Rishi*’s body had been huge, and he gradually reduced it by severe ascetic



penances. For the same reason, O Brahmanas, the sister of Vasuki was called Jaratkaru."

The virtuous Saunaka, when he heard this, smiled, and addressing Ugrasravas said,—“It is even so.”

Saunaku then said,—“I have heard all that thou hast before recited. I desire to know how Astika was born.”

Sauti, on hearing these words, began to say according to what was written in the *Sastras*.

Sauti said,—“Vasuki, desirous of bestowing his sister upon the *Rishi* Jaratkaru, gave the snakes (necessary) orders. But days went on, yet that wise *Muni* of rigid vows, deeply engaged in ascetic devotions, sought not for a wife. That high-souled *Rishi*, engaged in studies and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole Earth and had no wish for a wife.”

“Afterwards, once upon a time, there was a king, O Brahmana, of the name of Parikshit, born in the race of the Kauravas. And, like his great-grand-father Pandu of old, he was of mighty arms, the first of all bearers of bows in battle, and given up to hunting. And the monarch wandered about, piercing deer, and wild boars, and wolves, and buffaloes, and various other kinds of wild animals. One day, having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice itself turned into that shape, after having pierced it. No deer that was pierced by Parikshit had ever escaped in the woods with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment of heaven. And the deer that Parikshit,—that king of men—had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came across a *Muni*, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that *Muni* of rigid vows saying, ‘O Brahmana, I am king Parikshit the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?’ But that *Muni*, observing then the vow of silence, spake not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The *Muni* suffered him to do it without protest. And he spake not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital, but the *Rishi* continued in the same state. The forgiving *Muni*, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not, though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also knew him not for a virtuous *Rishi*. It was for this that he had so insulted him.”

“That *Rishi* had a son by name *Sringin*, of tender years, gifted with great



energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times he worshipped with great attention and respect his preceptor seated with ease on his seat and ever engaged in the good of all creatures."

"And, commanded by his preceptor, he was coming home when, O best of Brahmanas, a companion of his, a *Rishi's* son named Krisa in a playful mood laughingly spake unto him. And Sringin, wrathful and like unto poison itself, hearing these words in reference to his father, blazed up in rage."

"And Krisa said,—'Be not proud, O Sringin, for ascetic as thou art and possessed of energy, thy father bears on his shoulder a dead snake. Henceforth speak not a word to sons of *Rishis* like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the *Munis*, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine."

So ends the fortieth section in the Astika of the Adi Parva.

SECTION XLI.

(*Astika Parva continued*).

Sauti said,—"Belng thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringin burned with wrath. And looking at Krisa, and speaking softly, he asked him, 'Pray, why doth my father bear to-day a dead snake?' And Krisa replied,—'Even as king Parikshita was roving for purposes of hunting, O dear one, he placed the dead snake on the shoulder of thy sire!'"

And Sringin asked,—'What wrong was done to that wicked monarch by my father? O Krisa, tell me this, and witness the power of my asceticism."

"And Krisa, answered,—'King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire's shoulder with the end of his bow. O Sringin, thy sire engaged in devotion is in the same posture still! And the king also hath gone to his capital which is named after the elephant!'"

Sauti continued,—"Having heard of a dead snake placed upon his (father's) shoulder, the son of the *Rishi*, his eyes reddened with anger, as it were blazed up with rage. And possessed by anger, the puissant *Rishi* then cursed the king, touching water and overcome with wrath."

"And Sringin said,—'That sinful wretch of a monarch who hath placed a dead snake on the shoulder of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven



nights hence to the regions of Yama (Death) by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words ! ”

Sauti continued,—“And having thus cursed (the king) from anger, Sringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with fire. And he shed tears of grief, and addressed his sire, saying, ‘Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him ; and that worst of Kurus hath richly deserved my potent curse ! Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible mansions of Death !’ And the father said to the enraged son, ‘Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us be forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill ; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conduceth to peace ; and people do their duties and perform their rites undisturbed. The king establisheth religion and religion establisheth the kingdom of heaven. The king protecteth sacrifices from disturbance, and sacrifices please the gods. The gods cause rain, and rain produceth medicinal herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten Veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action through childishness ? O son, in no way doth the king deserve a curse from us.’ ”

So ends the forty-first section in the Astika of the Adi Parva.

SECTION XLII.

(Astika Parva continued).

Sauti said,—“And Sringin then replied to his father, saying,—‘Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be vain ! O father, I tell thee, this (curse) can never be otherwise ! I have never spoken a lie even in jest’ ”

“And Samika said,—‘Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age,



should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts so ! Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahman himself. Having adopted peacefulness myself, and with a desire also for doing good as much as lies in my power, I must do something ; even must I send to that king, telling him, 'O monarch thou hast been cursed by my son of tender years and undeveloped intellect, in wrath, at seeing thy act disrespect towards myself !'

Sauti continued,—“And that great ascetic, observant of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.”

“And the twice-born Gaurmukha was worshipped by the monarch with proper forms. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Samika, of cruel import, exactly as he had been instructed.”

“And Gaurmukha said,—“O king of Kings, there is a *Rishi*, Samika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions ! By thee, O tiger among men, was placed on the shoulders of that *Rishi* observing at present the vow of silence, a dead snake, with the end of thy bow ! He himself forgave thee that act. But his son could not. And by the latter hast thou to-day been cursed, O king of kings, without the knowledge of his father, to the effect that within seven nights hence, shall (the snake) Takshaka be thy death ! And Samika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed by anger, therefore have I been sent to thee O king, for thy good !”

“And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that that foremost of *Rishis* in the

forest had been observing the vow of silence, was doubly afflicted with sorrow and seeing the kindness of the *Rishi* Samika, and his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the *Rishi*."

"And then the king sent away Gaurmukha, saying,—‘Let the worshipful one (Samika) be gracious to me!’ And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted with his ministers. And having consulted with his ministers, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. At it was well-guarded day and night. And for its protection were placed there physicians and medicines, and Brahmanas skilled in *mantras*, all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering."

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa, was coming (towards the king's residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, *viz.*, that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama (Death). And he thought, —‘I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.’ But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull amongst *Munis*, Kasyapa, saying,—‘Whither dost thou go with such speed? What, besides, is the business upon which thou art intent?’"

"And Kasyapa, thus addressed, replied,—‘Takshaka, by his poison, will to-day burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time, that king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.’ And Takshaka answered,—‘I am that Takshaka, O Brahmana, who shall burn that lord of the earth. Stop, for thou art unable to cure one bit by me!’ And Kasyapa rejoined,—‘I am sure that, possessed (as I am) of the power of learning, going thither I shall cure that monarch bit by thee!’"

So ends the forty-second sectoin in the Astika of the Adi Parva.

SECTION XLIII.

(*Astika Parva continued.*)

Sauti said,—‘And Takshaka, after this, answered,—‘If, indeed, thou art able to cure any creature bitten by me, then, O Kasyapa, revive thou this tree bit by me. O best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in *mantras* of which thou hast spoken.’"



"And Kasyapa said,—If thou art so minded, bite thou then, O king of snakes, this tree. O snake, I shall revive it, though bit by thee."

Sauti continued,—"That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying;—'O first of Brahmanas, try thy best and revive this lord of the forest.'"

Sauti continued,—"The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kasyapa spoke these words, "O king of snakes, behold the power of my knowledge as applied to this lord of the forest ! O snake, under thy very nose I shall revive it.' And then that best of Brahmanas, the illustrious and learned Kasyapa, revived, by his learning, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kasyapa said unto him,—'It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself, O thou whose wealth is asceticism, desirous of what wealth, goest thou thither ? The reward thou hopest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana's curse and whose span of life itself hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of the eclipse) !' "

"Kasyapa said,—'I go there for wealth ; give it unto me, O snake, so that taking thy gold, I may return !' Takshaka answered,—'O best of regenerate ones, even I will give thee wealth more than what thou expectest from that king. Therefore, cease to go.'"

Sauti continued,—"That best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in *yoga* meditation over the king. And that foremost of *Munis*, viz., Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really run out, returned, receiving from Takshaka as much wealth as he desired."

"And upon the illustrious Kasyapa retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapura. And on his way he heard that the king was living very carefully, protected by means of poison-neutralising *mantras* and medicines."

Sauti continued,—"The snake thereupon reflected, saying—'The monarch must be deceived by me with power of illusion. But what must be the means ?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, *kusa* grass, and water (as presents). And Takshaka, addressing them, said,—'Go ye all to the king, alleging urgent business, with-



out any sign of impatience, as it to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him) !”

Sauti continued,—“Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king *Kusa* grass and water, and fruits. And that foremost of kings, of great prowess, accepted those offering. And after their business was finished, he said unto them, ‘Retire.’ Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying. ‘Eat ye, with me, all these fruits of excellent taste brought by the ascetics !’ Impelled by Fate and the words of the *Rishi*, the king, with his ministers, felt the desire of eating those fruits. The particular fruit, within which Takshaka was, sought to be eaten by the king himself. And when he was eating the fruit, there appeared, O Saunaka, an ugly insect in it, of shape scarcely discernible, of eyes black, and of coppery colour. And that foremost of kings, taking that insect, addressed his councillors, saying,—‘The sun is setting ; to-day I have no more fear from poison. Therefore, let this insect become Takshaka and bite me, so that my sinful act may be expiated and the words of the ascetic rendered true !’ And those councillors also, impelled by Fate, approved of that speech. And then the monarch smiled, losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled himself round the neck of the monarch. And quickly coiling round the king’s neck and uttering a tremendous roar, Takshaka, that lord of snakes, bit that protector of the earth.”

So ends the forty-third section in the Astika of the Adi Parva.

SECTION XLIV.

(*Astika Parva continued*).

Sauti said,—“Then the councillors beholding the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes that wonderful serpent, coursing through the blue sky like a streak of the hue of the lotus, and looking very much like the vermilion-colored line on a woman’s crown dividing in the middle the dark masses of her hair.”

‘And the mansion in which the king was living blazed up with Takshaka’s poison. And the king’s councillors, on beholding it, fled away in all directions. And the king himself fell down, as if struck by lightning.’

“And when the king was laid low by Takshaka’s poison, his councillors with the royal priest—a holy Brahmana—performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru’s race, by the name of Janamejaya. And that best of monarchs, Janamejaya, though a child, was wise in mind. And with his

councillors and priest, the eldest son of Parikshita that bull amongst the Kurus, ruledeth kingdom like his heroic great-grand-father (Yudhishtira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarmana, the king of Kasi and asked of him his daughter Vapushtama for a bride. And the king of the Kasi, after due inquiries, bestowed with ordained rites, his daughter Vapushtama on that mighty hero of Kuru's race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did, on receiving the celestial damsel Urvashi. Herself fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure."

So ends the forty-fourth section in the Astika of the Adi Parva.

SECTION XLV.

(*Astika Parva continued*).

"Meanwhile the great ascetic Jaratkaru wandered over the whole Earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immatured, and bathing also in various sacred waters. And the *Muni* had air alone for his food and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors hanging, heads down, in a hole, by a cord of *virana* roots having only one thread entire. And that single thread even was being gradually eaten away by a large rat dwelling in that hole. And the *Pitris* in that hole were without food, emaciated, pitiable, and eagerly desirous of salvation. And Jaratkaru, approaching the pitiable ones, himself in humble guise, asked them, 'Who are ye hanging by this cord of *virana* roots? The single weak root that is still left in this cord of *virana* roots already eaten away by the rat, dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you! Tell me quickly whether this calamity can be relieved by a fourth, a third, or even with a half of this my asceticism. O, relieve yourselves even with the whole of my asceticism! I consent to all this. Do ye as ye please!'"

'The *Pitris* said,—'Venerable *Brahmacharin*, thou desirest to relieve us! But, O foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism! O child, O first of speakers, we too have the fruits of our asceticism,

But, O Brahmana, it is for the loss of children that we are falling down into this unholy hell ! The grandsire himself hath said that a son is a great merit. Prone as we are in this hole, our ideas are no longer clear ! Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted ! O Brahmana, listen, who we are, ”

“We are *Rishis* of the Yayavara sect, of rigid vows. And, O *Muni*, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed ; we have a thread yet. But we have only one thread now. It matters little, however, whether he is or is not. Unfortunate as we are, we have a thread in one, known as Jaratkaru. The unfortunate one has gone through the *Vedas* and their branches and has adopted asceticism alone. Of soul under complete control, of desires set high, observant of vows, and deeply engaged in ascetic penances, by him, from greed of the merits of asceticism, have we been reduced to this deplorable state ! He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness gone, like men having none to take care of them ! If thou meetest him, O tell him, from thy kindness to ourselves,—‘Thy *Pitris*, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors. O Brahmana, the cord of *virana* roots that thou seest we are hanging by, is the cord representing our multiplied race. And, O Brahmana, these threads of the cord of *Virana* roots that thou seest have been eaten away, are ourselves who have been eaten up by Time. This root that thou seest hath been half-eaten and by which we are hanging in this hole is he that hath adopted asceticism alone ! The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches ! And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell ! O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards ourselves, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend ? We wish to hear who thou art that stayest here ! ”

So ends the forty-fifth section in the Astika of the Adī Parva.

SECTION XLVI.

(*Astika Parva continued*).

Sauti said,—“Jaratkaru, hearing all this, became excessively sorry. And from sorrow he spake unto those *Pitris* in words obstructed by tears. And Jaratkaru said,—‘Ye are even my fathers and grand-fathers gone before me ! Therefore, tell me what must I do for your welfare ! I am that sinful son of yours, *viz.*, Jaratkaru ! Punish me of sinful deeds, worthless as I am !’ ”

“The *Pitris* replied, saying,—‘O son, by good luck hast thou arrived at this spot in course of thy rambles ! O Brahmana, why hast thou not taken a wife ?’ ”

“Jaratkaru said,—‘Ye *Pitris*, this desire hath always existed in my heart that I would, with vital seed drawn up, carry this body to the other world ! My mind hath been possessed with the idea that I would not take a wife. But Ye grandsire, having seen you hanging like birds, I have diverted my mind from the *Brahmacharya* mode of life. I will truly do what you like ! I will certainly marry, if ever I get a maiden of my own name. I shall accept her who, bestowing herself of her own accord, shall be as alms unto me, and whom I shall not have to maintain ! I shall marry if I get such a one ; otherwise, I shall not. This is the truth, ye grandsire ! And the offspring that will be begot upon her shall be your salvation. And, ye *Pitris* of mine, ye shall live for ever in blessedness and without fear of all !’ ”

Sauti continued,—‘The *Muni*, having said so unto the *Pitris*, wandered over the Earth again. And, O Saunaka, old as he was, he obtained not a wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, ‘I will ask for a bride’, distinctly repeating these words thrice. And he said,—‘Whatever creatures are here, mobile and immobile, so whatever that are invisible, O, hear my words ! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying,—‘Marry thou for (the acquisition of) a son !’—O ye, directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms ! Let that creature, amongst those I have addressed, who hath a daughter, bestow her on myself that am roaming far and near ! Such a bride as is of the same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me !’ Then those snakes that had been set upon Jaratkaru’s track, ascertaining his inclination, gave information to Vasuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that *Rishi*.

And, O Brahmana, Vasuki, the king of the snakes, having gone there, offered that maiden as alms unto that high-souled *Rishi*. But the *Rishi* did not at once accept her. And the *Rishi*, thinking her not to be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden's name, and also said unto him,—‘I shall not maintain her!’ ”

So ends the forty-sixth section in the Astika of the Adi Parva.

SECTION XLVII.

(*Astika Parva continued.*)

Sauti said,—“Then Vasuki spake unto the *Rishi* Jaratkaru these words :— ‘O best of Brahmanas, this maiden is of the same name with thee ! She is my sister and hath ascetic merit. I will maintain thy wife ; accept of her ! O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of great *Munis*, she hath been reared by me for thee ! And the *Rishi* replied,— ‘This is appointed between us that I shall not maintain her ; and she shall not do aught that I do not like. If she do, I leave her !’ ”

Sauti continued,—“When the snake had promised, saying,—‘I shall maintain my sister,’ Jaratkaru then went to the snake's house. Then that first of *mantra*-knowing Brahmanas observant of rigid vows, that virtuous and veteran ascetic, took her hand presented to him with ordained *mantras*. And taking his bride with him, adored by the great *Rishi*, he entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bedstead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent *Rishi* made an appointment with his wife, saying,— ‘Nothing must ever be done or said by thee that is against my liking. And in case of thy doing any such thing, I will leave thee and no longer continue in thy house. Bear in mind these words that have been spoken by me !’ ”

“And then the sister of the king of the snakes in great anxiety and grieving exceedingly, spoke unto him, saying,—‘Be it so.’ And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of a dog, the timidity of a deer, and knowledge of signs possessed by the crow. And one day, when her season arrived, the sister of Vasuki, having purified herself by a bath according to the custom, approached her lord, the great *Muni*. And thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the bright fortnight.”

“And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the Western mountain. And, O



Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought,— 'What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I so act as not to offend? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue.' "

"And having resolved at last, the sweet-speeched Jaratkaru, the sister of Vasuki, spake softly unto that *Rishi* resplendent with ascetic penances and lying prostrate like a flame of fire,—'O thou of great good fortune, awake, the sun is setting! O thou of rigid vows, O illustrious one, adore the twilight after touching water! The time for the evening *homa* hath come! Twilight, O lord, is even now gently covering the western side!' "

"The illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger, 'O amiable one of the Naga race, thou hast insulted me! I shall no longer abide with thee, but shall go whithersoever I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me!' Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying,—'O Brahmana, I have not waked thee from desire of insult; but I have done it that thy virtue may not sustain any loss!'"

"The *Rishi* Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying,— 'O thou fair one, never have I spoken a falsehood! Therefore, go I shall. This was also the appointment between ourselves made by me with thee! O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother, when I am gone, that I have left thee! And upon my going away, it behoveth thee not to grieve for me!'"

"Thus addressed Jaratkaru, the fair sister of Vasuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto *Rishi* Jaratkaru. Her words were obstructed with tears and her face was pale with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said,—'It behoveth thee not to leave me without fault. Thou treadest over the path of virtue! I too have been in the same path, with heart fixed on the good of my relatives. O best of Brahmanas, the object for which I was bestowed on thee hath not been accomplished yet? Unfortunate as I am, what shall Vasuki say unto me? O excellent one, the offspring desired of thee by my relatives afflicted by a mother's curse, doth not yet appear! The welfare of my relatives dependeth on the acquisition of an offspring from thee! And in order that my connection with thee may not be fruitless O illustrious



Brahmana, moved by the desire of doing good to my race do I entreat thee !
O excellent one, high-souled as thou art, why shalt thou leave me who am
faultless ? This conception of mine is as yet indistinct ! ”

“Thus addressed, the *Muni* of great ascetic merit spake unto his wife
Jaratkaru these words that were proper and suitable to the occasion. And he
said,—‘O fortunate one, the being thou hast conceived, even like unto Agni
himself is a *Rishi* of soul highly virtuous, and a master of the *Vedas* and their
branches.’ ”

“Having said so, the great *Rishi*, Jaratkaru, of virtuous soul, went away,
his heart firmly fixed on practising again the severest penances.”

So ends the forty-seventh section in the Astika of the Adi Parva.

SECTION XLVIII.

(*Astika Parva continued.*)

Sauti said,—“O thou of ascetic wealth, soon after her lord had left her,
Jaratkaru went to her brother. And she told him everything that had hap-
pened. And the prince of snakes, hearing the calamitous news, spake unto
his miserable sister, himself more miserable still.”

“And he said,—‘Thou knowest, O amiable one, the purpose of thy bestowal,
the reason thereof ! If, from that union, for the welfare of the snakes,
a son be born, then he, possessed of energy, will save us all from the snake-
sacrifice ! The Grandsire had said so, of old, in the midst of the gods.
O fortunate one, hast thou conceived from thy union with that best of *Rishis* ?

My heart’s desire is that my bestowal of thee on that wise one may not be
fruitless ! Truly, it is not proper for me to ask thee about this ! But from
the gravity of the interests I ask thee this ! Knowing also the obstinacy of
thy lord ever engaged in severe penances, I shall not follow him, for he
may curse me. Tell me in detail all that thy lord, O amiable one, hath done,
and extract the terribly afflicting dart that lies implanted for a long time past
in my heart ! ”

“Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, at length
replied, saying,—‘Asked by me about offspring, the high-souled and mighty
ascetic said—*there is*,—and then he went away. I do not remember him to
have ever before spoken even in jest aught that is false. Why should he, O
king, speak a falsehood on such a serious occasion ? He said,—Thou shouldst
not grieve, O daughter of the snake race, about the intended result of our
union ! A son shall be born to thee, resplendent as the blazing sun.—O brother,
having said this to me, my husband of ascetic wealth hath gone away.
Therefore, let the deep sorrow cherished in thy heart disappear ! ”

Sauti continued,—“Thus addressed, Vasuki, the king of the snakes, accepted
those words of his sister, and in great joy said,—‘Be it so !’ And the chief
of the snakes then adored his full sister with his best regards, gift of wealth,



and fitting eulogies. Then, O best of Brahmanas, the embryo endued with great energy and great splendour, began to develop, like the moon in the heavens in the bright fortnight. "

"And in due time, the sister of the snake, O Brahmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his paternal ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the *Vedas* and their branches with the ascetic Chyavana, the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known to the world was *Astika*. And he was known by the name of *Astika* (*whoever is*) because his father had gone to the woods, saying, '*There is*', when he was in the womb. Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the king of the snakes. And he was like the illustrious lord of the celestials, *viz.*, Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes !"

So ends the forty-eighth section in the *Astika* of the *Adi Parva*.

SECTION XLIX.

(*Astika Parva continued.*)

Saunaka said,—“Tell me again, in detail, all that king Janamejaya had asked his ministers about his father's ascension to heaven.”

Sauti said, “O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshit !”

“Janamejaya asked,—‘Know ye all that befell my father ? How did that famous king, in time, meet with his death ? Hearing from you the incidents of my father's life in detail, I shall ordain something, if it be for the benefit of the world ! Otherwise, I shall do nothing.’”

“The minister replied,—‘Hear, O monarch, what thou hast asked, *viz.*, an account of thy illustrious father's life, and how also that king of kings left this world. Thy father was virtuous and high-souled, and always protected his people. O hear how, that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the discharge of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. He had none who hated him and he himself hated none. Like unto Prajapati (Brahman) he was equally disposed towards all creatures. O monarch, Brahmanas and Kshatriyas and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially cherished by that king. Widows and orphans, the maimed and the poor, he

maintained. Of handsome features, he was unto all creatures like a second *Shoma*. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of severe prowess, he was the disciple, in the science of arms, of *Saradwat*. And, O Janamejaya, thy father was dear unto Govinda ! Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called *Parikshit* (born in an extinct line). Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. Of passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of the six passions, of powerful mind, surpassing all, and fully acquainted with the science of morality and political converse, thy father had ruled over these subjects for sixty years. And he then died, making all his subjects deeply sorry. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus for the last thousand years. Thou wast installed while a child, thou art thus protecting every creature ! ”

“Janamejaya said,—‘There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements ! How did my father, blessed with so many virtues, meet with his death ? Describe every thing to me as it fell out I am desirous of hearing it from you ! ’ ”

Sauti continued,—“Thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it had occurred.

“And the councillors said,—‘O king, that father of thine, that protector of the whole Earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pandu of mighty arms, that foremost of all bearers of the bow in battle. He made over to us all the affairs of state from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods an excellent *Rishi*. And the *Rishi* was then observing the vow of silence. The king asked him, but, though asked, he made no reply. At last the king, tired with exertion and hunger, suddenly became angry with that *Rishi* sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a *Muni* observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father, taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that *Muni* of pure soul. But the *Muni* spake not a word good or bad and became not angry. He continued in the same posture, bearing the dead snake.’ ”

Thus ends the forty-ninth section in the *Astika* of the *Adi Parva*.

SECTION L.

(*Astika parva continued.*)

Sauti continued,—“The ministers said,—‘That king of kings then, tired with hunger and exertion, and having placed the snake upon the shoulders of that *Muni*, came back to his capital. The *Rishi* had a son, born of a cow, of the name of Sringin. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, Sringin was returning home, when he heard from a friend of his about the insult to his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulders a dead snake placed thereon. O king, the *Rishi* insulted by thy father was severe in ascetic penances, the foremost of *Munis*, the controller of passions, pure, and ever engaged in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under complete control. His practices and his speech were both very nice. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and in the observance of the vow of silence. And he was the refuge whom all creatures might seek in distress.’”

“Such was the *Rishi* insulted by thy father! The son, however, of that *Rishi*, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, from anger and burning as it were with energy, these words in allusion to thy father :— ‘Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn, with his poison, the wretch that hath placed the dead snake upon my un-offending father’! And having said this, he went to where his father was. And seeing his father he told him of his curse. That tiger among *Rishis* thereupon sent to thy father a disciple of his, named Gaurmukha of amiable manners and possessed of every virtue. And having rested a while (after arrival at court) he told the king everything, saying in the words of his master,—‘Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison! Therefore, O king, be careful. ‘O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.’”

“And when the seventh day had arrived, a Brahmana *Rishi*, named Kasyapa, desired to come to the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying,—‘Where dost thou go so quickly, and what is the business on which thou goest?’—Kasyapa replied, saying,—‘O Brahmana, I am going whither king Parikshit that best of the Kurus, is. He shall to-day be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in



order that, protected by me, the snake may not bite him to death !' Takshaka answered, saying,—‘Why dost thou seek to revive the king to be bitten by me ? I am that Takshaka. O Brahmana, behold the wonderful power of my poison ! Thou art incapable of reviving that monarch when bit by me !’—So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kasyapa, O king, revived it. Takshaka thereupon tempted him, saying,—‘Tell me thy desire’. And Kasyapa, too, thus addressed, spake again unto Takshaka, saying,—‘I go there from desire of wealth.’ And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words :—‘O sinless one, take from me more wealth than what thou expectest from that monarch, and go back thy way !’ And Kasyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended back his way.’ ”

“And Kasyapa wending back his way Takshaka, approaching in disguise, blasted, with the fire of his poison, thy virtuous father, the first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account is. And hearing all about the discomfiture of the monarch thy father, and of the insult to the *Rishi* Utanka, appoint thou that which should follow ! ”

Sauti continued,—“King Janamejay, that chastiser of enemies, then spake unto all his ministers. And he said,—‘Whence have ye learnt all that happened upon that banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kasyapa ? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his *mantras*. That worst of snakes, of sinful soul, thought within his mind that if Kasyapa received the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, ye saw or heard what happened in the deep solitude of the forest,—*viz.* the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race ! ’ ”

“The ministers said,—‘Hear, O monarch of him who told us before of the meeting between that foremost Brahmanas and that prince of snakes in the woods. A certain person, O monarch, had climbed up that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man, a Brahmana’s menial, having come to us, represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O

king all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow ! ” ”

Sauti continued,—“King Janamejaya, having listened to the words of his ministers, afflicted with grief, began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe a long and hot breath, and shed tears, and shrieked aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all ministers, said these words :—

‘I have heard your account my father’s ascension to heaven. Know ye now what my fixed resolve is. I think no time must be lost in avenging this injury upon the wretch Takshaka that killed my father ! He burnt my father making Sringin only secondary cause. From malignity alone he made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers ? From ignorance of the effects of my wrath, he prevented Kasyapa—that excellent of Brahmanas—whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge myself on my father’s enemy to please myself, the *Rishi* Utanka and you all ! ”

So ends the fiftieth section in the Astika of the Adi Parva.

SECTION LI.

(*Astika Parva continued.*)

Sauti said,—“King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination to perform a snake-sacrifice. And that lord of the Earth—that tiger of the Bharata race—the son of Parikshit, then called his priest and *Ritwijas*. And accomplished in speech, he spake unto them these words relative to the accomplishment of his great task :—‘I must avenge myself on the wretch Takshaka who killed my father. Tell me what I must do. Do you know any act by which I may cast into the blazing fire the snake Takshaka with his relatives ? I desire to burn that wretch even as he burnt, of yore, by the fire of his poison, my father ! ’ ”

“The chief priest answered,—“There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the *Purana*. O king, thou alone art the accomplisher of it, and no one else ! Men versed in the *Purana* have told us, there is such a sacrifice.’ ”

Sauti continued,—“Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of the eater of the sacrificial butter. The king then said unto those Brahmanas versed in *mantras*,—‘I shall make preparations for that sacrifice. Tell me the things that are necessary!’ And the king’s *Ritwijas*, O excellent Brahmana, versed in the *Vedas* and wise in the knowledge, measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with much valuable wealth and with Brahmanas. And it was full of wealth and paddy. And the *Ritwijas* sat upon it at ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king at the snake-sacrifice for the attainment of its object. And before the commencement of the snake-sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a *Suta* by caste well acquainted with the *Puranas*, said,—‘The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.’ Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge.’ ”

Thus ends the fifty-first section in the Astika of the Adi Parva.

SECTION LII.

(*Astika Parva continued.*)

Sauti said,—“The snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering proper *mantras*. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young—all fell alike into the fire, uttering various cries. Those measuring a *crossa*, and those measuring a *yojana*, and those of the measure of a *gokarna*, fell continuously with great violence into that first of all fires. And hundreds and thousands and tens of thousands and hundreds of thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, others like the trunks of elephants, and others of huge bodies and strength like maddened elephants. Of various colours and

virulent poison, terrible and looking like maces furnished with iron-spikes, of great strength, ever inclined to bite the snakes, afflicted with their mother's curse, fell into the fire."

So ends the fifty-second section in the Astika of the Adi Parva.

SECTION LIIL.

(*Astika Parva continued.*)

Saunaka asked,—“What great *Rishis* became the *Ritwijas* at the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the *Sadasyas* in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee, O child, to describe all these in detail, so that, O son of a *Suta*, we may know who were acquainted with the rituals of the snake-sacrifice !”

Sauti answered,—“I will recite the names of those wise ones who became that monarch's *Ritwijas* and *Sadasyas*. The Brahmana Chandavargava became the *Hotri* in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the *Vedas*. The learned old Brahmana, Kautsa, became the *Udgatri* the chanter of the *Vedic* hymns. Jaimini became the *Brahmana*, and Sarngarava and Pingala became the *Adhvaryus*, Vyasa with his son and disciples, and Uddalaka, Pramataka. Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, the Brahmana Kalaghata, Vatsya, old Srutasravas ever engaged in *japa* and the study of the *Vedas*, Kohala Devasarman, Maudgalya, Samasaurava, these, and many other Brahmanas who had got through the *Vedas* became the *Sadasyas* at that sacrifice of the son of Parikshit.”

“When the *Ritwijas* in that snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear into every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and of those in the air about to fall into it.”

“Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was installed at the sacrifice, went to the palace of Purandara. And that best of snakes, having represented all that had taken place, sought in terror the protection of Indra after having acknowledged his fault. And Indra, gratified, told him,—‘O prince of snakes, O Takshaka, here thou hast no fear from that snake-sacrifice ! The Grandsire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fever of thy heart be allayed !’”

Sauti continued,—“Thus encouraged by him, that best of snakes began to dwell in Sakra's abode in joy and happiness. But Vasuki, seeing that the snakes were incessantly falling into the fire and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was pierced with

great grief, and his heart was about to break. And summoning his sister, he spake unto her, saying,—“O amiable one, my limbs are burning and I no longer see the points of the heavens ! I am about to fall down from loss of consciousness ! My mind is turning, my sight is failing, and my heart is breaking ! Benumbed, I may fall to day into that blazing fire ! This sacrifice of the son of Parikshit is for the extermination of our race ! It is evident I also shall have to go to the abode of the king of the dead ! That time is arrived, O my sister, on account of which thou wert bestowed by me on Jaratkaru O, protect us with our relatives. O best of the women of the snake race, Astika will put an end to the sacrifice that is going on ! The Grandsire himself told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the *Vedas* and regarded even by the old, for the protection of myself with those dependent on me !”

So ends the fifty-third section in the Astika of the Adi Parva.

SECTION LIV.

(*Astika Parva continued*)

Sauti said,—“Then the snake-dame Jaratkaru, calling her own son, told him these words according to the directions of Vasuki, the king of the snakes, O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother ! Therefore, do thou that which should be done.”

“Astika asked,—‘Why wert thou, O mother, bestowed on my father by my uncle ? Tell me all truly so that hearing, I may do what is proper ?’”

“Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and ever desirous of the welfare of her relatives, said unto him ! ‘O son, it is said that the mother of all the snakes is Kadru. Know thou why she cursed in anger her sons ! Addressing the snakes she said,—As ye have refused to falsify (the colour of) Uchchaisravas, the prince of horses, for bringing about Vinata’s bondage according to the wager, therefore, shall he whose charioteer is Vayu burn you all in Janamejaya’s sacrifice ! And perishing in that sacrifice, ye shall go to the region of unredeemed spirits !—The Grandsire of all the worlds spake unto her while uttering this curse—*Be it so*, and thus approved of her speech. Vasuki, having heard that curse and then the words of the Grandsire, sought the protection of the gods, O child, on the occasion when the *amrita* was being churned for. And the gods, their object fulfilled, for they had obtained the excellent *amrita*, with Vasuki ahead, approached the Grandsire. And all the gods, with king Vasuki, sought to incline Him who was born of the lotus to be propitious so that the curse might be made abortive !’”

“And the gods said,—‘O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother’s curse prove abortive ?’”

"Brahman thereupon replied, saying,—'Jaratkaru will take unto himself a wife of the name of Jaratkaru ; the Brahmana born of her will relieve the snakes.' "

"Vasuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father sometime before the commencement of the sacrifice. And from that marriage thou art born of me. That time has come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, viz., our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son ? "

Sauti continued,—"Thus addressed, Astika said unto his mother,—'Yes, I will.' And he then addressed the afflicted Vasuki, and as if infusing life into him, said,—'O Vasuki, thou best of snake', thou great being, truly do I say, I shall relieve thee from that curse ! Be easy, O snake ! There is no fear any longer ! I shall strive earnestly so that good may come ! Nobody hath ever said that my speech, even in jest, hath proved false. As to serious occasions, I need not say anything. O uncle, going thither to-day I shall gratify, with words mixed with blessings, the monarch Janamejaya installed at the sacrifice, so that, O excellent one, the sacrifice may stop ! O high-minded one, O king of the snakes, believe all that I say ! Believe me, my resolve can never be unfulfilled ! "

"And Vasuki then said,—'O Astika, my head swims and my heart breaks ! I cannot discern the points of the Earth, afflicted as I am with a mother's curse ! "

"And Astika said,—'Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispell this fear of thine from the blazing fire ! This terrible punishment, capable of burning like the fire at the end of the Yuga, I shall extinguish. Nurse not thy fear any longer ! "

Sauti continued,—"Then that best of Brahmanas, Astika, quelling the terrible fever of Vasuki's heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejay's sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound covered with numerous *Sadasyas* whose splendour was like unto that of the Sun or Agni. But that best of Brahmanas was refused admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brahmanas, that foremost of all virtuous men,—having entered the excellent sacrificial compound, began to adore the king of infinite achievements, the *Ritwijas*, the *Sadasyas*, and also the sacred fire."

Thus ends the fifty-fourth section in the Astika of the Adi Parva.

ADI PARVA

SECTION LV.

(*Astika Parva continued*)

Astika said,—‘Soma and Varuna and Prajapati performed sacrifices of old in Preyaga. But thy sacrifice, O foremost one of Bharata’s race, O son of Parikshit, is not inferior to any of those. Let those dear unto us be blessed ! Sakra performed a hundred sacrifice. But this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit, is fully equal to ten thousand sacrifices of Sakra. Let those dear unto us be blessed ! Like the sacrifice of Yama, of Harimedha, of king Rantideva, is the sacrifice of thine, O foremost of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Maya, of king Casavindu, of king Vaisravana, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Nriga, of Ajamida, of the son of Dasaratha, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of king Yudhishtira, the son of a god and belonging to Ajamida race, heard of (even) in the heavens, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Krishna (Dwaipayana), the son of Satyavati, in which he himself was the chief-priest, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! These (*Ritwijas* and *Sadasyas*) that sitting here make thy sacrifice like unto the sacrifice of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit). It is my conviction that here is not *Ritwija* in all the worlds equal to thy *Ritwija* Dwaipayana. His disciples, becoming *Ritwijas* competent for their duties, travel over the earth. The high-souled bearer of libation (*viz.*, Agni), called also Vibhvasu and Chitrabhanu, having gold for his vital seed and having his path marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods ! In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well pleased with thy abstinence. Indeed, thou art either Varuna, or Yama, the god of justice ! Like Sakra himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou, and no monarch who is thy equal in sacrifice. Thou art like Khatwanga, Nabhaga, and Dilipa ! In prowess thou art like Yayati and Mandhatri. In splendour equal to the sun, and of excellent vows, thou art O monarch like Bhishma ! Like Valmiki thou art of energy concealed ! Like Vasishtha thou hast controlled thy wrath ! Like Indra is thy lordship ! Thy splendour also shines like that of Narayana ! Like Yama art thou conversant with the judgments of Justice ! Thou art like Krishna adorned with every virtue ! Thou art the home of the good fortune that belongs to the Vasus ! Thou art also the refuge of the sacrifices ! In

strength thou art equal to Damvodvava ! Like Rama (the son of Jamadagni) thou art conversant with the scriptures and arms ! In energy thou art equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha !"

Sauti said,—“Astika, having thus adored them, gratified them all, *viz.*, the king, the *Sadasyas*, the *Ritwijas*, and the sacrificial fire. And king Janamejaya beholding the signs and indications manifested all around, addressed them as follows.”

Thus ends the fifty-fifth section in the Astika of the Adi Parva.

SECTION LVI.

(*Astika Parva continued.*)

Janamejaya said,—“Though this one is but a boy, he speaks yet like a wise old man. He is not a boy but one wise and old. I think, I desire to bestow on him a boon. Therefore, ye Brahmanas, give me the necessary permission ! ”

The *Sadasyas*,—“A Brahmana, though a boy, deserves the respect of kings. The learned ones does more so. This boy deserves every desire of his being fulfilled by thee, but not before Takshaka comes with speed ! ”

Sauti continued,—“The king, being inclined to grant the Brahmana a boon, said,—‘Ask thou a boon.’ The Hotri, however, being rather displeased, said,—‘Takshaka hath not come as yet into this sacrifice.’ ”

Janamejaya replied,—“Exert ye to the best of your might, so that this sacrifice of mine may attain completion, and Takshaka also may soon come here ! He is my enemy.”

The *Ritwijas* replied,—“As the scripture declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear ! ”

Sauti continued,—“The illustrious *Suta* named Lohitaksha also, conversant with the *Puranas*, had said so before.”

Asked by the king on the present occasion he again told the monarch, —“Sire, it is even so as the Brahmanas have said’ Knowing the *Puranas*, I say, O monarch, that Indra hath granted him this boon, saying.—‘Dwell with me in concealment, and Agni shall not burn thee !—’ ”

Sauti continued,—“Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with *mantras*, began to pour clarified butter into the fire, Indra himself appeared on the scene. And the illustrious one came in his car, adorned by all the gods standing around, followed by masses of clouds, celestial singers, and the several tribes of celestial dancing girls. And Takshaka anxious with fear, hid himself in the upper garment of Indra and was not visible. Then the king in

his anger again said unto his *mantra*-knowing Brahmanas these words, bent upon the destruction of Takshaka :—‘If the snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself !’ ”

Sauti continued,—“Urged thus by the king Janamejaya about Takshaka, the Hotri poured libations, naming that snake then staying there. And even as the libations were poured into, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. Then Purandara, seeing that sacrifice, became much alarmed, and quickly casting Takshaka off, went back to his own abode. After Indra had gone away, Takshaka, the prince of snakes, insensible with fear, was, by virtue of the *mantras*, brought near enough the flames of the sacrificial fire. ”

The *Ritwijas* then said,—“O king of kings, this sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas !”

Janamejaya then said,—“Thou immeasurable one, I desire to grant thee of such handsome and child-like features a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable !”

The *Ritwijas* said, “O monarch, behold, Takshaka is soon coming under thy control ! His terrible cries, and loud roar is being heard ! Assuredly, the snake hath been forsaken by the wielder of thunder. His body disabled by our *mantras*, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly !”

Sauti continued,—“While Takshaka, the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spoke as follows :—‘O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire !’ ”

“O Brahmana, the son of Parikshit, being thus addressed by Astika, became exceedingly sorry and replied unto Astika thus—“O illustrious one, gold, silver, kine, whatever other possessions thou desirest I shall give unto thee ! But let not my sacrifice come to an end !”

Astika thereupon replied,—“Gold, silver or kine, I do not ask of thee. O monarch ! But let thy sacrifice be ended so that my maternal relations be relieved !”

Sauti continued,—“The son of Parikshit, being thus addressed by Astika, repeatedly said this unto that foremost of speakers :—‘Best of the Brahmanas, ask some other boon ! O, blessed be thou !’ But, O thou of Bhṛigu’s race, he did not beg any other boon. Then all the *Sadasyas* conversant with the *Vedas* told the king with one voice,—‘Let the Brahmana receive his boon !’ ”

So ends the fifty-sixth section in the Astika of the Adi Parva.

SECTION LVII.

(*Astika Parva continued.*)

Saunaka said,—“O son of a *Suta*, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice !”

Sauti replied,—“Many thousands and tens of thousands and billions of snakes fell into the fire. O excellent of Brahmanas, so great is the number that I am unable to count them all. So far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki's race alone, of colour blue, red and white, of terrible form and huge body and deadly poison. Helpless and miserable and afflicted with their mother's curse, they fell into the sacrificial fire like libations of butter :—

“Kotisa, Manasa, Purna, Cala, Pala, Hallmaka, Pichchhala, Kaunapa Cakra, Kalavega, Prakalana, Hiranyavahu, Carana, Kakshaka, Kaladantaka. These snakes born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names. Puchchandaka, Mandalaka, Pindasektri, Ravenaka ; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana ; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara and Sisuroman, and Suroman and Mahahanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisa ; Vibanga, Sarabha, Meda, Pramoda, Saubhatapana, These born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the names of snakes I mention born in the race of Kauravya ! Eraka, Kundala Veni, Veniskandha, Kumaraka ! Vahuka, Sringavera Dhurtaka, Pratar and Astaka. These born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra. Sankukarna, Pitharaka, Kuthara, Sukhaan and shechaka ; Purnaangada, Purnamukha Prahasa Sakuni, Dari ; Amahatha, Kamathaka, Sushena, Vyaya ; Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka ; Raktanga, Sarvasaranga, Samridhha, Patha and Vasaka ; Varabaka, Viranaka Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha, and Aruni.”

“O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements ! I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were all [burnt having fallen into the fire, I am unable to mention. They are so many ! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the yuga, and terrible in form, they were burnt by thousands !”

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a *yama*, of a *yojana*, and of two *yajanas*, capable of assuming at will any form and of mastering at will any degree of strength, of poison like unto the blazing fire, afflicted by the curse of a mother, were burnt in that great sacrifice !

So ends the fifty-seventh section in the Astika of the Adi Parva.

SECTION LVIII.

(*Astika Parva continued.*)

Sauti said,—“Listen now to another very wonderful incident in connection with Astika ! When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka), thrown off Indra’s hands, remained in mid-air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial *Agni* in his name.

Saunaka said,—“Was it, O *Suta*, that the *mantras* of those wise Brahmanas were not propitious ; since Takshaka did not fall into the fire ?”

Sauti replied,—“Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra’s hands, Astika had thrice said these words :—‘Stay’—‘stay,’ And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the Earth.

The king then, on being repeatedly urged by his *Sadasyas*, said,—“Let it be done as Astika hath said. Let the sacrifice be ended. let the snakes be safe, let this Astika also be gratified, and let O *Suta*, thy words also be true !” When the boon was granted to Astika, plaudits expressive of joy rang through the air. Thus the sacrifice of the son of Parikshit—that king of the Pandava race—came to an end. The king Janamejaya of the Bharata race was himself pleased, and on the *Ritwijas* with the *Sadasyas*, and on all who had come there, the king, bestowed money by hundreds and thousands. And unto *Suta* Lohitaksha—conversant with the rules of buildings and foundations—who had at the commencement said that a Brahmana would be the cause of the interruption of the snake-sacrifice, the king gave much wealth. The king, of uncommon kindness, also gave him various things, with food and wearing apparel, according to his desire, and became very much pleased. Then he concluded his sacrifice according to the rites of the ordinance, and after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified for he had attained his object. And the king said unto him,—‘Thou must come



again to become a *Sadasya* in my great Horse-sacrifice?' And Astika said—*yes*.—and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened.'

Sauti continued.—“Hearing all he had said, the snakes that had come thither became very much delighted, and their fears were dispelled. They were much pleased with Astika and asked him to solicit a boon saying.—‘O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee! What shall we accomplish for thee, O child!’”

Astika said,—‘Let those Brahmanas, and other men, who shall, in the morning or in the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you !’ And the snakes in joy thereupon said,—‘O nephew, in the nature of thy boon, let it be exactly as thou sayest ! That which thou askest we all shall cheerfully do, O nephew ! And those also that call to mind Asita, Artiman and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say,—‘I call to mind the famous Astika born of Jaratkaru by Jaratkaru, that Astika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake-sacrifice of Janmejaya !—That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundred-fold like the fruit of the *Singsa* tree.’”

Sauti continued,—“That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.”

And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

"Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes."

Sauti continued,—“O Brahmana, O foremost one of Bhṛigu’s race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika ! And, O Brahmana, O oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied !”

Thus ends the fifty-eighth section in the Astika of the Adi Parva.



SECTION LIX.

(*Adivansavatarana Parva continued.*)

Saunaka said,—“O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu ! O son of a *Suta*, I have been much gratified with thee ! I ask thee again, to recite to me, O son of a *Suta*, the history composed by Vyasa ! The varied and wonderful narrations that were recited amongst those illustrious *Sadasyas* assembled at the sacrifice, in the intervals of their duties of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a *Suta* ! Recite them, therefore, all those to me fully !”

Sauti said,—“The Brahmanas, in the intervals of their duties, spoke of many things founded upon the *Vedas*. But Vyasa recited the wonderful and great history called the *Bharata*.”

Saunaka said,—“That sacred history called the *Mahabharata*, spreading the fame of the Pandavas, which Krishna-Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice, I desire to hear duly. That history hath been born of the ocean-like mind of the great *Rishi* of soul purified by *yoga* ! Thou foremost of good men, recite it unto me, for, O son of a *Suta*, my thirst hath not been appeased by all thou hast said !”

Sauti said,—“I shall recite to thee from the beginning of that great and excellent history called the *Mahabharata* composed by Vyasa. O Brahmana, listen to it in full, as I recite it ! I myself feel a great pleasure in reciting it !”

So ends the fifty-ninth section of the Adivansavatarana of the Adi Parva.

SECTION LX.

(*Adivansavatarana Parva continued.*)

Sauti said,—“Hearing that Janamejaya was installed in the snake-sacrifice, the learned *Rishi* Krishna-Dwaipayana went thither on the occasion. And he, the grand-father of the Pandavas was born in an island of the Yamuna, of the virgin Kali by Sakti's son, Parasara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the *Vedas* with their branches, and all the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the *Vedas*, by vows, by fasts, by progeny, and by sacrifice. And the first of *Veda*-knowing ones, he divided the *Veda* into four parts. And the Brahmana *Rishi* had knowledge of the supreme *Brahma*, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begot Pandu and Dhritarashtra and Vidura in order to continue the line of Santanu.”

“And the high-souled *Rishi*, with his disciples all conversant with the *Vedas* and their branches, entered the sacrificial pavilion of the royal sage, Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial compound, like the god Indra, surrounded by numerous *Sadasyas*, by kings of various countries whose coronal locks had undergone the sacred bath, and

by competent *Ritwijas* like unto *Brahman* himself. And that foremost one of Bharata's race the royal sage Janamejaya, beholding the *Rishi* come, advanced quickly with his followers and relatives in great joy. And the king with the approval of his *Sadasyas*, gave the *Rishi* a golden seat as Indra did to Vrihaspati. And when the *Rishi*, capable of granting boons and adored by the celestial *Rishis* themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him—his grandfather Krishna—who fully deserved them, water to wash his feet and mouth, and the *Arghya*, and kine. And accepting those offerings from the Pandava Janamejaya and ordering the kine also not to be slain, Vyasa became much gratified. And the king, after these adorations bowed to his great-grandfather, and sitting in joy asked him about his welfare. And the illustrious *Rishi* also, casting his eyes upon him and asking him about his welfare, worshipped the *Sadasyas*, having been before worshipped by them all. And after all this, Janamejaya with all his *Sadasyas*, asked that first of Brahmanas, with joined hands, the following :—

“O Brahman, thou hast seen with thy own eyes the acts of the Kurus and the Pandavas ! I am desirous of hearing thee recite their history ! What was the cause of the disunion amongst them that were of such extraordinary deeds ? Why also did that great battle, which caused the death of countless creatures, occur between all my grand-fathers—their clear sense over-clouded by fate ? O excellent of Brahmanas, tell me all this in full as everything had happened !”

Hearing those words of Janamejaya, Krishna Dwaipayana directed his disciple Vaisampayana seated by his side, saying,—“The disunion that happened between the Kurus and the Pandavas of old, narrate all to the king even as thou hast heard from me !”

“Then that blessed amongst Brahmana, at the command of his preceptor recited the whole of that old history unto the king, the *Sadasyas*, and all the chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas.”

So ends the sixtieth section in the Adivansavatarana of the Adi Parva.

SECTION LXI.

(*Adivansavatarana Parva continued.*)

Vaisampayana said,—“Bowing down in the first place to my preceptor with the eight parts of my body touching the ground, with devotion and reverence, and with all my heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full the narration I have heard from the high-souled and great *Rishi* Vyasa, the first of intelligent men in the three worlds ! And having got it within thy reach, O monarch, thou also art a fit person to hear the composition called *Bharata*. Encouraged by the command of my preceptor my heart feeleth no fear !

“Hear O monarch why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding

from the game at dice prompted by the desire (of the Kurus) for rule ! I shall relate all to thee who askest it, thou best of the Bharata race !”

“On the death of their father those heroes (the Pandavas), came to their own home. And within a short time they became well-versed in the science of the bow. And the Kurus beholding the Pandavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crooked-minded Duryyodhana, and Karna, with (the former’s maternal uncle) the son of Suvala, began to persecute them and devise means for their exile. Then the wicked Duryyodhana, guided by the counsels of that bird of ill omen, Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarashtra gave poison to Bhima, but Bhima of the stomach of the wolf digested the poison with the food. Then the wretch again tied the sleeping Bhima of the wolf’s stomach on the margin of Ganga and, casting him into the water, went away. But when Bhimasena of strong arms, the son of Kunti, woke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water black snakes of virulent poison bit him in every part of his body, but that slayer of foes did not still perish. And in all those persecutions of the Pandavas by their cousins, the Kurus, the high-minded Vidura became attentively engaged in neutralising those evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the world of men, so did Vidura always keep the Pandavas from evil.”

“When Duryyodhana, with various means, both secret and open, found himself incapable of destroying the Pandavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), he then called together his counsellors consisting of Vrisha (Karna), Dussasana and others, and with the knowledge of Dhritarashtra caused a house of lac to be constructed. And king Dhritarashtra, the son of Amvika, from affection for his children, and tempted by the desire of sovereignty, sent the Pandavas into exile. And the Pandavas then went away with their mother from the city called after the name of the elephant. And when they went away, Vidura (born of a Vaisya woman by a Kshatriya) became the adviser of those illustrious ones. Rescued by him from the house of lac, they fled in the deep midnight to the woods.”

“The sons of Kunti reached the town of Varanavata and lived there with their mother. And, agreeably to the command of Dhritarashtra, those illustrious slayers of all enemies lived in the palace of lac, while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryyodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rakshasa. But, alarmed at the risk they

ran of exposure by such an act the sons of Pritha fled in the darkness, afflicted with the fear of the sons of Dhritarashtra. It was here that Bhima gained Hidimva (the sister of the Rakshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the Pandavas, of rigid vows, and conversant with the *Vedas*, wended to a town of the name of Ekachakra and dwelt there in the guise of *Brahmacharins*. And those bulls among men dwelt in that town in the house of a Brahmana for some time, in temperance and abstinence. And it was here that Bhima of the wolfs' stomach and of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima, the son of Pandu, that tiger among men slew him speedily with the strength of his arms and made the citizens safe and free from fear. Then they heard of Krishna (the princess of Panchala) having become disposed to select a husband from among the assembled princes. And, hearing of it, they went to Panchala and there they obtained the maiden. And having obtained Draupadi (as their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastinapura. And they were then told by king Dhritarashtra and the son of Santanu (Bhishma) as follows :—'In order that, O dear ones, dissensions may not take place between you and your cousins, we have settled that Khandavaprastha should be your abode. Therefore, go ye, casting of all jealousy, to Khandavaprastha containing many towns and divided by many broad roads, for dwelling there.' And according to these words, the Pandavas went, with all their friends and followers, to Khandavaprastha taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many a prince under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unexcited by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose to power, And Bhima of great reputation subjugated the East ; the heroic Arjuna, the North : Nakula, the West, and Sahadeva, that slayer of all hostile heroes, the South. And having done this, their domination was spread over the whole world. And owing to the five Pandavas, each like unto the Sun, with the Sun himself in his splendour, the Earth looked as if she had six Suns."

"Then, for some reason, Yudhishtira the just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with every virtue, lived in the woods for eleven years and months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwaravati. And Vibhatsu (Arjuna) there obtained for a wife the lotus-eyed and sweet-speeched younger sister of Vasudeva, Subhadra by name. And she became united, in gladness, with Arjuna, the son of Pandu like Sachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vasudeva, gratified Agni, the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that woods to cure Agni of his



indigestion). And to Arjuna, assisted as he was by Kesava, the task did not at all appear heavy even as nothing is heavy to Vishnu with the help of means in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow *Gandiva* and a quiver that was inexhaustible, and a war-chariot bearing the device of an ape on its standard. And it was on this occasion that Arjuna relieved the great *Asura* (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pandavas) a celestial palace decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it. And deceiving Yudhishtira by means of the dice played through the hands of the son of Suvala sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

"And on the fourteenth year, O monarch, when the Pandavas returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pandavas, exterminating the whole race of Kshatriyas and slaying king Duryodhana, obtained back their ruined kingdom.

This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs, of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas!"

So ends the sixty-first section in the Adivansavatarana of the Adi Parva,

SECTION LXII.

(*Adivansavatarana Parva continued.*)

Janamejaya said,—“O excellent of Brahmanas, thou hast, indeed, told me, in the abstract, the history, called *Mahabharata*, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in the abstract the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the persecution of the wicked Kurus? Why also, O best of Brahmanas, did Bhima of mighty arms and of the strength of ten thousand elephants, control his anger, though wronged? Why also did the chaste Krishna, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarashtra with her wrathful eyes? Why also did the two other sons of Pritha (Bhim and Arjuna) and the two sons of Madri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishtira inveterately addicted to the evil habit of gaming? Why also did Yudhishtira, that

foremost of all virtuous men, the son of Dharma himself, fully acquainted with all duties, suffer that excess of affliction ? Why also did the Pandava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men, (suffer such persecution) ? O thou of ascetic wealth, tell me all these as everything happened, and everything that those mighty charioteers achieved !”

Vaisampayana said,—“O monarch, appoint thou a time for hearing it. This history told by Krishna-Dwaipayana is very extensive. This is but the beginning. I will recite it, I will repeat the whole of the composition in full, of the illustrious and great *Rishi* Vyasa of immeasurable mental power, and worshipped in all the worlds. This *Bharata* consists of a hundred thousands sacred *slokas* composed by the son of Satyawati, immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of Brahman and become equal to the very gods. This *Bharata* is equal unto the *Vedas*, is holy and excellent ; is the worthiest of all to be listened to, and is a *Purana* worshipped by the *Rishis*. It contains much useful instruction on *Artha* and *Kama* (profit and pleasure.) This sacred history maketh the heart desire for salvation. Learned persons by reciting this *Veda* of Krishna-Dwaipayana to those that are noble and liberal, truthful and believing, earn much wealth. Sins such as killing the embryo in the womb are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rahu (after the eclipse is over). This history is called *Jaya*. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history in itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of *Dharma* ; *Artha*, and also of *Moksha* ; it hath been so said by Vyasa himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave him that hear this history. They who hear, without the spirit of fault-finding, the story of the birth of the Bharata princes, can have no fear of maladies, let alone the fear of the other world.

“For extending the fame of the high-souled Pandavas and of other Kshatriyas versed in all branches of knowledge, high-spirited, and already known in the world for their achievements, Krishna-Dwaipayana, guided also by the desire of benefiting the world, hath composed this work. It is excellent, productive of fame, grants length of life, is sacred, and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brahmins acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified, and acquireth a large family himself, and becometh respected in the world. That Brahmana



who regularly studies this sacred *Bharata* for the four months of the rainy season, is cleansed from all his sins. He that has read the *Bharata* may be regarded as one acquainted with the *Vedas*."

"In this work have been described the gods and royal sages and sacred regenerate *Rishis*, the sinless Kesava ; the god of gods, Mahadeva and the goddess Parvati ; the birth of Kartikeya who sprang from and was reared by many mothers ; the greatness of Brahmanas and of kine. This *Bharata* is a collection of all the *Srutis*, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh cleansed of his sins, and, not caring for heaven as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a *Sraddha*, maketh that *Sraddha* inexhaustible, the *Pitris* becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the *Mahabharata*. The history of the exalted birth of the Bharata princes is called the *Mahabharata*. He who knoweth this etymology of the name is cleansed of all his sins. And because this history of the Bharata race is so wonderful, therefore, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipayana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this *Mahabharata*. Therefore, this should be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth from attaining to heaven is sacrcely equal to that which one deriveth from hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the *Rajasuya* and the horse-sacrifice. This *Bharata* is said to be as much a mine of gems as the illustrious Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the *Vedas*, worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the *Bharata* to one that asketh for it doth indeed make a present of the whole earth with her belt of seas. O son of Parikshit, this pleasant narration that giveth vritue and victory I am about to recite in its entirety, listen to it. The sage Krishna-Dwaipayana regularly rising for three years, composed this wonderful history called the *Mahabharata*. O bull amongst the Bharata monarchs, whatever about virtue, profit, pleasure, and salvation is contained in this, may be seen elsewhere ; but whatever is not contained in this is not to be found anywhere."

Thus ends the sixty-second section in the Adivansavatarana of the Adi Parva.



SECTION LXIII.

(*Adivansavatarana Parva continued.*)

Vaisampayna said,—“There was a king of the name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Sometime after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.”

“The gods said,—‘O lord of Earth, thou shouldst take care so that virtue may not sustain a diminution on Earth ! Protected by thee, virtue itself will in return protect the Universe !’ And Indra said, ‘O king, protect virtue on Earth attentively and rigidly ! Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions ! And though I am of Heaven, and thou art of Earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on Earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like Heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue ; the people are honest and contented ; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise ; on the other hand, they are well-fed and fattened. In Chedi, O reverencer of the gods and guests, the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone have capable of carrying thee through mid-air. Thou alone, of all mortals on Earth, riding on that best of cars, shalt course through mid-air like a celestial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses, with which on, in battle, thou shalt not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on Earth as *Indra’s garland*, shall be thy distinctive badge !”

“The slayer of Vritra also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiration of a year, the king planted it in the ground for the purpose of worshipping the giver thereof, *viz.*, *Sakra*. From that time forth, O monarch, all kings, following Vasu’s example, began to plant a pole for the celebration of Indra’s worship.

After erecting the pole they deck it with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, *viz.*, the great Indra, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him,—“Those men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom ! Their cities also shall expand and be ever in joy !”

“King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of Sakra to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lord of the Chedis, bestowing boons and performing great sacrifices and observing the festivity of *Sakra*, was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.”

“And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.”

“And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. Another son of his was Pratyagraha ; and another, Kusumva, who was also called Mani-vahana. And the two others were Mavella, and Yadu of great prowess and invincible in battle.”

“These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns after their own names and founded separate dynasties that lasted for long ages.”

“And when king Vasu took his seat in that crystal car, the gift of Indra, and coursed through the sky, he was approached by *Gandharvas* and *Apsaras* (the celestial singers and dancers). And because he coursed through the upper regions, therefore was he called *Uparichara*. And by his capital flowed a river called *Suktimati*. And that river was once attacked by a life-endued mountain called *Kolahala* maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolahala). But the mountain begat on the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala's embraces, gave them both to Vasu. And the child that was made by Vasu, that best of royal sages and giver of wealth and punisher of enemies, the generalissimo to his forces. And the daughter, called Girika, was wived by Vasu.

“And Girika, the wife of Vasu, when her season came, purifying herself by a bath, represented her state unto her lord. But that very day the *Pitris* of Vasu came unto that best of monarchs and foremost of wisemen, and asked him to slay deer (for their *Sradha*). And the king, thinking that the command

of the *Pitris* should not be disobeyed, went a-hunting, wishfully thinking of Girika alone who was gifted with great beauty and like unto another Sree herself. And the season being the spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the *Gandharvas* himself. There were *Asokas* and *Champakas*, and *Chutas* and *Atimuktas* in abundance : and there were *Punnagas* and *Karnikaras* and *Vakulas* and *Divya Patalas* and *Patalas* and *Narikelas* and *Chandanas* and *Arjunas* and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the Kokila and echoed with the hum of maddened bees. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire as he was roaming hither and thither, he saw a beautiful *Asoka* decked with dense foliage and its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep his mind away from the thought of the beautiful Girika, *Ibique in silvis semen suum continere non potuit. Rex autem, illud frustra profundi nolens, ut excidit, in folium recepit. Agnovit etiam tempus livam conjugis suæ horam adventam esse. Itaque rex rem multa cogitatione iterum atque iterum revolvens, (scivit enim semen suum frustra perdi non posse et tempus jam adesse in quo conjux illius egeret), carmina super illo recitavit.* And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of *Dharma* and *Artha*, went unto him and said,—‘Amiable one, carry thou this seed for my wife Girika and give it unto her. Her season hath arrived.’ ”

“The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beak. While they were fighting, the seed fell into the waters of the Yamuna (*Jumna*). And in those waters dwelt an *Apsara* of the higher ranks, known by the name of *Adrika*, transformed by a Brabmana’s curse into a fish. *Adrika*, transformed into a fish, as soon as *Vasu*’s seed fell into the water from the claws of the hawk, rapidly approached and swallowed it at once. That fish was, sometime after, caught by the fishermen. And it was the tenth month of the fish’s having swallowed the seed. From the stomach of that fish came out a male and female child of human form. The fishermen wondered much, and wending unto king *Uparichara* (for they were *his* subjects) told him all. They said,—‘O king, these two beings of human shape have been born in the body of a fish !’ The male child amongst the two was taken by *Uparichara*. That child afterwards became the virtuous and truthful monarch *Matsya*.’ ”

“After the birth of the twins, the *Apsara* herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children



of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and been slain by the fishermen, she left her fish-form and assumed her own celestial shape. The *Apsara* then rose up on the path trodden by the *Siddhas*, the *Rishis* and the *Charanas*."

"The fish-smelling daughter of the *Apsara* in her piscatorial form was then given by the king unto the fisherman, saying,—'Let this one be *thy* daughter.' That girl was known by the name of *Satyavati*. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of the fishy smell. Wishing to serve her (foster) father she plied a boat on the waters of the *Yamuna*."

"While engaged in this vocation, *Satyavati* was seen one day by the great *Rishi* *Parasara*, in course of his wanderings. Gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst *Munis* addressed the daughter of *Vasu* of celestial beauty and tapering thighs, saying—'Accept my embraces, O blessed one!' *Satyavati* replied,—'O holy one, behold the *Rishis* standing on either bank of the river. Seen by them, how can I grant thy wish?'"

"Thus addressed by her, the illustrious lord thereupon created a fog (which existed not before and) which enveloped the whole region in darkness. And the maiden, beholding the fog that was created by the great *Rishi* wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said,—'O holy one, know that I am a maiden under the control of my father! O sinless one, by accepting your embraces my virginity will be sullied. O best of *Brahmanas*, my virginity being sullied, how shall I, O *Rishi*, be able to return home? Indeed, I shall not then be able to bear life! Reflecting upon all this, O illustrious one, do that which should be done!' That best of *Rishis*, gratified with all she said, replied,—'Thou shalt remain a virgin even if thou grantest my wish. And, O timid one, O beauteous lady, solicit the boon that thou desirest! O thou of fair smiles, my grace hath never before proved fruitless!' Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fish-odour that it had). And the illustrious *Rishi* thereupon granted that wish of her heart."

"Having obtained her boon, she became highly pleased, and her season immediatly came. And she accepted the embraces of that *Rishi* of wonderful deeds. And she thenceforth became known among men by name of *Gandhavati* (the sweet-scented one). And men could perceive her scent from the distance of a *yojana*. And for this she was known by another name which was *Yojanagandha* (one who scatters her scent for a *yojana* all around). And the illustrious *Parasara*, after this, went to his own asylum."

"And *Satyavati* gratified with having obtained the excellent boon (in consequence of which she became sweet-scented and her virginity remained

unsullied) conceived through Parasara's embraces. And she brought forth the very day, on an island in the Yamuna, the child begot upon her by Parasara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And (he went away) saying,—‘As soon as remembered by thee when occasion comes, I shall appear unto thee!’”

“And it was thus that Dwaipayana was born of Satyawati through Parasara. And because he was born in an island, he was called *Dwaipayana* (*Dwipa* or *island-born*). And the learned Dwaipayana, beholding that virtue is destined to become lame by one leg each *yuga* (she having four legs in all) and that the period of life and the strength of men followed the *yugas*, and moved by the desire of obtaining the favour of Brahman and the Brahmanas, arranged the *Vedas*. And for this he came to be called *Vyasa* (*the arranger or compiler*). The boon-giving great one then taught Sumanta, Jaimini, Paila, his own son Suka, and Vaisampayana, the *Vedas* having the *Mahabharata* for their fifth. And the compilation of the *Bharata* was published by him through them separately.”

“Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the *Vasus*, was born in the womb of Ganga through king Santanu. And there was a *Rishi* of the name of Animandavya of great fame. And he was conversant with the interpretations of the *Vedas*, was illustrious, gifted with great energy, and of great reputation. And, accused of theft, though innocent, the old *Rishi* was impaled. He thereupon summoned *Dharma* and told him these words :—‘In my childhood I had pierced a little fly on a blade of grass. O *Dharma*, I recollect that one sin : but I cannot call to mind any other. I have, however, since practised penances a thousand-fold. Hath not that one sin been conquered by this my asceticism ? And because the killing of a *Brahmana* is more heinous than that of any other living thing, therefore, hast thou, O *Dharma*, been sinful ! Thou shalt, therefore, be born on Earth in the Sudra order !’ And for that curse *Dharma* was born a Sudra in the form of the learned *Vidura* of pure body who was perfectly sinless. And the *Suta* Sanjaya, like a *Muni*, was born of Kunti in her maidenhood through Suryya. And he came out of his mother’s womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, displayed in splendour, the Creator of the universe and the Lord of all ! Indeed, he who is called the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which everything moveth, the substance in which the three attributes of *Satwa*, *Rajas*, and *tamas* co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object, whose work is this universe of five elements, who is united with the six high attributes, is the *Pranava* or *Om* of the *Vedas*, is infinite, incapable of being moved by any force save his

own will, illustrious, the embodiment of the mode of life called *Sannyasa*, who floated on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the increate, the invisible essence of all, the great immutable, who is the one, is bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,—that male being possessed of infinite wealth, that Grand-sire of all creatures became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue !”

“And Satyaki and Kritavarma, conversant with (the use of) weapons, possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, had their births from Satyaka and Hridika. And the seed of the great *Rishi* Bharadwaja of severe panances, kept in a pot, began to develop. And from that seed came *Drona* (the *pot-born*). And from the seed of Gautama, fallen upon a clump of reeds, were born two that were twins, the mother of Aswatthaman (called *Kripa*), and Kripa of great strength. Then was born Dhristadyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishna (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of Pralhad, *viz.*, Nagnajit, and also Suvala. And from Suvala was born a son Sakuni who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gandhari), the mother of Duryyodhana. And both were well-versed in the acquisition of worldly profits. And from Krishna Dwaipayana was born, in the soil of Vichitravirya, Dhritarashtra, the lord of men, and Pandu of great strength. And from Dwaipayana was also born, in the Sudra caste, the wise and intelligent Vidura, conversant with both religion and profit, and free from all sins. And unto Pandu by his two wives were born five sons like the celestials. The eldest of them was Yudhishtira. And Yudhishtira was born (of the seed) of Dharma (Yama, the god of justice) ; and Bhima of the wolf's stomach was born of Marut (the god of wind), and Dhananjaya, blessed with good fortune and the first of all wielders of weapons, was born of Indra ; and Nakula and Sahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Aswins. And unto the wise Dhritarashtra were born a hundred sons, *viz.*, Duryyodhana and others, and another, named Yuyutsu, who was born of a Vaisya woman. And amongst those, hundred and one, eleven, *viz.*, Dussashana, Duhsaha, Durmarshana, Vikarna, Chitrasena, Vingsati, Jaya, Satjavrata, Purumitra, and Yuyutsu by a Vaisya wife, were all *Maharathas* (great car-warriors). And Abhimanyu was born of Subhadra, the sister of Vasudeva through Arjuna, and was, therefore, the grandson of the illustrious Pandu. And unto the five Pandavas were born five sons by (their common wife) Panchali. And these princes were all very handsome and conversant with all branches of knowledge. From Yudhishtira was born Prativin-



dhyā ; from Vrikodara, Sutasoma ; from Arjuna, Srutakirti ; from Nakula, Satanika ; and from Sahadeva, Srutasena of great prowess, and Bhima, in the forest, begat on Hidimva a son named Ghatotkacha. And from Drupada was born a daughter Sikhindini who was afterwards transformed into a male child. And Sikhandini was so transformed into a male by *Yaksha* named Sthuna from the desire of doing her good."

"In that great battle of the Kurus came hundreds and thousands of monarchs for fighting against one another. The names of that innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history."

So ends the sixty-third section in the Adivansavatarana of the Adi Parva.

SECTION LXIV.

(*Adivansavatarana Parva continued.*)

Janamejaya said,—“O Brahmana, those thou hast named and those thou hast not named, I wish to hear of in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those *Maharathas*, equal unto the celestials themselves, were born on earth.”

Vaisampayana said,—“It hath been heard by us, O monarch, that what thou askest is a mystery even to the gods. I shall, however, speak of it unto thee, after bowing down (to the self-born). The son of Jamadagni (Parasurama), after thrice seven times making the Earth bereft of Kshatriyas wended to that best of mountains Mahendra and there began his ascetic penances. And at that time when the Earth was bereft of Kshatriyas the Kshatriya ladies, desirous of offspring, used to come, O monarch, to the Brahmanas and Brahmanas of rigid vows had connection with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriya ladies by thousands conceived from such connection with Brahmanas. Then O monarch, were born many Kshatriyas of greater energy, boys and girls, so that the Kshatriya race might thrive. And thus sprung the Kshatriya race from Kshatriya ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus were the four orders having Brahmanas at their head re-established. And every man at that time went in unto his wife during her season and never from lust and out of season. And O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds went in unto their wives during the season alone. And, O protector of the Earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide Earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshatriyas. And when the Earth began to be again governed virtuously by the Kshatriyas, the other orders having Brahmanas for their first were

filled with great joy. And the kings giving up all vices born of lust and anger and justly awarding punishments to those that deserved them protected the Earth. And *He* of a hundred sacrifices, possessed also of a thousand eyes, beholding that the Kshatriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the Earth, to the very shores of the ocean, became filled with men that were all long-lived. The Kshatriyas performed great sacrifices bestowing much wealth. And the Brahmanas also all studied the *Vedas* with their branches and *Upanisads*. And, O king, no Brahmana in those days ever sold the *Vedas* (*i. e.*, taught for money) or ever read aloud the *Vedas* in the presence of a *Sudra*. The Vaisyas, with the help of bullocks, caused the Earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long as the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And, O tiger among men, all persons, holding to the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of their own respective duties. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruits duly according to the seasons. And thus, O king, the *krita* age having then duly set in, the whole Earth was filled with numerous creatures."

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the *Asuras*, O lord of men, began to be born in kingly lines. And the sons of Diti (*Daityas*) being repeatedly defeated in war by the sons of Aditi (celestials) and deprived also of sovereignty and heaven, began to be incarnate on Earth. And, O king, the *Asuras* possessed of great powers, and desirous of sovereignty among men, began to be born on earth amongst various creatures such as kine, horses, asses, camels, buffaloes, among creatures such as *Rakshasas* and others, and in elephants and deer. And, O protector of the Earth, owing to those already born and to those that were being born, the Earth became incapable of supporting herself. And amongst the sons of Diti and of Danu, cast out of heaven, some were born on Earth as kings of great pride and insolence. Possessed of great energy, they covered the Earth in various shapes. Capable of oppressing all foes, they filled the Earth having the ocean for her boundaries. And by their strength they began to oppress Brahmanas and Kshatriyas and Vaisyas and Sudras and all other creatures also. Terrifying and killing all creatures, they traversed the Earth, O king, in bands of hundreds and thousands. Devoid of truth and virtue, proud of their strength, and intoxicated with (the wine of) insolence, they even insulted the great *Rishi* in their asylums."

"And the Earth, thus oppressed by the mighty *Asuras* endued with great strength and energy and possessed of abundant means, began to think of waiting on Brahman. The united strength of the creatures (such as Sessa, the Tortoise, and the huge Elephant), and of many Seshas too, became capable of supporting the Earth with her mountains, burdened as she was with the weight of the *Danavas*. And then, O king, the Earth, oppressed with weight and afflicted with fear, sought the protection of the Grand-sire of all creatures. And she beheld the divine Brahman—the Creator of the worlds who knoweth no deterioration—surrounded by the gods, Brahmanas, and great *Rishis*, of exceeding good fortune, and adored by delighted *Gandharvas* and *Apsaras* always engaged in the service of the celestials. And the Earth then adored the Grand-sire, having approached him. And the Earth, desirous of protection, then represented everything to him, in the presence, O Bharata, of all the Regents of the worlds. But O king, the Earth's object had been known beforehand to the Omniscient, Self-create, and Supreme Lord. And, O Bharata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the *Asuras*? O king, the Lord of the Earth, the Creator of all creatures, also called *Isa*, *Sambhu*, *Prajapati*, then spake unto her. And Brahman said,—'O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers in the heavens!'"

Vaisampayana continued,—"Having said so unto the Earth, O king, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying,—'To ease the Earth of her burden, go ye and have your births in her according to your respective parts and seek ye strife (with the *Asuras* already born there)! And the Creator of all, summoning also all the tribes of the *Gandharvas* and the *Apsaras*, spake unto them these words of deep import—'Go ye and be born amongst men according to your respective parts in forms that ye like!'"

"And all the gods with Indra, on hearing these words of the Lord of the celestials—words that were true, desirable under the circumstances, and fraught with benefit,—accepted them. And they all having resolved to come down on Earth in their respective parts, then went to Narayana, the slayer of all foes, at Baikuntha—he who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in *yoga* attitude), who is the Lord of the *Prajapaty* himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one's faculties and who is adored by all the gods. Him, Indra the most exalted of persons, addressed, saying,—'Be incarnate!' And Hari replied,—'Let it be.'"

So ends the sixty-fourth section in the Advansavatarana of the Adi Parva.



SECTION LXV.

(Sambhava Parva.)

Vaisampayana said,—“Then Indra held a consultation with Narayana about the latter's descent on Earth from heaven with all the gods according to their respective parts. And, having commanded all the dwellers in heaven, Indra returned from the abode of Narayana. And the dwellers in heaven gradually became incarnate on Earth for the destruction of the *Asuras* and for the welfare of the three worlds. And then, O tiger among kings, the celestials had their births, according as they pleased, in the races of *Brahmarshis* and royal sages. And they slew the *Danavas*, *Rakshasas*, *Gandharvas* and Snakes, other man-eaters, and many other creatures. And, O bull in the Bharata race, the *Danavas*, *Rakshasas* and *Gandharvas* and Snakes, could not slay the incarnate celestials even in their infancy, so strong they were !”

Janamejaya said,—“I desire to hear from the beginning of the births of the gods, the *Danavas*, the *Gandharvas*, the *Apsaras*, men, *Yakshas* and *Rakshasas*. Therefore, it behoveth thee to tell me about the births of all creatures !”

Vaisampayana said,—“Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahman hath six spiritual sons, *viz.*, Marichi, Atri, Angiras, Pulastya, Pulaha, and Kratu. And Marich's son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the *Prajapatis*) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, are infinite. From Aditi have sprung the twelve Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhattri, Mitra, Aryaman, Sakra, Varuna, Angsa, Vaga, Vivaswat, Usha, Savitri, Tashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranya-kasipu. And the illustrious Hiranya-kasipu had five sons, all famous throughout the world. The eldest of them all was Pralhada, the next was Sanghradha ; the third was Anuhrada ; and after him were Sivi and Vashkala. And, O Bharata, it is known everywhere that Pralhada had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great *Asura* Vana. And blessed with good fortune, Vana was a follower of Rudra, and was known also by the name of Mahakala. And Danu had forty sons, O Bharata ! The eldest of them all was Viprachitti of great fame. Samvara, and Namuchi, and Poloman ; Asiloman, and Kesi and Durjaya ; Ayassiras, Aswasiras, and the powerful Aswasanku ; also Gaganamrdhan, and Vegavat, and he called Ketumat ; Swarbhanu, Aswa,

Aswapati, Vrishaparvan, and then Ajaka ; and Aswagriva, and Sukshma, and Tuhunda of great strength, Ekapada, and Ekachakra, Virupaksha, Mahodara, and Nichandra, and Nikumbha, Kupata, and then Kapata ; Sarabha, and Sulabha, Surya, and then Chandramas ; these in the race of Danu are stated to be well-known. The Suryya and Chandramas (the Sun and the Moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten, gifted with great strength and vigour, were also, O king, born in the race of Danu ;—Ekaksha, Amritapa of heroic courage, Pralamva and Naraka ; Vatrapi, Satrutapana, and Satha the great *Asura* ; Gavishtha, and Vanayu, and the *Danava* called Dirghajihva. And, O Bharata, the sons and the grandsons of these were known to be countless. And Singhika gave birth to Rahu, the persecutor of Sun and the Moon, and to three others, Suchandra, Chandrahantri, and Chandrapramardana. And the countless progeny of Krura (Krodha) were as much crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the *Asuras*. They were Vikshara, Vala, Vira, and Vritra the great *Asura*. And the sons of Kala were all like Yama himself and smiters of all foes. And they were of great fame and great energy, and oppressors of all foes. And the sons of Kala were Vinasana and Krodha, and then Krodhanantri, and Krodhasatru. And there were many others among the sons of Kala. And Sukra, the son of a *Rishi* was the chief priest of the *Asuras*. And the celebrated Sukra had four sons who were priests of the *Asuras*. And they were Tashtadhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman."

"Thus hath been recited by me, as heard in the *Purana*, the progeny of the gods and the *Asuras* both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are, and not much known to fame."

"And the sons of Vinata were Tarkhya and Arishtanemi, and Garuda and Aruna, and Aruni and Varuni. And Sesha or Ananta, Vasuki, Takshaka, Kurma, and Kulika are known to be the sons of Kadru ; and Bhimasena, Ugrasena, Suparna, Varuna, Gopati, and Dhritarashtra, and Suryavarchas the seventh, Satyavachas, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Kalisiras, and, O King, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Narada, the sixteenth these *Devas* and *Gandharavas* are known to be the sons of Muni (Daksha's daughter as mentioned before). I shall recount many others, O Bharata ! Anavadya, Manu, Vansa, Asura, Marganapria, Anupa, Subhaga, Vasi, were the daughters brought forth by Pradha, Siddha, and Purna, and Varhin, and Purnayus of great fame, Brahmacharin, Ratiguna, and Suparna who was the seventh ; Viswavasu, Bhanu, and Suchandra who was the tenth, were also the sons of Pradha. All these were celestial *Gandharvas*. And it is also known that this Pradha of great good fortune, through the celestial *Rishi* (Kasyapa her



husband), brought forth the sacred race of the *Apsaras*. Alamvusha, Misrakesi, Vidyutparna, Tilottama, Aruna, Rakshita, Rambha, Manorama, Kesini, Suvahu, Surata, Suraja, and Supria were the daughters, and Ativahu and the celebrated Haha and Huhu, and Tumvuru were the sons—the best of Gandharvas—of Pradha. And *Amrita*, the Brahmanas, kine, *Gandharvas*, and *Apsaras*, were born of Kapila as stated in the *Purana*.”

“Thus hath been recited to thee by me the birth of all creatures duly—of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brahmanas blessed with great good fortune, and of sacred deeds. And this account (if read) extendeth the period of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.”

“He who duly readeth this account of the birth of all high-souled creatures in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter.”

So ends the sixty-fifth section in the Sambhava of the Adi Parva.

SECTION LXVI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“It is known that the spiritual sons of Brahman were the six great *Rishis* (already mentioned). There was another of the name of *Sthanu*. And the sons of Sthanu gifted with great energy were, it is known, eleven. They were Mrigavayadha, Sarpa, Niriti of great fame; Ajaikapati, Ahivradhna, and Pinaki the oppressor of foes; Dahana, and Iswara, and Kapali of great splendour; and Sthanu, and the illustrious Bharga. These are called the eleven *Rudras*. It hath been already said, that Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu—these six great *Rishis* of great energy—are the sons of Brahman. It is well-known in the world that Angira's sons are three,—Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And, being great *Rishis*, they are all conversant with the *Vedas*, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are *Rakshasas*, Monkeys, *Kinnaras*, (half-men and half-horses), and *Yakshas*. And O king, the sons of Pulaha were, it is said, the *Salabhas* (the winged insects), the lions, the *Kimpurushas* (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, are the companions of Suryya, (the Valikhilyas), known in the three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious *Rishi* Daksha, of soul in complete peace, and of great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha.

And the *Muni* begat upon her fifty daughters ; and all those daughters were of faultless features and limbs and of eyes, like lotus-petals. And the lord Daksha, not having any sons, made those daughters his *Putrikas* (so that their sons might belong both to himself and to their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kasyapa. Listen as I recount the wives of Dharma according to their names ! They are ten in all—Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria, Buddhi, Lajja, and Mati. These are the wives of Dharma as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time ; and they are the *Nakshatras* and the *Yoginis* and they became so for assisting the courses of the worlds.”

“And Brahman had another son named *Manu*. And Manu had a son of the name of Prajapati. And the sons of Prajapati were eight and were called the *Vasus* whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhasa. These eight are known as the Vasus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra ; Chandramas (Soma) and Swasana (Anila) were born of the intelligent Swasa ; Aha was the son of Rata : and Hutasana (Anala) of Sandilya ; and Pratyusha and Prabhasa were the sons of Prabhata. And Dhara had two sons, Dravina and Huta-hayya-vaha. And the son of Dhruva is the illustrious Kala (Time), the destroyer of the worlds. And Soma’s son is the resplendent Varchas. And Varchas begat upon his wife Manohara three sons—Sisira, Prana, and Ramana. And the son of Aha were Jyoti, Sama, Santa, and also Muni. And the son of Agni is the handsome Kumara born in a forest of reeds. And, he is also called *Kartikeya* because he was reared by Krittika and others ; And, after Kartikeya, there were born his three brothers Sakha, Visakha, Naigameya. And the wife of Anila is Siva ; and Siva’s sons were Manojava and Avijnat-agati. These two were the sons of Anila. The son of Pratyusha, you must know, is the *Rishi* named Devala ; and Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihaspati, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole Earth ; and she became the wife of Prabhasa, the eighth Vasu. And she brought forth the illustrious Viswakarma, the founder of all arts. And he was the originator of a thousand arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods. and mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped, for that reason, by men. And he is eternal and immutable, this Viswakarma.”

“And the illustrious Dharma, the dispenser of all happiness, assuming a human countenance, came out through the right breast of Brahman. And Ahasta (Dharma) hath three excellent sons capable of charming every creature.

And they are Sama, Kama, Harsha (Peace, Desire, and Joy). And by their energy they are supporting the worlds. And the wife of Kama is Rati, of Sama is Prapti; and the wife of Harsha is Nanda. And upon them, indeed, are the worlds made to depend."

"And the son of Marichi is Kasyapa. And Kasyapa's offspring are the gods and the *Asuras*. And, therefore, is Kasyapa, the Father of the worlds. And Tashtri, of the form of Vadava, (a mare) became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins, the Aswins. And, O king, the sons of Aditi are twelve with Indra heading them all. And the youngest of them all was Vishnu upon whom the worlds depend."

"These are the thirty-three gods (the eight Vasus, the eleven *Rudras*, the twelve Adityas, Prajapati, and Vashatkara). I shall now recount their progeny according to their *Pakshas*, *Kulas*, and *Ganas*. The *Rudras*, the *Saddhyas*, the *Maruts*, the *Vasus*, the *Bhargavas*, and the *Viswadevas* are each reckoned as a *Paksha*. Garuda the son of Vinata and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Adityas. The twin Aswins, all annual plants, and all inferior animals, are reckoned among the *Guhyakas*."

"These are the *Ganas* of the gods recited to thee, O king! This recitation washes men of all sins."

"The illustrious Bhrigu came out, ripping open the breast of Brahman. The learned Sukra is Bhrigu's son. And the learned Sukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in dispensing and remitting calamities, traverses, for sustaining the lives of all creatures in the three worlds, through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a *Brahmacharin*, divided himself in twain by power of asceticism, and became the spiritual guide of both the *Daityas* and the gods. And after Sukra was thus employed by Brahman in seeking the welfare (of the gods and the *Asuras*), Bhrigu begat another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king, (from the hands of the *Rakshasas*). And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And, on her was begat Aurva of great reputation. And he came out, ripping open the thigh of Arushi. And Aurva begat Richika. And Richika even in his boyhood became possessed of great power and energy, and of every virtue. And Richika begat Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (Parasurama). And Rama was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the slayer of the *Kshatriyas*. And he had his passions under complete control. And Aurva had a hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this Earth."

"And Brahman had two other sons, viz., *Dhatri* and *Vidhatri* who stayed with Manu. Their sister is the auspicious Lakshmi having her abode amid

lotuses. And the spiritual sons of Lakshmi are the sky-ranging horses. And the daughter born of Sukra, named Divi, became the eldest wife of Varuna. Of her were born a son named Vala and a daughter named Sura (wine), to the joy of the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour one another. And Adharma always destroys every creature. And Adharma hath *Niriti* for his wife, whence the Rakshasas who are called *Nairitas* (offspring of *Niriti*). And she hath also three other cruel sons always engaged in sinful deeds. They are *Bhaya* (fear), *Mahabhaya* (terror), and *Mrityu* (Death) who is always engaged in slaying every created thing. And, as he is all-destroying, he hath no wife, and no son. And *Tamra* brought forth five daughters known throughout the worlds. They are *Kaki* (crow), *Syeni* (hawk), *Bhasi* (hen), *Dhritarashtra* (goose), and *Suki* (parrot). And *Kaki* brought forth the crows; *Syeni*, the hawks, *Bhasi*, the cocks and vultures, *Dhritarashtra*, all ducks and swans; and she also brought forth all *Chakravakas*; and the fair *Suki*, of amiable qualities, and possessing all auspicious signs brought forth all the parrots. And *Krodha* gave birth to nine daughters, all of wrathful disposition. And their names were *Mrigi*, *Mrigamanda*, *Hari*, *Bhadramana*, *Matangi*, *Sarduli*, *Sweta*, *Suravi*, and the agreeable *Shurasa* blessed with every virtue. And, O foremost of men, the offspring of *Mrigi* are all animals of the deer species. And the offspring of *Mrigamanda* are all animals of the bear species and those called *Srimara* (swift-footed). And *Bhadramana* begat the celestial elephant *Airavata* for her son. And the offspring of *Hari* are all animals of the monkey species endued with great activity, so also all the horse. And those animals also, that are called *Go-langula* (the cow-tailed) are said to be the offspring of *Hari*. And *Sarduli* begat lions and tigers in numbers, and also leopards and, no doubt of it, all other strong animals. And, O king, the offspring of *Matangi* are all the elephants. And *Sweta* begat the large elephant known by the name of *Sweta* endued with great speed. And, O king, *Surabhi* gave birth to two daughters, the amiable *Rohini* and the far-famed *Gandharvi*. And, O Bharata, she had also two other daughters named *Vimala* and *Anala*. From *Rohini* have sprung all kine, and from *Gandharvi* all animals of the horse species. And *Anala* begat the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the *hintala*, the *tali*, the little date, the nut, and the cocoanut). And she had also another daughter called *Suki* (the mother of the parrot species). And *Surasa* begat a son called *Kanka* (a species of long-feathered birds). And *Syeni*, the wife of *Aruna*, gave birth to two sons of great energy and strength named *Sampati* and the mighty *Jatayu*. *Surasa* also begat the *Nagas*, and *Kadru*, the *Punnagas* (snakes). And *Vinata* begat two sons *Garuda* and *Aruna* known extensively. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after-life!"

Thus ends the sixty-sixth section in the *Shambhava* of the *Adi Parva*,

SECTION LXVII.

(*Sambhava Parva continued*)

Janamejaya said,—“O worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the *Danavas*, the *Gandharvas*, the *Rakshasas*, the lions, the tigers, and other animals, the snakes, the birds, and, in fact, of all creatures ! I wish also to hear about the acts and achievements of these, in due order after they became incarnate in human forms !”

Vaisampayana said,—“O king of men, I shall first tell thee all about those celestials and *Danavas* that were born among men. The first of *Danavas*, who was known by the name of Viprachitti, became that bull among men, noted as Jarasandha. And, O king, that son of Diti, who was known as Hiranyakasipu, was known in this world among men as the powerful Sisupala. He who had been known as Sanghlada, the younger brother of Prahlada, became among men the famous Salya, that bull amongst Vahlikas. The spirited Anuhlada who had been the youngest became noted in the world as Dhrishtaketu. And, O king, that son of Diti who had been known as Sivi became on Earth the famous monarch Druma. And he who was known as the great *Asura* Vashkala became on Earth the great Bhagadatta. The five great *Asuras* gifted with great energy, Ayasira, Aswasira, the spirited Ayasanku, Gagana-murdhan, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other *Asura* of mighty energy who was known by the name of Ketumat became on Earth the monarch Amitoujas of terrible deeds. That great *Asura* who was known as Swarbhanu became on Earth the monarch Ugrasena of fierce deeds. That great *Asura* who was known as Aswa became on Earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of Aswa who was known as Aswapati, a son of Diti, became on Earth the mighty monarch Hardikya. The great and fortunate *Asura* who was known as Vrishaparvan became noted on Earth as king Dirghaprajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on Earth as king Salwa. The powerful and mighty *Asura* who was known as Aswagriva became noted on Earth as king Rochamana. And, O king, the *Asura* who was known as Sukshma, endued with great intelligence and whose achievements also were great, became on Earth the famous king Vrihadratha. And that first of *Asura* who was known by the name of Tubunda became noted on Earth as the monarch Senavindu. That *Asura* of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great *Asura* who was known as Ekachakra became noted on Earth as Pritivindhya. The great *Asura* Virupaksha capable of displaying various modes of fight became noted on Earth as king Chitravarman. The first of *Danavas*, the heroic Hara who humbled the pride of all foes became on Earth the famous and fortunate Suvahu. The *Asura* Suhara of great energy and the destroyer of foemen became

noted on Earth as the fortunate monarch Munjakesa. That *Asura* of great intelligence called Nikumbha who was never vanquished in battle was born on Earth as king Devadhipa, the first among monarchs. That great *Asura* known amongst the sons of Diti by the name of Sarabha became on Earth the royal sage called Paurava. And, O king, thy great *Asura* of exceeding energy, the fortunate Kupatha, was born on Earth as the famous monarch Suparswa. The great *Asura*, O king, who was called Kratha, was born on Earth as the royal sage Parvateya of form resplendent like a golden mountain. He amongst the *Asura* who was known as Salabha the second, became on Earth the monarch Pahlada in the country of the Vahlikas. The foremost, among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on Earth noted as Chandravarman, the king of the Kamvojas. That bull amongst the *Danavas* who was known by the name of Arka became on Earth, O king, the royal sage Rishika. That best of *Asuras* who was known as Mritapa became on Earth, O best of kings, the monarch Paschimanupaka. That great *Asura* of surpassing energy known as Garishta became noted on Earth as king Drumasena. The great *Asura* who was known as Mayura became noted on Earth as the monarch Viswa. He who was the younger brother of Mayur and called Suparna became noted on Earth as the monarch Kalakirti. The mighty *Asura* who was known as Chandrabhantri became on Earth the royal sage Sunaka. The great *Asura* who was called Chandravinasana became noted on Earth as the monarch Janaki. That bull amongst the *Danavas*, O prince of the Kuru race, who was called Dhirghajihva, became noted on Earth as Kasiraja. The *Graha* who was brought forth by Singhika and who persecuted the Sun and the Moon became noted on Earth as the monarch Kratha. The eldest of the four sons of Danayu, who was known by the name of Vikshara, became on Earth the spirited monarch Vasumitra. The second brother of Vikshara, that great *Asura*, was born on Earth as the king of the country called Pandya. That best of *Asuras* who was known by the name of Valina became on Earth the monarch Paundra-matsyaka. And, O king, that great *Asura* who was known as Vritra became on Earth the royal sage known by the name of Manimat. That *Asura* who was the younger brother of Vritra and known as Krodha-bhantri became noted on Earth as king Danda. That other *Asura* who was known by the name of Krodhavaradana became noted on Earth as the monarch Dandadhara. The eight sons of the Kaleyas that were born on Earth all became great kings endued with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess, like Indra, became noted on Earth as Aparajita. The third of them, endued with great energy and power of producing deception, was born on Earth as the king of the Nishadas gifted with great prowess. That other amongst them who was known as the fourth was noted on Earth as Srenimat that best of royal sages. That great *Asura* amongst them who was the fifth, became noted



on Earth as king Mahanjas, the oppressor of enemies. That great *Asura* possessing great intelligence who was the sixth of them became noted on Earth as Abhiru, that best of royal sages. The seventh of them became known throughout Earth, from the centre to the sea, as king Samudrasena well-acquainted with the truths of the scriptures. The eighth of the Kaleyas known as Vrihat became on Earth a virtuous king ever engaged in the good of all creatures. The mighty *Danava* known by the name of Kukshi became known on Earth as Parvatiya of form resplendent as a golden mountain. The mighty *Asura* Krathana gifted with great energy became noted on Earth as the monarch Suryyaksha. The great *Asura* of handsome features known by the name of Suryya, became on Earth the monarch of the Vahlikas by name Darada, that foremost of all kings. And, O king, from the tribe of *Asura* called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on Earth. Madraka, and Karnaveshta, Siddhartha, and also Kitaka ; Suvira, and Suvahu, and Mahavira, and also Vahluka ; Kratha, Vichitra, Suratha, and the handsome king Nila ; and Chiravasa, and Bhumipala ; and Dantavakra, and he who was called Durjjaya ; that tiger amongst kings named Rukmi, and king Janamejaya ; Ashada, and Vayuvega, and also Bhuritejas ; Ekalavya, and Sumitra, Vatadhana, and also Gomukha ; the tribe of kings called the Karushakas, and also Khemadhurti ; Srutayu, and Udvaha, and also Vrihatsena ; Kshema, Ugratirtha, the king of the Kalingas ; and Matimat, and he was known as king Iswara ; these first of kings were all born of the *Asura* class called Krodhavasa."

"There was also born on Earth a mighty *Asura* known amongst the *Danavas* by the name of Kalanemi, endued with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on Earth by the name of Kansa. And he who was known among the *Asuras* by the name of Devaka and was besides in splendour like unto Indra himself, was born on Earth as the foremost king of the *Gandharvas*. And, O monarch, know thou that Drona, the son of Bharadwaja, not born of any woman, sprung from a portion of the celestial *Rishi* Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well acquainted with the *Vedas* and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswattaman, of eyes like the lotus-petals gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born, on Earth, of the united portions of Mahadeva, Yama, Kama, and Krodha. And from the curse of Vasishtha and the command also of Indra, the eight Vasus were born of Ganga by her husband Santanu. The youngest of them was Bhishma, the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the *Vedas*, the first of speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rama himself, the son

of Jamadagni of the Bhṛigu race. And, O king, that Brāhmana sage who, on Earth, was known by the name of Kṛipa and was the embodiment of all manliness was born of the tribe of the Rudras. And the mighty chariot-fighter and king who on Earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third *yuga*). And he who was Satyaki of sure aim, that upholder of the pride of Vṛishni race, that oppressor of foes, was begotten of the portion of gods called the Maruts. And that royal sage Drupada who on Earth was a monarch, the first among all persons bearing arms, was also born of the same tribe of the celestials. And O king, thou shouldst also know that Kṛitavarman, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Khatṛiyas, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa was born in the Kuru race and became the monarch of the *Gandharvas*. He who was known as Dhṛitarashtra born of the seed of Kṛishna-Dwaipayana, and gifted with long arms and great energy, also a monarch, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the *Rishi*. His younger brother who was possessed of great strength and was really a great being known as Pandu, was devoted to truth and virtue and was purity's self. And, O king, thou shouldst know that he who was known on Earth as Vidura, who was the first of all virtuous men, who was the god of Justice himself, was the excellent and greatly fortunate son of the *Rishi* Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus was born of a portion of Kali on Earth. He it was who caused all creatures to be slain and the Earth to be wasted; and he it was who fanned the flame of hostility that ultimately consumed all. They who had been the sons of Pulastya (the *Rakshasas*) were born on Earth among men as Duryodhana's brothers, that century of wicked individuals commencing with Dussasana as their first. And, O bull among the Bharata princes, Dūrmukha, Dussaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhṛitarashtra had one son named Yuyutsu born of a Vaisya wife."

Janamejaya said,—“O illustrious one, tell me the names of Dhṛitarashtra's sons according to the order of their birth beginning from the eldest!”

Vaisampayana, said,—“O king, they are as follows;—Duryodhana, and Yuyutsu, and also Dussasana; Dussaha and Dushshala, and then Dūrmukha; Vivingsati, and Vikarna, Jalasandha, Sulochana, Vinda and Anuvinda, Duddharsha, Suvahu, Dushpradharshana; Dūrmarshana, and Dūrmukha, Dushkarna, and Karna; Chitra and Upachitra, Chitraksha, Charuchitra, and Angada, Dūrmada, and Dushpradharsha, Vivitsu, Vikata, Sama; Urnanabha, and Padmanabha, Nanda and Upanandaka; Sanapati, Sushena, Kundodara and Mahodara; Chitravahu, and Chitravarman, Suvarman, Dūrvirochana; Ayovahu,

Mahavahu, Chitrachapa and Sukundala, Bhimavega, Bhimvala, Valaki, Bhimavikrama, Ugrayudha, Bhimaeara, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra, Somakirti, Anadara ; Jarashandha, Dridhasandha, Satyasandha, Sahasravaeh ; Ugrasravas, Ugrasena, and Kshemamurti : Aprajita, Panditaka, Vislaksha, Duradhara, Dridhahasta, and Suhasta, Vatavega and Suvarçhasa ; Adityaketu, Vahvasin, Nagadatta and Anuyaina ; Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha ; Ugra, Bhimarath, Virā, Viravahu, Alolupa ; Abhaya, and Raudrakarman, also he who was Dridharatha ; Anadhrishya, Kundaveda, Viravi, Dhirghalochana ; Dirghavahu, Mahavahu, Vyudhoru, Kanakangada ; Kundaja and Chitraka. There was also a daughter named Dussala who was over and above the hundred. And Yuyutsu who was Dhritarashtra's son by a Vaisya wife was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and also that of the daughter (of Dhritarashtra). Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of warfare. Besides, all of them were versed in the Vedas, and, O king, all of them had got through the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to themselves in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Dussala on Jayadratha, the king of the Sindhus, agreeably to the counsels of Sakuni."

"And, O monarch, know that king Yudhishtira was a portion of Dharma ; that Bhimsena was of the deity of wind ; that Arjuna was of Indra, the chief of the celestials ; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled for beauty on Earth, were similarly portions of the twin Aswins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials—"I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it be not transgressed. The destruction of the *Asuras* on Earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Narayana, will be born as Indra's son and indeed, will be known as Arjuna, the mighty son of Pandu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of immortals, stay on Earth for sixteen years. And when he attaineth to his sixteenth year, that battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it). And, indeed, your portions, ye celestials, shall fight, having made that disposition of the forces which is known by the name of the *Chakra-vyuha*. And my son shall compel all foes to retreat before him. The boy of mighty arms having

penetrated the hardly impenetrable array, shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms, shall re-appear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bharata race. Hearing these words of Soma, the dwellers in heaven replied, "So be it." And then all together applauded and worshipped (Soma) the king of the stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father !

"Know also, O monarch, that the mighty car-warrior Drishtadyamna was a portion of Agni. And know also that Sikhandin, who was at first a female, was (the incarnation of) a *Rakshasa*. And, O bull in Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Viswas. Their names were Pritivindhya, Sutasoma, Srutakirti, Satanika, the son of Nakula, and Srutasena, endued with mighty energy."

"Sura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Pritha, who, for her beauty, was unrivalled on Earth. And Sura, having promised in the presence of fire that he would give his first-born child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto that monarch in expectation of his favours. Kuntibhoja thereupon made her his daughter. And she became, thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to wait upon the wrathful ascetic of rigid vows, Durvasa by name, acquainted with truth and fully conversant with the mysteries of religion. And Pritha with all possible care gratified the wrathful *Rishi* with soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her,—'I am satisfied, O fortunate one, with thee ! By this *mantra* (that I am about to give thee), thou shalt be able to summon (to thy side) whatever celestials thou likest. And, by their grace, shalt thou also obtain children !'—Thus addressed, the girl, (a little while after), seized with curiosity, summoned, during the period of her maidenhood, the god Suryya. And the lord of light thereupon made her conceive and begat on her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in secrecy that child who had come out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well-adorned. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be adopted by her as their son. And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And, as he grew up, he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his

strength recited the Vedas, there was nothing he would not then give to the Brahmanas. At that time Indra, the originator of all things, moved by the desire of benefiting his own son Arjuna, assumed the guise of a Brahmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gift) presented to the giver a dart, surprised (at his open-handedness), and addressed him in these words :—‘O invincible one, amongst the celestials, *Asuras*, men *Gandharvas*, *Nagas*, and *Rakshasas*, he at whom thou hurlest (this weapon), that one shall certainly be slain !’ And the son of Suryya was at first known in the world by the name of Vasusena. But, for his deeds, he subsequently came to be called Karna. And because that hero of great fame had taken off his natural armour, therefore was he—the first son of Pritha—called Karna. And, O best of kings, the hero began to grow up in the *Suta* caste. And, O king, know thou that Karna—the first of all exalted men—the foremost of all wielders of weapons—the slayer of foes—and the best portion of the maker of day—was the friend and counsellor of Duryyodhana. And he, called Vasudeva, endued with great valour, was among men a portion of him called Narayana—the god of gods—eternal. And Valadeva of exceeding strength was a portion of the Naga Sessa. And, O monarch, know that Pradyumna of great energy was Sanatkumara. And in this way the portion of various other dwellers in heaven became exalted men in the race of Vasudeva, increasing the glory thereof. And, O king, the portions of the tribe of *Apsaras* which I have mentioned already, also became incarnate on Earth according to Indra’s commands. And sixteen thousand portions of those goddesses became, O king, in this world of men, the wives of Vasudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Sachi (the queen of the celestials), in the line of Drupada. And she was neither low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala.”

“Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the *Asuras*, the *Gandharvas*, the *Apsaras*, and of the *Rakshasas*. They who were born on Earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brahmanas and Kshatriyas and Vaisyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring,

long life, and success, should always be listened to in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, *Gandharvas*, and *Rakshasas*, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never cast down even under the most engrossing sorrows."

So ends the sixty-seventh section in the Sambhava of the Adi Parva.

SECTION LXVIII.

(*Shambhava Parva continued.*)

Janamejaya said,—“O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the *Danavas*, the *Rakshasas*, and also of the *Gandharvas* and the *Apsaras*. I, however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these regenerate *Rishis*.”

Vaisampayana said,—“O exalted one of Bharata's race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the Earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the *Mlechchhas*.”

And during his rule there were no men of mixed castes, no tillers of the soil (for the land, of itself, yielded produce), no workers of mines (for the surface of the Earth yielded in abundance), and no sinful men. All were virtuous, and did every thing from virtuous motives, O tiger among men. There was no fear of thieves, O dear one, no fear of famine, no fear of disease. And all the four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjanya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the Earth was full of all kinds of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as the thunder-bolt, so that he could, taking up the mountain Mandara with its forests and bushes, support it on his arms. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before). And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the Ocean, and in patience, like unto the Earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously.”

So ends the sixty-eighth section in the Sambhava of the Adi Parva.



SECTION LXIX.

(*Sambhava Parva continued.*)

Janamejaya said,—“I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O holy one, I also desire to hear all about Dushmanta—that lion among men—and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything !”

Vaisampayana said,—“Once on a time (king Dushmanta) of mighty arms, accompanied by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants)—heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their arms, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty beheld from the terraces of goodly mansions that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the elephants of foes. And they believed that he was the wielder of the thunder-bolt himself. And they said,—‘This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.’ And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest, eager for slaying the deer. And many Brahmanas, Kshatriyas, Vaisyas, and Sudras followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going further at the command of the king. And the king, then, ascending his chariot of winged speed, filled the whole Earth and even the heavens, with the rattle of his chariot wheels. And, as he went, he saw around him a forest like unto *Nandana* itself (the celestial garden). And it was full of *Vilwa*, *Arka*, *Khadira* (catechu), *Kopittha* (wood-apple) and *Dhava* trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many *Yojanas* around. And it was full of deer, and lions, and other terrible beasts of prey.”

“And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And

Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well conversant with the art of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about, killing the denizen of the wilderness sometimes with his sword and sometimes by fast-descending blows of his mace and heavy club."

"And when the forest was so disturbed by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with running, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them, And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks raised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomiting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his bands of followers and with sharp weapon soon made bereft of lions and tigers and other monarchs of the wilderness."

So ends the sixty-ninth section in the Sambhava of the Adi Parva.

SECTION LXX.

(Sambhava Parva continued.)

Vaisampayana said,—“Then the king with his followers, having killed thousands of animals, entered another forest for purposes of hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delightful to the heart and of cool agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male *Kokila* and of the shrill cicala. And it abounded with magnificent trees with outstretched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without flowers, none without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole

forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters of flowers began to gently wave at the soft breeze and rain their flowers over the monarch's head. And the trees, clad in their flowery attires of all colours, with sweet-throated warblers perching on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endued with great energy, beholding innumerable spots covered with bowers of creepers decked with clusters of flowers, from excess of gladness, became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rain-bows for gaudiness and variety of colour. And it was the resort of bands of *Siddhas*, of the *Charanas*, of tribes of *Gandharvas* and *Apsaras*, of monkeys and *Kinnaras* drunk with delight. Delicious, cool, and fragrant breezes, conveying the fragrance from fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situate in a delta of the river, and the cluster of high trees standing together lent the place the look of a gaudy pole erected to Indra's honour."

And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw seated in it numerous *Yotis*, *Valakhilliyas* and other *Munis*. And it was adorned with many chambers containing sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Malini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all he saw."

"And the monarch the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it stood on the margin of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its bank sported the *Chakravaka*, and waves of milkwhite foam. And there stood also the habitations of *Kinnaras*. And monkeys and bears too disported in numbers. And there lived also holy ascetics engaged in studies and meditation. And there could be seen also elephants and tigers and snake. And it was on the banks of that stream that the excellent

asylum of the illustrious Kasyapa stood, offering a home to numerous *Rishis* of great ascetic merit. And beholding that river, and also the asylum washed by that river which was studded with many islands and which possessed banks of so much beauty,—an asylum like unto that of Nara and Narayana laved by the waters of Ganga the Ganges—the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great *Rishi* of ascetic wealth, the illustrious Kanwa of the race of Kasyapa, one who possessed every virtue and who, for his splendour, could be gazed at, with difficulty approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great *Gandharva* Chittaratha himself. And halting his army consisting of flags, cavalry, infantry, and elephants at the entrance of the forest, the monarch spoke as follows :—“I shall go to behold the mighty ascetic of Kasyapa’s race, one who is without darkness. Stay ye here until my return !”

“And the king having entered that forest which was like unto Indra’s garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that *Rishi* who was an indestructible mass of ascetic merit. And the king saw that the asylum was like unto the region of Brahman. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chanting of *Rik* hymns by first-rate Brahmanas according to the just rules of intonation. Other places again were graced with Brahmanas acquainted with the ordinances of sacrifice, of the *Angas* and of the hymns of the *Yayurveda*. Other places again were filled with the harmonious strains of *Saman* hymns sung by vow-observing *Rishis*. At other places the asylum was decked with Brahmanas learned in the *Atharvan Veda*. At other places again Brahmanas learned in the *Atharvan Veda* and those capable of chanting the sacrificial hymns of the *Saman* were reciting the *Samhitas* according to the just rules of voice. And at other places again, other Brahmanas well-acquainted with the science of orthoepy were reciting *mantras* of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahman himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of *Krama* in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the *Vedas*. There were those also who were fully acquainted with the meanings of all kinds of expressions ; those that were conversant with all especial rites ; those also that were followers of *Moksha-Dharma* ; those again that were well-skilled in establishing propositions ; rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of *Nirukta* ; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkeys, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard

their voices. And the retreat resounded also with the voice of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in *Japa* (the repeated muttering of the names of gods) and *Homa* (burnt-offering). And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that best of monarchs, at the sight of the rites with which those Brahmanas worshipped the gods and the great *Rishis*, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of Kasyapa protected by that *Rishi's* ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kasyapa inhabited all around by *Rishis* of great ascetic wealth and exalted vows."

Thus ends the seventieth section in the Sambhava of the Adi Parva

SECTION LXXI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The monarch then, as he proceeded, left even his reduced attendants at the entrance of the asylum. And entering quite alone he saw not the *Rishi* (Kanwa) of rigid vows. And not seeing the *Rishi* and finding that the abode was empty, he called loudly, saying,—‘What he, who is here?’ And the sound of his voice was echoed back, loud as it was. And hearing the sound of his voice, there came out of the *Rishi's* abode a maiden beautiful as Sree herself but dressed as an ascetic's daughter. And the black-eyed fair one, as soon as she saw king Dushmanta, bade him welcome and worshipped him duly. And, showing him due respect by the offer of a seat, water to wash his feet, and the *Arghya*, she enquired after, O king, about the monarch's health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked,—‘What must be done, O king! I await your commands!’ The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech,—‘I have come to worship the highly blessed *Rishi* Kanwa. Tell me, O amiable and beautiful one, where has the illustrious *Rishi* gone?’”

“Sakuntala then answered,—‘My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives!’”

Vaisampayana continued,—“The king not seeing the *Rishi* and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked with the beauty of her faultless features, her ascetic penances,

and her humility. And he saw that she was in the bloom of youth. He therefore asked her,—‘Who art thou ? And whose daughter, O beautiful one ? Why hast thou come into the woods also ? O handsome one, gifted with so much beauty and such virtues, whence hast thou come ? O charming one, at the very first glance hast thou stolen my heart ! I desire to learn all about thee ; therefore tell me all !’ And thus addressed by the monarch in the asylum, the maiden smilingly replied in these sweet words :—‘O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa !’ ”

“Dushmanta, hearing this, replied,—‘The universally worshipped and highly blessed *Rishi* is one whose seed hath been drawn up. Even Dharma himself might fall off from his course, but an ascetic of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born as his daughter ? This great doubt of mine it behoveth thee to dispel !’ ”

“Sakuntala then replied,—‘Hear, O king, what I have learnt regarding all that befell me, of old and how I became the daughter of the *Muni* ! Once on a time, a *Rishi* came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now from me, O king !’ ”

“My father Kanwa, in answer to that *Rishi*’s enquiries, said,—‘Viswamitra, of old, having been engaged in the austere penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in the heaven. Indra, thus alarmed, summoned Menaka and told her—‘Thou, O Menaka, art the first of celestial *Apsaras* ! Therefore, O amiable one, do me this service. Hear what I say ! This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances ! My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business ! Thou must see that Viswamitra of soul rapt in contemplation and engaged in the austere penances, who might hurl down me from my seat ! Go and tempt him, and frustrating his continued austerities accomplish my good ! Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech !’ Hearing all this, Menaka replied,—“The illustrious Viswamitra is endued with great energy and is a mighty ascetic. He is very short-tempered too, as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should not I also be anxious ? He it was who made even the illustrious Vasistha bear the pangs of witnessing the premature death of his children. He it was who, though at first born as Kashatriya, subsequently became a Brahmana by virtue of his ascetic penances. He it was who, for purposes of his ablutions, created a deep river that can with difficulty be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife, in a season of distress, was maintained by the royal sage Mantanga (Trisanku) who was then living under a father’s curse as a hunter. It was Viswamitra who, on returning after the famine was over, changed the name of the stream laving his asylum from Kausik into Para. It was Viswamitra who in return for the services of Mantanga, him-

self became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to that sacrifice to drink the *Soma* juice. It was Viswamitra who in anger created a second world and numeroes stars beginning with *Shravana*. He it was who granted protection to Trisanku smarting under a superior's curse. I am frightened to approach him of such deeds ! Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp (of his foot), cause the Earth to quake. He can sever the great Meru from the Earth and hurl it to any distance. He can go round the ten points of the Earth in a moment. How can a woman like us even touch such a one full of ascetic virtues, like unto a blazing fire, and having his passions under complete control ? His mouth is like unto a blazing fire ; the pupils of his eyes are like the Sun and the Moon ; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like us even touch him ? At the thought of his prowess Yama, Soma, the great *Rishis*, the *Saddhyas*, the *Viswas*, the *Valakhillyas*, are terrified ! How can a woman like me gaze at him without alarm ? Commanded, however, by thee, O king of the celestials, I shall somehow approach that *Rishi*. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that *Rishi*, I think that when I begin to play before the *Rishi*, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from the woods to tempt the *Rishi*.' Saying this and seeing that all she had said about had been duly provided Menaka went to the retreat of the great Kausika.' "

So ends the seventy-first section in the Sambhava of the *Adi Parva*.

SECTION LXXII.

(*Sambhava Parva continued.*)

" 'Kauwa continued,—'And Sakra, thus addressed by her, then commanded him who could approach every place (*vis.*, the god of wind) to be present with Menaka at the time she would be before the *Rishi*. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the *Rishi*, she then began to sport before him, And just at that time Marut robbed her of her garments that were white as the moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as i she was exceedingly annoyed with Marut. And she did all this before the very eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of *Munis* saw that she



was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst *Rishis* was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the *Rishi* begat on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himvat. And there she gave birth to that daughter. And she left the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No *Rakshasas* or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I went there to perform my ablution and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, fathers in their order, according to the scriptures. And because she was surrounded in the solitude of the wilderness, by *Sakuntas* (birds), therefore, hath she been named by me *Sakuntala* (bird-protected). O Brahman, know that it is thus that Sakuntala hath become my daughter. And the faultless Sakuntala also regards me as her father ! ”

“This is what my father had said unto the *Rishi*, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth ! ”

Thus ends the seventy-second section in the Sambhava of the Adi Parva.

SECTION LXXIII.

(*Sambhava Parva continued.*)

Vaisampayana continued,—“King Dushmanta, hearing all this, said,—‘Well-spoken by thee, O princess, this is all, O blessed one, that thou hast said ! Be my wife, O beautiful one ! What shall I do for thee ? Golden garlands, robes, ear-rings of gold, whitest and handsomest pearls from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine to-day, O beautiful one ! Come to me, O timid one, wedding me, O beautiful one, according to the *Gandharva* form ! O thou of tapering thighs, of all forms of marriage, the *Gandharva* one is regarded as the first.’ ”

“Sakuntala, hearing this, said,—“O king, my father hath gone away from this asylum to bring fruit. Wait but a moment. he will bestow me on thee ! ”

“Dushmanta replied,—‘O beautiful and faultless one, I desire that thou

shouldst be companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one's own friend, and one certainly may depend upon one's own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriage. These are *Brahma*, *Daiva*, *Arsha*, *Prjapatya*, *Aura*, *Gandharvas*, *Rakshasa*, and *Paisacha*, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshattriyas. As regards kings, even the *Rakshasa* form is permissible. The *Asura* form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The *Paisacha* and the *Asura* forms should never be practised. These are the institutes of religion, and one should act according to them. The *Gandharva* and the *Rakshasa* form are consistent with the practices of Kshattriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire as I am, thou also in a similar mood mayst become my wife according to the *Gandharva* form ! ”

“Sakuntala, having listened to all this, answered,—‘If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear, O thou foremost one of Puru's race, what my terms are ! Promise truly to give me what I ask thee amongst ourselves alone. The son that shall be begotten on me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place ! ’ ”

Vaisampayana continued,—“The monarch, without taking time to consider at once told her,—‘Let it be so ! I will even take thee, O thou of agreeable smiles, with me to my capital ! I tell thee truly. O beautiful one, thou deservest all this ! ’ And so saying, that first of kings wedded the handsome Sakuntala of graceful gait, and knew her as a husband. And assuring her duly, he went away, telling her repeatedly,—‘I shall send thee, for thy escort, my troops of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles ! ’ ”

Vaisampayana continued,—“O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kasyapa. And he asked himself,—‘What will the illustrious ascetic say, after he was known all ? ’ Thinking of this, he entered his capital. ”

“The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spiritual knowledge, knew all. Indeed beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said,—‘Amiable one, what hath been done by thee to-day in secret, without, having waited for me—*viz*, intercourse with a man—hath not been destructive of thy virtue. Indeed, union according to the *Gandharva* form,

of a wishful woman with a man of sensual desire, without *mantras* of any kind, it is said, is the best for Kshatriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the whole of this Earth bounded by the sea. And the forces of that illustrious king of kings, while he goeth out against his foes, shall be irresistible ! ”

“Sakuntala then approached her fatigued father and washed his feet. And taking down the load he had with him and placing the fruits in proper order, she told him,—‘It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as his ministers ! ’ ”

“ Kanwa replied,—‘O thou of the fairest complexion, for thy sake I am inclined to bless him ! But receive from me, O blessed one, the boon that thou desirest ! ’ ”

Vaisampayana continued,—“Sakuntala, thereupon, moved by the desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never be deprived of their thrones. ”

Thus ends the seventh-third section in the Sambhava of the Adi Parva.

SECTION LXXIV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“After Dushmanta had left the asylum having made those promises unto Sakuntala, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was three-years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed in respect of that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs in his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endued with great strength used he to seize and bind to the trees that stood around that asylum lions and tigers and bears and buffaloes and elephants. And he rode on some animals, seized some, and pursued others in sportive mood. The dwellers at Kanwa’s asylum thereupon bestowed on him a name. And they said, because he seizes and restrains all animals however strong, let him be called *Sarvadamana* (the subduer of all). And it was thus that the boy came to be named *Sarvadamana*, endued as he was with prowess, and energy, and strength. And the *Rishi* seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying,—‘Bear ye without delay this Sakun-

tala with her son from this abode to that of her husband, blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.' These disciples of the *Rishi* thereupon, saying 'So be it,' went towards the city named after an elephant (Hastinapura) with Sakuntala and her son ahead of them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endued with eyes like lotus-petals, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the *Rishi* having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him,— 'This is thy son, O king ! Let him be installed as thy heir-apparent ! O king, this child, like unto a celestial, hath been begotten by thee upon me ! Therefore, O best of men, fulfil now the promise thou gavest me ! Call to mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa ! "

"The king, hearing these her words, and remembering everything, said,— 'I do not remember anything. Who art thou, O wicked woman in ascetic guise ? I do not remember having any connection with thee in respect of *Dharma*, *Kama* and *Arthas*. Go or stay or do as thou pleasest !' Thus addressed by him, the fair-coloured innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath, however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Collecting her thoughts in a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him,— 'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest it not ? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself ! He who being one thing, representeth himself as another thing to others, is a like a thief and a robber of his own self. Of what sin is he not capable ? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscient one (Narayana) liveth in thy heart ? He knoweth all thy sins, and thou sinnest in His presence ! He that sins thinks that none observes him. But he is observed by the gods and by Him also who is in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart, Yama, the day, the night, both twilights, and I harma, all witness the acts of man ! Yama, the son of Suryya, takes no account of the sins of him with whom Narayana the witness of all acts is gratified ! But he with whom Narayana is not gratified is torured for his sins by Yama ! Him who degradeth himself by representing his self falsely, the gods never



bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully! Wilt thou not treat me so, because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wilderness! Dost thou not hear me? But if thou refuse to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst into a hundred pieces! The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant of the *Vedas* as *Jaya* (she of whom one is born). And the son that is so born unto persons cognisant of the Vedic *Mantras* rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call *Put*, therefore, hath he been called by the Self-create himself as *Puttra* (the rescuer from *Put*). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son greatgrand-fathers enjoy everlasting happiness. She is a true wife who is skilful in household affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are friends on occasions of a joy. They are as fathers on occasions of religious acts. They are mothers in sickness and woe. Even in the deep woods, to a traveller a wife is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him thither. A wife going before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyeth the companionship of the wife both in this and in the other worlds. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath born a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man, on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue,—everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even *Rishis* cannot create creatures without women. What happiness is greater

than what the father feels when the son running towards him, even though his body be covered with dust, clasps his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wistful glances towards thee for climbing thy knees? Even ants support their own eggs without destroying them, then why shouldst not thou, virtuous as thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow, the foremost of all quadrupeds, a protector, the foremost of all superiors, so is the son the foremost of all objects, agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows after bearing him in my womb for full three years. O monarch of Puru's race, *He shall perform a hundred horse-sacrifices*—these were the words uttered from the sky when I was in the lying-in room. Indeed, men going into places remote from their homes take up there other's children on their laps and smelling their heads feel great happiness. Thou knowest that Brahmanas repeat these Vedic *mantras* on the occasion of the consecrating rites of infancy.—Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of son. Live thou to a hundred years! My life dependeth on thee, and the continuation of my race also, on thee. Therefore, O son, live thou in great happiness to a hundred years,—He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake! As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee! Though one, thou hast divided thyself! In course of hunting, while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father! Urvashi, Purvachitti, Sahajanya, Menaka, Viswachi, and Ghrithachi, these are the six foremost of *Apsaras*. Amongst them again, Menaka, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viswamitra, she gave birth to me. That celebrated *Apsara*, Menaka, brought me forth in a valley of Himavat. Bereft of all affection, she went away, casting me there as if I was the child of some body else. What sinful act did I do, of old, in some other life that I was in infancy cast away by my parents and at present am cast away by thee! Put away by thee, I am ready to return to the asylum of my father. But it behoveth thee not to cast off this child who is thy own!"

"Hearing all this, Dushmanta said,—O Sakuntala, I do not know having begot upon thee this son! Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, and she cast thou off on the surface of Himavat as one throws away, after the worship is over, the flowery offerings made to his

gods. Thy father too of the Kashattriya race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all affection. However, Menaka is the first of *Apsaras*, and thy father also is the first of *Rishis*. Being their daughter, why dost thou speak like a lewd woman? Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great *Rishis*, where also is that *Apsara* Menaka? And why art thou, low as thou art, in the guise of an ascetic? They child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he so soon grown like a *Sala* sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go whithersoever thou choosest!"

"Sakuntala replied,—Thou seest, O king, the faults of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the *Vilwa* fruit. Menaka is one of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunt anybody. And he that always talketh evil becometh a reviler. And as the swine always look for dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, on hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk only, though it be mixed with water. As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. As the honest always feel pleasure in showing regard for the old, so do the wicked always take delight in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former, even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that

having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The *pitris* have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. Manu hath said that there are five kinds of sons ; those begotten by one's self upon his own wife, those obtained (as gift) from others, those purchased for a consideration, those reared with affection and those begotten upon other women than upon wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue by cherishing thy son. O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of an hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than a hundred sons. A hundred horse-sacrifices had once been weighed against Truth, and Truth was found heavier than an hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of the entire *Vedas* and ablutions in all holy places. There is no virtue equal to Truth ; there is nothing superior to Truth. O king, Truth is God himself ; Truth is the highest vow. Therefore, violate not thy pledge, O monarch ! Let Truth and thee be ever united. If thou placest no credit in my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But know thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned with the king of the mountains ! ”

Vaisampayna continued,—“Sakuntala having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke unto Dushmanta as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said—“The mother is but the sheath of flesh ; the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Sakuntala. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the region of Yama. Thou art the progenitor of this boy. Sakuntala hath spoken the truth. The husband, dividing his body in twain, is born of his wife in the form of son. Therefore, O Dushmanta, cherish, O monarch, thy son born of Sakuntala. To live by forsaking one's living son is a great misfortune. Therefore, O thou of Puru's race, cherish thy high-souled son born of Sakuntala ! And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of *Bharata* (the cherished).’ Hearing these words uttered by the dwellers in heaven, the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers.—‘Hear ye these words uttered by the celestial messenger ? I myself know this one to be my son. If I had

taken him as my son on the strength of Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.' "

Vaisampayana continued,—“The monarch then, O thou of Bharata's race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received that wife of his with affection. And he told her these words, pacifying her affectionately, ‘O goddess, my union with thee took place privately. Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife ; and therefore, this son that I would have installed as my heir-apparent would only have been regarded as one of impure births. And dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest !’ And the royal sage Dushmanta, having spoken thus unto his dear wife, O Bharata, received her with offerings of perfume, food, and drink. And king Dushmanta then, bestowed the name of *Bharata* upon his child, and formally installed him as the heir apparent. And the famous and bright wheels of Bharata's car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of Dushmanta reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of *Chakravarti* and *Sarvabhauma*. And he performed many sacrifices like Sakra, the lord of the Maruts. And Kanwa was the chief priest at those sacrifices, in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow and the horse-sacrifices. And Bharata gave unto Kanwa a thousand gold coins as the sacerdotal fee. It is that Bharata from whom have emanated so many mighty achievements. It is from him that the great race called after his name hath sprung. And all monarchs that have come after him in his race are called after him. And in the Bharata race there have been born many god-like monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty !”

Thus ends the seventy-fourth section in the Sambhava of the Adi Parva.

SECTION LXXV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Hear now, as I recite the recorded genealogy, that is sacred and subservient to religion, profit and pleasure, of *these* royal sages—Daksha, the lord of creation, Manu, the son of Surya, Bharata, Kuru ; Puru ; and Ajmida. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus and of the kings of the Bharata line. These genealogies are sacred I and their recitation is a great act of propitiation. That recitation confereth wealth, fame and long life. And, O sinless one, all these I have named shone in their splendour and were equal unto the great *Rishis* in energy.”

“Prachetas had ten sons who were all devoted to asceticism and possessed of every virtue. They burnt, of old, by the fire emanating from their mouths, several plants of poisonous properties and innumerable large trees that had covered the Earth and become a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grand-father. Born of Prachetas, the *Muni* Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya as a means of salvation. [These, therefore, totally abstained from begetting creatures.] And, O Janamejaya, the lord of creation, Daksha, then, from the desire of making creatures, begat fifty daughters. And he made all of them his *appointed* daughters (so that *their* sons might be *his* sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichi, begat on the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head, and also Vivaswat (the Sun). And of Vivaswat was born the lord Yama. And Martanda (Vivaswat) also begat another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings, who have, therefore, been called *Manavas*. And it is of Manu that all men including Brahmanas, Kshattriyas, and others have been descended, and are therefore, all called *Manavas*. Subsequently, O monarch, the Brahmanas became united with the Kshattriyas. And those sons of Manu that were Brahmanas devoted themselves to the study of the *Vedas*. And Manu begat ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshakus,

Karusha, Sanyati, the eighth, a daughter named Ila, Prishadhru the ninth, and Nabhagarishta, the tenth. They all betook themselves to the practices of Kshattriyas. Besides these, Manu had fifty other sons on Earth. But we heard that they all perished, quarreling with one another. The learned Pururavas was born of Ila. It hath been heard by us that Ila was both his mother and father. And the great Pururavas had sway over thirteen islands of the sea. And, though a human being, he was always surrounded by companions that were superhuman. And Pururavas intoxicated with power quarreled with the Brahmanas and little caring for their anger robbed them of their wealth. Beholding all this Sanatkumara came from the region of Brahman and gave him good counsel, which was, however, rejected by Pururavas. Then the wrath of the great *Rishis* was excited, and the avaricious monarch, who intoxicated with power had lost his reason, was immediately destroyed by their curse."

"It was Pururavas who first brought from the region of the *Gandharvas* the three kinds of fire (for sacrificial purpose). And he brought thence the *Apsara* Urvasi also. And the son of Ila begat upon Urvasi six sons who were called Ayus, Dhimat, Amavasu, and Dhridhayus, and Vanayus, and Satayus. And it is said that Ayus begat four sons, named Nahusha, Vriddhasarman, Rajingaya, and Anenas, on the daughter of Swarbhanu. And, O monarch, Nahusha, of all the sons of Ayus, being gifted with great intelligence and prowess ruled his extensive kingdom virtuously. And king Nahusha supported evenly the *Pitris*, the celestials, the *Rishis*, the Brahmanas, the *Gandharvas*, the *Nagas*, the *Rakshasas*, the *Kshattriyas*, and the Vaisiyas. And he suppressed all robber-gangs with a mighty hand. But he made the *Rishis* pay tribute and carry him on their backs like beasts of burden. And, conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begat six sons, all of sweet speech, named Yati, Yayati, Sanyati, Ayati, and Dhruva. Yati betaking himself to asceticism became a *Muni* like unto Brahman himself. Yayati became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the *Pitris* with great reverence, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayati were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayani and Sarmishtha. And of Devayani were born Yadu and Turvasu, and of Sarmishtha were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayati was attacked with a hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvashu and Drahyu and Anu these words :—'Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me therein !' To him his eldest son born of Devayani then said—'What needest thou, O king ?

Dost thou want to have our youth ?' Yayati then told him,—‘Accept thou my decrepitude, O son ! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the *Muni Usanes* (Sukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom ! I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude.’ But none of his sons took his decrepitude. Then his youngest son Puru said unto him,—‘O king, enjoy thou once again with a renovated body and returned youth ! I shall take thy decrepitude and at thy command rule thy kingdom. Thus addressed, the royal sage, by virtue of his ascetic power then transferred his own decrepitude unto that high-souled son of his and with the youth of Puru became a youth ; while with the monarch’s age Puru ruled his kingdom.”

“Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitraratha (the king of the *Gandharvas*.) the king also enjoyed the company of the *Apsara Viswachi*. But even after all this, the great king found his appetites unsatiated. The king, then recollected the following truths contained in the *Puranas*.—‘Truly, one’s appetites are never satiated by enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin in respect of any living thing, in thought, deed, or speech, it is then that he attaineth to purity as that of *Brahman*. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of *Brahman*,’ The wise monarch seeing this and satisfied that one’s appetites are never satiated, set his mind at rest by meditation, and took back from his son his own decrepitude. And giving him back his youth, though his own appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus :—‘Thou art my true heir, thou art my true son by whom my race is to be continued ! In the world shall my race be known by thy name !’ ”

Vaisampayana continued,—“Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrgu for devoting himself to asceticism. And, having acquired great ascetic merit, after long years, he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives.”

Thus ends the seventy-fifth section in the Sambhava of the *Adi Parva*,

SECTION LXXVI.

(*Sambhata Parva Continued.*)

Janamejaya said,—“O thou of the wealth of asceticism, tell me how our ancestor Yayati, who is the tenth from Prajapati, obtained for a wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who were the founders of dynasties.”

Vaisampayana said,—“The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vrishaparvan bestow upon him, with due rites, their daughters, and how his union took place with Devayani in especial.”

“Between the celestial and the *Asuras* there happened, of yore, frequent encounters for the sovereignty of the three worlds with everything in them. The gods then, from desire of victory, installed the son of Angiras (*Vrihaspati*) as their priest to conduct their sacrifices; while their opponents installed the learned *Usanas* as their priest for the same purpose. And between those two Brahmanas there are always much boastful rivalry. Those *Danavas* assembled for encounter that were slain by the gods were all revived by the seer Sukra by the power of his knowledge. And then starting again, into life,—these fought with the gods. The *Asuras* also slew on the field of battle many of the celestials. But the open-minded *Vrihaspati* could not revive them, because he knew not the science called *Sanjivani* (re-vivification) which Kavya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart and entertaining a fear of the learned *Usanas*, then went to Kacha, the eldest son of *Vrihaspati*, and spoke unto him, saying,—‘We pay court to thee, be kind to us and do us a service that we regard as very great! That knowledge which resides in Sukra, that Brahmana of immeasurable prowess, make thy own as soon as thou canst! Thou shalt find the Brahmana in the court of *Vrishaparvan*. He always protects the *Danavas* but never us, their opponents! Thou art his junior in age, and, therefore, capable of adorning him with reverence. Thou canst also adore Devayani, the favorite daughter of that high-souled Brahmana! Indeed, thou alone art capable of propitiating them both by worship! There is none else that can do so! By gratifying Devayani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge!’ The son of *Vrihaspati*, thus solicited by the gods, said—‘So be it,’ and went to where *Vrishaparvan* was. Kacha, thus sent by the gods, soon went to the capital of the chief of the *Asuras*, and beheld Sakra there. And beholding him, he thus spoke unto him :—‘Accept me as thy disciple! I am the grandson of the *Rishi* Angiras and son of *Vrihaspati*! By name I am known as Kacha! Thyself becoming my preceptor, I shall practise the *Brahmacharya* mode of life for a thousand years. Command me then, O Brahmana!’”

"Sukra (hearing this) said,—'Welcome art thou, O Kacha ! I accept thy speech ! I will treat thee with regard ; for by so doing, it is Vrihaspati who will be regarded.' "

Vaisampayana continued,—“Kacha commanded by Kavya or Usanas himself, called also Sukra, then said, 'So be it,' and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayani. Indeed, he began to conciliate both. And as he was young, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified the maiden Devayani who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayani also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the *Danavas* came to learn his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha in a solitary part of the woods engaged in tending (his preceptor's) kine. They then slew Kach from their hatred of Vrihaspati and also from their desire of protecting the knowledge of reviving the dead from being conveyed by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayani, seeing the kine returned from the woods without Kacha, spoke, O Bharata, unto her father thus :—

“'Thy evening-fire hath been kindled ! The Sun also hath set, O father ! The kine have returned without him who tendeth them ! Kacha is, indeed, not to be seen ! It is plain that Kacha hath been lost, or is dead. Truly do I say, O father, that without him I will not live !' "

"Sukra hearing this said,—'I will revive him by saying,—'*Let this one come.*' Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in the gladness of heart, tearing by virtue of his preceptor's science the bodies of the wolves (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhargava's daughter. Indeed, asked by that Brahman's daughter, he told her,—'I was dead. O thou of pure manners, burthened with sacrificial fuel, *Kusa* grass, and logs of wood, I was coming towards our abode. I sat under a banian tree. The kine also, having been brought together, were staying under the shade of that same banian tree. The *Asuras*, beholding me, asked,—'*What art thou ?*' They heard me answer,—'*I am the son of Vrihaspati.*' As soon as I said this, the *Danavas* slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in the gladness of heart. O amiable one, summoned by the high-souled Bhargava, I after all come before thee fully revived !' "

MAHABHARATA

"On another occasion, asked by Devayani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the *Danavas* beheld him. They again slew him, and pounding him into a paste they mixed it with the water of the ocean. Finding him long still (in coming), the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before (his preceptor and his daughter) told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the *Asuras* gave those ashes to the preceptor himself, mixing them with his wine. And Devayani again spoke unto her father, saying,—‘O father, Kacha was sent to gather flowers ! But he is not to be seen ! It is plain he hath been lost, or has died ! I tell thee truly, I would not live without him ! ’ ”

"Sukra hearing this said,—‘O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do ? O Devayani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Thou art indeed, O daughter, in consequence of my prowess, worshipped thrice a day, during the ordained hours of prayer, by Brahman, Brahmanas, the gods with Indra, the *Vasus*, the *Aswins*, the *Asuras*, in fact, by the whole universe ! It is impossible to keep him alive, for revived by me he is often killed ! ’ To all this Devayani replied,—‘Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic merit, who is the grandson of a *Rishi* and the son also of a *Rishi* ? He himself too was a *Brahmacharin* and an ascetic ; always wakeful and skilled in everything ! I will starve and follow the way Kacha has gone ! The handsome Kacha is, O father, dear unto me ! ’ ”

Vaisampayana continued,—“The great *Rishi* Kavya then, afflicted by what Devayani said, cried in anger,—‘Certainly, the *Asuras* seek to injure me, for they slay my disciple that stayeth with me ! These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime ! Truly, this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.’ Having said this, the Brahmana Sukra, urged by Devayani, began to summon on Kacha who had entered the jaws of Death. But Kacha, summoned with the aid of science, and afraid of the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying,—‘Be graceful unto me, O lord ! I am Kacha that worshippeth thee ! Behave unto me as to thy own dearly loved son ! ’ ”

Vaisampayana continued,—“Sukra then said, ‘By what path, O Brahmana, hast thou entered my stomach, where thou stayest now ? Leaving the *Asuras* this very moment, I shall go over to the gods ! ’ Kacha answered,—‘By thy grace, memory hath not failed me ! Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed ! It is, therefore,

that I am able to bear this almost insufferable pain. O Kavya, slain by the *Asuras* and burnt and reduced to powder I have been given to thee with thy wine ! When thou art present, O Brahmana, the art of the *Asuras* will never be able to vanquish the science of the Brahmana ! ”

“Hearing this, Sukra said,—‘O daughter, what good can I do to thee ? It is with my death that Kacha can get his life back ! O Devayani, Kacha is even within me ! There is no other way of his coming out except by ripping open my stomach ? Devayani replied,—‘Both evils shall, like fire burn me ! The death of Kacha and thy own death are to me the same ! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear my life !’ Then Sukra said—‘O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayani regards thee so well ! Accept the science that I will to-day impart to thee, if, indeed, thou be not Indra in the form of Kacha ! None can come out of my stomach with life. A Brahmana, however, must not be slain. Therefore, accept thou the science I impart to thee ! Start thou into life as my son ! And possessed of the knowledge received from me, and revived by me, take care that, on coming out of my body, thou dost act gratefully !’ ”

Vaisampayana continued,—“Receiving the science imparted to him by his preceptor the handsome Kacha, and ripped open his stomach, came out like the moon at evening on the fifteenth day of the bright fortnight. And beholding the remains of his preceptor lying like a heap of penances and learning Kacha revived him, aided by the science he had learned. Worshipping him with regard, Kacha said unto his preceptor,—‘Him who poureth the nectar of knowledge into one’s ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him ? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, come to be hated on Earth and finally go to the regions of the sinful !’ ”

Vaisampayana continued,—“The learned Sukra, having been deceived while under wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of Brahmanas. The high-souled Usanas rising up from the ground in anger, then spoke as follows:—“That wretched Brahmana who from this day, unable to resist the temptation, will drink wine shall be regarded as having lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana, shall be hated both in this and the other worlds. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those with regard for their superiors, let the gods, let the three worlds, listen !’ Having said these words that high souled one, that ascetic of ascetics, then summoning the *Danavas* who had

been deprived by fate of their good sense, told them these words :—'Ye foolish *Danavas*, know ye that Kacha hath obtained his wishes: He will henceforth dwell with me ! Having obtained the valuable knowledge of reviving the dead, that Brahmana hath, indeed, become in prowess even as Brahman himself !'

Vaisampayana continued,—'Bhargava having said so much cut short his speech. The *Danavas* were surprised and went away to their homes, Kacha, too, having stayed with his preceptor for a full thousand years, then prepared to return the abode of the celestials, after having obtained his preceptor's permission."

Thus ends the seventy-sixth section in the Sambhava of the Adi Parva.

SECTION LXXVII.

(*Sambhava Parva continued.*)

Vaisampayana said,—'After the expiration of the period of his vow, Kacha, having obtained his preceptor's leave, was about to return to the abode of the celestials, when Devayani, addressing him, said,—'O grandson of the *Rishi* Angiras, in conduct and birth, in learning, asceticism and humility, thou shinest most brightly ! As the celebrated *Rishi* Angiras is honored and regarded by my father, so is thy father Vrihaspati regarded and worshipped by me ! O thou of ascetic wealth knowing this, listen to what I say ! Recollect my conduct towards thee during the period of thy vow (*Brahmacharyya*). Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained *mantras*'"

"Kacha replied,—'Thou art to me an object of regard and worship even as thy father ! O thou of faultless feature, thou art, indeed, even an object of greater reverence ! Thou art dearer than life to the high-souled Bhargava, O amiable one ! As the daughter of my preceptor, thou art ever worthy of my worship ! As my preceptor Sukra, thy father is ever deserving of my regards, so art thou, O Devayani ! Therefore, it behoveth thee not to say so.' Hearing this Devayani replied,—'Thou, too, art the son of my father's preceptor's son ! Therefore, O best of Brahmanas, thou art deserving of my regards and worship ! O Kacha, when thou wert slain so many times by the *Asuras*, recollect to-day the affection I showed for thee ! Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault ! I am truly devoted to thee !'

"Hearing all this, Kacha said,—'O thou of virtuous vows, do not urge me into such a sinful course ! O thou of fair eye-brows, be graceful unto me ! Beautiful one, thou art to me an object of greater regard than my preceptor ! Full of virtuous resolves, O large-eyed one of face as handsome as the moon,

the place where thou hadst resided, *vis.*, the body of Kavya, hath also been my abode ! Thou art truly my sister ! Therefore, O slender-waisted one, do not say so ! Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us. I ask thy leave to return to my abode ! Therefore, bless me so that my journey may be safe ! I must be remembered by thee, when thou recallest me in connection with topics of conversation, as one that hath not transgressed virtue ! Always attend upon my preceptor with readiness and singleness of heart ! To all this, Devayani answered,—‘Solicited by me, if, indeed, thou truly refusest to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit !’ ”

“Hearing this, Kacha said,—‘I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault ! Nor hath my preceptor in this respect issued any command. Curse me if it please thee ! I have told thee what the behaviour should be of a *Rishi*. I do not deserve thy curse, O Devayani. But yet thou hast cursed me ! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire shall not be fulfilled. No *Rishi*’s son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in respect of him it shall bear fruit to whom I may impart it !’ ”

Vaisampayana continued,—“That first of Brahmanas, Kacha, having said so unto Devayani speedily wended unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him, spoke unto him as follows :—“Thou hast, indeed, performed an act of great benefit for us. Wonderful hath been thy achievement ! Thy fame shall never die ! Thou shalt be a sharer with us in sacrificial offerings.’ ”

Thus ends the seventy-seventh section in the Sambhava of the Adi Parva.

SECTION LXXVIII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The dwellers in heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata’s race, the celestials then learnt that science from Kacha and considered their object already achieved. And assembling together, they spoke unto Him of a hundred sacrifices, saying,—‘The time hath come for showing thy prowess. Slay thy foes, O Purandara !’ And thus addressed, Maghavat, then accompanied by the celestials, set out, saying,—‘So be it.’ But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the *Gandharva* Chittraratha. Changing himself into wind, he soon mixed up the garments of those maidens which they had laid on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, been mixed with one another, And it so happened that

from the intermingled heap, the garments of Devayani were appropriated by Sarmishtha, the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, thereupon, between them, Devayani and Sarmishta, then ensued a dispute. And Devayani said,—‘O daughter of the *Asura* (chief), why dost thou take my attire, being as thou art my disciple? Destitute of good behaviour, nothing good can happen to thee!’ Sarmishta, however, quickly replied,—‘Thy father occupying a lower seat, always adoreth with downcast looks, like a hired chanter of praises, my father, whether he siteth at his ease or reclineth at full length! Thou art the daughter of one that begeteth, that chanteth the praises of others, of one that accepteth alms! I am the daughter of one who is adored, of one who bestoweth alms instead of ever accepting them! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath! Acceptress of alms, thou weepest tears of anger in vain! If so minded, I can harm thee, but thou canst not. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal!’”

Vaisampayana continued—“Hearing these words, Devayani became exceedingly angry and began to pull at her clothes. Sarmishta thereupon threw her into a well and went home. Indeed, the wicked Sarmishta believing that Devayani was dead, bent her steps homewards in a wrathful mood.”

“After Sarmishta had left, Yayati the son of Nahusha soon came to that spot. The king had been out a-hunting, The couple of horses harnessed to his car and the other single horse with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking down into it, he saw a maiden who in splendour was like a blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials soothing her with sweet words. And he said—‘Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly anxious. Why dost thou weep in affliction? How, indeed, hadst thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art!’”

Devayani then answered,—‘I am the daughter of Sukra who brings back into life the *Asuras* slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-born; I ask thee, to take and raise me up! I know thou art of good behaviour, of great prowess, and of wide fame! It behoveth thee, therefore, to raise me from this well!’”

Vaisampayana continued,—“King Yayati, learning that she was a Brahmana’s daughter, raised her from that well by catching hold of her right hand. And the monarch promptly raising her from the pit and speaking

to her of tapering thighs, sweetly and courteously returned to his capital."

"When the son of Nahusha had gone away, Devayani of faultless feature, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her then. And she said—'O Ghurniky, go thou quickly and speak to my father without loss of time of everything as it hath happened ! I shall not now enter the city of Vrishaparvan !' "

Vaisampayna continued,—"*Ghurunika*, thus commanded, repaired quickly to the mansion of the *Asura* chief, where she saw *Kavya* and spoke unto him with her preception dimmed by anger. And she said,—'I tell thee, O great Brahmana, that Devayani hath been ill-used, O fortunate one, in the forest by Sarmishta, the daughter of Vrishaparvan. And *Kavya*, hearing that his daughter had been ill-used by Sarmishta speedily went out with a heavy heart, seeking her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief,—'O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast therefore some fault, I ween, which hath been expiated thus !' Hearing this Devayani replied,—'Be it a penalty or not, listen to me with attention ! O, hear that all Sarmishta, the daughter of Vrishaparvan, hath said unto me ! Really hath she said that thou art only the hired chanter of the praises of the *Asura* king ! Even *thus* hath she—that Sarmishta, Vrishaparvan's daughter,—spoken to me, with red eyes, these piercing and cruel words :—'Thou art the daughter of one that ever chanteth for hire the praises of others, of one that asketh for charities, of one that accepteth alms ; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything as gift !' These have been the words repeatedly spoken unto me by the proud Sarmishta, the daughter of Vrishaparvan, with eyes red with anger. If, O father, I am really the daughter of a hired chanter of praises, of one that accepteth gifts, I must offer my adorations in the hope of obtaining her grace ! Oh, of this I have already told her !' "

"Sukra replied,—'Thou art, O Devayani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts. Thou art the daughter of one that adores none, but of one that is adored by all ! Vrishaparvan himself knoweth it, and Indra, and king Yayati too. That inconceivable Brahma, that unopposable Godhead, is my strength ! The Self-create, himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in Heaven ! I tell thee truly that it is I who pour rain for the good of creatures and who nourish the annual plants that sustain all living things !' "

Vaisampayana continued,—"*'It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger. ' "*

So ends the seventy-eighth section in the Sambhava of the Adi Parva.

SECTION LXXIX.

(*Shambhava Parva continued.*)

"Sukra continued,—‘Know then, O Devayani, that he that mindeth not the evil speeches of others, conquereth everything ! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging, his rising wrath. Know thou, O Devayani, that by him is everything conquered, who calmly subdueth his rising anger. He is regarded as a man who by having recourse to forgiveness, shaketh off his rising anger like a snake casting off its slough. He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry, though there be cause, certainly acquirith the four objects for which we live (viz., virtue, profit, desire, and salvation). Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth angry at anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.’ Devayani, on hearing this speech of her father, said,—‘O father, I know, also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is really desirous of benefiting the former. Therefore, I do not desire to live any longer in a country where evil behavior is at a premium. The wise man desirous of good, should not dwell among those sinfully inclined men who always speak ill of good behaviour and high birth. But there should one live,—indeed, that hath been said to be the best of dwelling places,—where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan’s daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one’s enemies blessed with good fortune, himself possessing none. It hath been indeed said by the learned that for such a man even death would be better ! ”

So ends the seventy-ninth section in the Sambhava of the Adi Parva.

SECTION LXXX.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Then Kavya, the foremost of Burigu’s line, became angry himself. And approaching Vrishaparvan where the latter was seated, began to address him without weighing his words,—‘O king,’ he said, ‘sinful acts do not, like the Earth, bear fruit immediately ! But gradually and secretly do they extirpate their doers. Such fruit visiteth either



in one's own self, one's son, or one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grandson of Angiras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter—unfit as he was for it—and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives ! Indeed, O king, for this, I can no longer stay with thee ! Dost thou, O *Asura* chief, think that I am a raving liar ? Thou makest little of thy offence without seeking to correct it !

"Vrishaparvan then said,—‘O son of Bhrigu, never have I attributed want of virtue or falsehood to thee ! Indeed, virtue and truth ever dwell in thee ! Be graceful unto me ! O Bhargava, if, leaving us, thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do !’

"Sukra then replied,—‘Ye *Asuras*, whether ye go into the depths of the ocean or fly away into all directions, I care little. I am unable to bear my daughter's grief ! My daughter is ever dear to me ! My life dependeth on her ! Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits !’

"Vrishaparvan then said,—‘O Bhargava, thou art the absolute master of whatever is possessed by the *Asura* chiefs in this world—their elephants, kine, and horses, and even my humble self !’

"Sukra then answered,—‘If it is true, O great *Asuras*, that I am the lord of all the wealth of the *Asuras*, then go and gratify Devayani !’

Vaisampayana continued,—“When the great Kavya was so addressed by Vrishaparvan, he then went to Devayani and told her all. Devayani, however, quickly replied,—‘O Bhargava, if thou art truly the lord of the *Asura* king himself and of all his wealth, then let the king himself come to me and say so in my presence !’ Vrishaparvan then approached Devayani and told her,—‘O Devayani of sweet smiles, whatever thou desirest I am willing to give thee, however difficult it may be to grant the same.’ Devayani answered,—‘I desire Sarmishta with a thousand maids to wait on me ! She must also follow me to where my father may give me away.’

"Vrishaparvan then commanded a maid-servant in attendance on him, saying,—‘Go and quickly bring Sarmishta hither. Let her also accomplish what Devayani wisheth !’

Vaisampayana continued,—“The maid servant then repaired to Sarmishta and told her,—‘O amiable Sarmishta, rise and follow me. Accomplish the good of thy relatives ! Urged by Devayani, the Brahmana (Sukra) is on the point of leaving his disciples (the *Asuras*) ! O sinless one, thou must do what Devayani wisheth !’ Sarmishta replied,—‘I shall cheerfully do what Devayani wisheth. Urged by Devayani Sukra is calling me. Both Sukra and Devayani must not leave the *Asuras* through my fault !’

Vaisampayana continued,—“Commanded by her father then, Sarmishta



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accompanied by a thousand maidens soon came, in a palanquin, out of her father's excellent mansion. And approaching Devayani she said—"With my thousand maids, I am thy waiting-maid ! And I shall follow thee where thy father may give thee away !" Devayani replied,—“I am the daughter of one who chanteth the praises of thy father, and who beggeth and accepteth alms ; Thou, on the other hand, art the daughter of one who is adored ! How canst thou be my waiting-maid ?”

“Sarmishta answered,—‘One must by all means contribute to the happiness of one's afflicted relatives ! Therefore shall I follow thee wherever thy father may give thee away !’

Vaisampayana continued,—“When Sarmishta had thus promised to be Devayani's waiting-maid the latter, O king, then spoke unto her father thus :—‘O best of all excellent Brahmanas, I am gratified. I shall now enter the *Asura* capital ! I now know that thy science and power of knowledge are not futile !’

Vaisampayana continued,—“That best of Brahmanas, of great reputation, thus addressed by his daughter, then entered the *Asura* capital in the gladness of heart. And the *Danavas* worshipped him with great reverence.”

Thus ends the eightieth section in the Sambhava of the *Adi Parva*.

SECTION LXXXI.

(*Shambhava Parva continued.*)

Vaisampayana said—“After some length of time, O best of monarchs, Devayani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sarmishta with her thousand maids she reached the same spot and began to wander in freedom, And waited upon by all those companions she felt herself supremely happy. And sporting with light hearts, they began drinking the honey in flowers, eating various kinds of fruit and biting some. And just at that time, king Yayati, the son of Nahusha, again came there tired and thirsty, in course of wanderings, in search of deer. And the king saw Devayani and Sarmishta, and those other maidens also, all decked with celestial ornaments and full of voluptuous langour in consequence of the flower-honey they drank. And Devayani of sweet smiles, unrivalled for beauty and possessed of the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sarmishta who was gently kneading her feet.

“And Yayati seeing all this, said,—‘O amiable ones, I would ask you both your names and parentage ! It seems that these two thousand maids wait on you two !’ Hearing the monarch, Devayani then answered,—‘Listen to me, O best of men. Know that I am the daughter of Sukra, the spiritual guide of the *Asuras* ! This my companion is my waiting-maid. She attendeth on



me wherever I go. She is Sarmishta, the daughter of the *Asura* king Vrishaparvan !'

"Yayati then asked,—'I am curious to know why this thy companion of fair eye-brows—this maiden of the fairest complexion—the daughter of the *Asura* chief—thy waiting-maid !' Devayani replied—'O best of kings, everything resulteth from Fate. Knowing this also to be the result of Fate, wonder not at it. Thy feature and attire are both like a king's. Thy speech also is fair and correct as that of the *Veda*. Tell me thy name, whence thou art and whose son also !'

"The monarch replied, 'During my vow of *Brahmacharyya*, the whole *Vedas* entered my ears ! I am known as Yayati, a king's son and myself a king.' Devayani then enquired, 'O king, what has thou come here for ? Is it to gather lotuses or to angle or to hunt ? Yayati said,—'O amiable one, thirsty from the pursuit of deer, I have come hither in search of water ! I am very fatigued. I await but your commands to leave this spot !'

"Devayani answered,—'With my two thousand damsels and my waiting-maid Sarmishta, I wait but your commands ! Prosperity to thee. Be thou my friend and lord !'

"Yayati, thereupon, replied,—'Beautiful one, I do not deserve thee ! Thou art the daughter of Sukra far superior to me ! Thy father cannot bestow thee even on great king !' To this Devayani said :—'Brahmanas had before this been united with the Kshattriyas, and Kshattriyas with Brahmanas. Thou art the son of a *Rishi* and thyself a *Rishi*. Therefore, O son of Nahusha, marry me !' Yayati, however, replied—'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same, the Brahmana being truly superior to all !' Devayani answered,—'This hand of mine hath never been touched before by any man save thee ! Therefore, do I accept thee for my lord ! How, indeed, shall any other man touch my hand which had before been touched by thyself who art a *Rishi* ?' Yayati then said,—'The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.' Devayani then told the monarch,—'O bull amongst men, why dost thou, indeed, say that Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames ?' The monarch answered,—'The snake killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, when angry, destroyeth whole cities and kingdoms ! Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me !' Devayani then said,—'Thou art, indeed, chosen by me. And, O king, it is understood that thou wilt accept me if my father bestoweth me on thee. Thou needst not fear to accept my poor self bestowed on thee. Thou dost not, indeed, ask for me !'

Vaisampayana continued,—'After, this, Devayani quickly sent a maid-

servant to her father. The maid respresented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati, that lord of Earth, bowing down, worshipped and adored that Brahmana, and stood with joined hands in expectation of his commands.

"And Devayani then said,—“This O father, is the son of Nahusha. He took hold of my hand, when I was in distress. I bow to thee. Bestow me upon him. I shall not wed any other person in the world !” Sukra exclaimed,—“O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter ! I bestow her on thee ! Therefore, O son of Nahusha, accept her as thy wife !”

“Yayati then said,—“I solicit the boon, O Brahmana, that by so doing, the sin of begetting a mixed caste might not touch me !” Sukra, however, assured him by saying—“I shall absolve thee from the sin. Ask thou the boon that thou desirest ! Fear not to wed her. I grant thee absolution ! Maintain virtuously thy wife—the slender-waisted Devayani ! Transports of happiness be thine in her company. This other maiden, Vrishaparvan’s daughter, Sarmishtha should ever be regarded by thee. But thou shalt not summon her to thy bed !”

Vaisampayana continued,—“Thus addressed by Sukra, Yayati then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Sukra this rich treasure of the excellent Devayani with Sarmishtha and those two thousand maidens, and duly honoured also by Sukra himself and the *Asuras*, the best of monarchs then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart.”

So ends the eighty-first section in the *Sambhava* of the *Adi Parva*.

SECTION LXXXII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Yayati then, on returning to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayani. And the monarch, directed by Devayani, established Vrishaparvan’s daughter Sarmishtha in a mansion especially erected near the artificial woods of *Asokas* in his gardens. And the king surrounded Vrishaparvan’s daughter Sarmishtha with a thousand maids and honored her by making every arrangement for her food and garments. But it was with Devayani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayani conceived. And she brought forth as her first child a fine boy.

And when a thousand years had passed away, Vrishaparvan's daughter Sarmishtha having attained to puberty saw that her season, too, had come. She became anxious and said to herself,—‘My season hath arrived. But I have not yet chosen a husband. O, what hath happened, what should I do? How am I to obtain the fruition of my wishes? Devayani hath become mother. My youth is doomed to pass away in vain. Shall I choose him also for my husband whom Devayani hath chosen? This is, indeed, my resolve: that monarch should give me a son. Will not the virtuous one grant me a private interview?’

Vaisampayana continued,—“While Sarmishtha was thus busy with her thoughts, the king wandering listlessly came to that very woods of *Asokas*, and beholding Sarmishtha before him, stood there in silence. Then Sarmishtha of sweet smiles seeing the monarch before her with nobody to witness what might pass, approached him and said with joined hands,—‘O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thine! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived! See that it goeth not in vain!’

‘Yayati answered,—‘Well do I know that honor of birth is thine, born as thou art born in the proud race of the *Danavas*. Thou art also gifted with beauty. I do not, indeed, see even the speck of a fault in thy feature. But Usanas commanded me, while I was united with Devayani, that never should Vrishaparvan's daughter be summoned to my bed!’

‘Sarmishtha then said,—‘It hath been said, O king, that it is not sinful to lie on the occasion of a joke in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that thou wouldst confine thyself to one only amongst us, that was a lie thou hadst spoken.’ Yayati replied,—‘A king should ever be a model in the eyes of his people. That monarch certainly meets with destruction who speaks an untruth. As for myself, I do not dare speak an untruth even if the greatest loss threatens me!’ Sarmishtha answered—‘O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore!’ Yayati then said,—‘It is, indeed, my vow always to grant what one asketh. As thou askest me, tell me then what I am to do!’ Sarmishtha then said,—‘Absolve me, O king, from sin! Protect my virtue; Becoming a mother by thee, let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son can never earn wealth for themselves. What they earn always belongeth to him who owneth them. I am, indeed, the slave of Devayani. Thou art Devayani's master and lord. Thou art there-

fore, O king, my master and lord as much as Devayani's ! I solicit thee ! O, fulfil my wishes !'

Vaisampayana continued,—‘Thus addressed by Sarmishtha, the monarch was persuaded into the truth of all she spoke. He, therefore, honoured Sarmishtha by protecting her virtue. And they passed some time together. And taking affectionate farewell of each other, they then parted, each returning to whence he or she had come.’

‘And it came to pass that Sarmishtha of sweet smiles and fair eye-brows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due course of time brought forth a son of the splendour of a celestial child and of eyes like lotus-petals.’

Thus ends the eighty-second section in the Sambhava of the Adi Parva.

SECTION LXXXIII.

(*Sambhava Parva Continued.*)

Vaisampayana said,—‘When Devayani of sweet smiles heard of the birth of this child, she became jealous, and O Bharata, Sarmishtha became an object of her unpleasant reflections. And Devayani, repairing to her, addressed her thus :—‘O thou of fair eye-brows, what sin is this thou hast committed by yielding to the influence of lust?’ Sarmishtha replied,—‘A certain *Rishi* of virtuous soul and fully conversant with the *Vedas* came to me. Capable of granting boons he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that *Rishi* !’ Devayani answered,—‘It is all right if that be the case, O timid one ! But if the lineage, name, and family of that Brahmana be known to thee, I should like to hear them.’ Sarmishtha replied,—‘O thou of sweet smiles, in asceticism and energy, that *Rishi* is resplendent like the Sun himself. Beholding him, I had not, indeed, the power to make these enquiries !’ Devayani then said,—‘If this is true, if indeed, thou hast obtained thy child from such a superior Brahman, then, O Sarmishtha, I have no cause of anger !’

Vaisampayana continued,—‘Having thus talked and laughed with each other, they separated, Devayani returning to the palace with the knowledge imparted to her by Sarmishtha. And O king, Yayati also begat on Devayani two sons called Yadu and Turvasu who were like Indra and Vishnu. And Sarmishtha, the daughter of Vrishaparvan, became through the royal sage the mother of three sons in all, named Drabyu, Anu, and Puru.

‘And, O king, it so came to pass that one day Devayani of sweet smiles, accompanied by Yayati, went into a solitary part of the woods, (in the king’s extensive park). And there she saw three children of celestial beauty

playing with perfect trustfulness. And Devayani asked in surprise,—‘Whose children are they, O King, who are so handsome and so like unto the children of the celestials? In splendour and beauty they are like thee, I should think!’

Vaisampayana continued,—‘And Devayani without waiting for a reply from the king, asked the children themselves,—‘Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all!’ Those children then pointed at the king (with their forefingers) and spoke of Sarmishtha as their mother.

‘And having so said, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayani. The boys then left the place, and made towards their mother, weeping in grief. And the king, at this conduct of the boys, became very much abashed. But Devayani, marking the affection of the children for the king learnt the secret and addressing Sarmishtha, said,—‘How hast thou dared to do me an injury, being, as thou art, dependent on me? Dost thou not fear to have recourse once more to that *Asura* custom of thine?’

‘Sarmishtha said,—‘O thou of sweet smiles, all that I told thee of a *Rishi* is perfectly true. I have acted rightly and according to the precepts of virtue, and therefore, do I not fear thee! When thou hadst chosen the king for thy husband, I, too, chose him as mine. O beautiful one, a friend’s husband is, according to usage, one’s own husband as well. Thou art the daughter of a Brahmana and, therefore, deservest my worship and regard. But, dost thou not know that this royal sage is held by me in greater esteem still!’

Vaisampayana said,—‘Devayani then, hearing those words of hers, exclaimed, O king, thus:—‘Thou hast wronged me, O monarch! I shall not live here any longer!’ And saying this, she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus. And alarmed greatly, followed her foot-steps, endeavouring to appease her wrath. But Devayani, with eyes red with anger, would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Usanas, the son of Kavi. And beholding her father, she stood before him after due salutations. And Yayati also, immediately after, saluted and worshipped Bhargava.

‘And Devayani said,—‘O father, virtue hath been vanquished by vice. The low have risen, and the high have fallen. I have been offended against by Sarmishtha, the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayati. But, O father, luckless as I am, I have got only two sons! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude!’

‘Sukra, hearing all this, said,—‘O monarch, since thou hast made vice thy beloved pursuit, though fully acquainted with the precepts of religion, invincible decrepitude shall paralyse thee!’ Yayati answered,—‘Adorable one, I was solicited by the daughter of the *Danava* king to fructify her season!

I did it from a sense of virtue and not from other motives ! That male person, who being solicited by a woman in her season doth not grant her wishes, is called, O Brahmana, by those conversant with the *Vedas* a slayer of the embryo ! He who, solicited in secret by a woman full of desire and in season, goeth not in! unto her loseth virtue and is called by the learned a killer of the embryo, O son of Bhrigu, for these reasons, and anxious to avoid sin, I went into Sarmishtha. Sukra then replied,—“Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nathusha, thou hast been guilty of the sin of theft !”

Vaisampayana continued—“Yayati, the son of Nahusha, thus cursed by the angry Usanas, was then divested of his youth and immediately overcome by decrepitude. And Yayati said,—‘O son of Bhrigu, I have not yet been satiated with youth or with Devayani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me !’ Sukra then answered,—‘I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another !’ Yayati said,—‘O Brahmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame !’ Sukra replied,—‘O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor to the throne. He shall also have long life, wide fame, and large progeny !’”

Thus ends the eighty-third section in the Sambhava of the Adi Parva.

SECTION LXXXIV.

(*Sambhava Parva continued.*)

Vaisampayan said,—“Yayati then, overcome with decrepitude, returned to his capital and summoning his eldest son Yadu who was also the most accomplished, addressed him thus,—‘Dear child, from the course of Kavya called also Usanas, decrepitude and wrinkles and whiteness of hair have come over me ! But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude ! I shall enjoy with thy youth ! And when a full thousand years will have elapsed, returning to thee thy youth, I shall take my weakness with this decrepitude !’

“Yadu replied,—“There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness and relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions—these are the consequences of decrepitude. There-

fore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue ! Ask some other son of thine to take thy decrepitude !

"Yayati replied,— 'Thou art sprung from my heart, O son, but thou givest me not thy youth ! Therefore, thy children shall never be kings.' And he continued, addressing another son of his, 'O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasures of life. After the expiration of a full thousand years I shall give back to thee thy youth, and take back from thee my weakness and decrepitude !'

"Turvasu replied,— 'I do not like decrepitude, O father, it takes away all appetites and enjoyments, strength and beauty of person, intellect, and even life !' Yayati told him,— 'Thou art sprung from my heart, O son ! But thou givest me not thy youth ! Therefore, O Turvasu, thy race shall be extinct ! Wretch, thou shalt be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of blue blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are those of birds and beasts, who are sinful, and non-Aryan !'

Vaisampayana said,— 'Yayati, having thus cursed his son Turvasu, then addressed Sarmishtha's son Drahyu thus :— 'O Drahyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth ! When a thousand years have passed away, I shall return thee thy youth and take back my own weakness, and decrepitude.' To this Drahyu answered— 'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayati told him,— 'Thou art sprung from my heart, O son ! But thou refusest to give me thy youth. Therefore, thy most cherished desires shall never be fulfilled ! Thou shalt be king, only in name, of that region where there are no roads for (the passage of) horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins ; where there is swimming only by rafts and floats !' Yayati next addressed Anu and said— 'O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied,— 'Those that are decrepit always eat like children and are always impure. They cannot pour libations upon fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayati told him,— 'Thou art sprung from my heart, thou givest not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee ! And, O Anu, thy progeny also, as soon as they attain to youth, shall die ! And thou shalt also not be able to perform sacrifices before fire !'

"Yayati at last turned to his youngest child, Puru, and addressing him said,— 'Thou art, O Puru, my youngest son ! But thou shalt be the first of all ! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usanas. I have not yet,

however, been satiated with my youth. O Puru, take thou this my weakness and decrepitude ! With thy youth I shall enjoy for some years the pleasures of life. And when a thousand years have passed away, I shall give back to thee thy youth and take back my own decrepitude !

Vaisampayana said,—“Thus addressed by the king, Puru answered with humility,—‘I shall do, O monarch, as thou bidest me ! I shall take, O king, thy weakness and decrepitude ! Take thou my youth and enjoy as thou listest the pleasures of life ! Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth !’ Yayati then said,—‘O Puru, I have been gratified with thee ! And being gratified, I tell thee that the people in thy kingdom shall have all their desires fulfilled !’

“And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru.”

Thus ends the eighty-fourth section in the Sambhava of the Adi Parva.

SECTION LXXXV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The excellent monarch Yayati, the son of Nahusha, having received Puru’s youth became exceedingly gratified. And with it he once more began to indulge in his favorite pursuits to the full extent of his desires and to the limit of his powers, according to season, so as to derive the greatest pleasure therefrom. And, O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices ; the *pitris*, by *Sraddhas* ; the poor, by his charities ; all excellent Brahmanas, by fulfilling their desires ; all persons entitled to the rites of hospitality, with food and drink ; the Vaisyas, by protection ; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desires. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper *Kalas* and *Kashtas* sported with (the celestial damsel) Viswachi, sometimes in the beautiful garden of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son, Puru, and addressed him thus :—‘O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season, to the full extent of my desires, to the limit of my powers ! Our desires, however, are

never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter ! If a single person were owner of everything on Earth—all her yields of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content ! Thirst of enjoyment, therefore, should be given up. Indeed, true happiness belongeth to them that have cast off their thirst for worldly objects—a thirst which is difficult to be thrown off by the wicked and the sinful, which faileth not with the failing life, and which is truly the fatal disease of man. My heart hath for a full thousand years been fixed upon the objects of desires. My thirst for these, however, increaseth day by day without abating. Therefore, I shall cast it off, and fixing my mind on *Brahma* I shall pass the rest of my days with the innocent deer in the forest peacefully and with no heart for any worldly objects. And, O Puru, I have been exceedingly gratified with thee ! Prosperity be thine ! Receive back this thy youth ! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest services.' "

Vaisampayana continued,—“Then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru also received back his own youth. And Yayati was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brahmanas at their head, then addressed the monarch thus :—‘O king, how shalt thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayani and, therefore, the grandson of the great Sukra ? Indeed, Yadu is thy eldest son ; after him hath been born Turvasu ; and of Sarmishtha’s sons, the first is Drahyu, then Anu and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over ? This we represent to thee ! O, conform to virtuous practice ?’

“Yayati then said,—‘Ye four orders with Brahmanas at their head, hear my words as to why my kingdom should not be given to my eldest son ! My commands have been disobeyed by my eldest son, Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is, indeed, the best of sons. I have been disregarded by Yadu and by Turvasu, too. Much have I been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend ! He did what was so agreeable to me. It hath also been commanded by Sukra himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway ! I, therefore, beseech ye, let Puru be installed on the throne !’

“The people then said,—“True it is, O king, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest ! Therefore, doth Puru, who hath done thee good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it !’ ”

Vaisampayana continued,—“The son of Nahusha, thus addressed by the contented people, then installed his son, Puru, on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmanas and ascetics.

“The sons of Yadu are known by the name of the *Yadavas*; while those of Turvasu have come to be called the *Yavanas*. And the sons of Drahya are the *Bhojas*, while those of Anu, the *Mlechchhas*. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control !”

Thus ends the eighty-fifth section in the Sambhava of the Adi Parva.

SECTION LXXXVI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“King Yayati, the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time into forest in the company of Brahmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that, though hurled from heaven, Yayati, without reaching the surface of the Earth, stayed in the firmament. I have heard that sometime after he again entered the region of the celestials in company with Vasuman, Ashtaka, Pratardana, and Sivi.”

Janamejaya said—“I desire to hear from thee in detail why Yayati, having first obtained admission into heaven, was hurled therefrom, and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these regenerate sages. Yayati, lord of Earth was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun ! I desire to hear in full the story of his life both in heaven and on Earth, as he was illustrious, and of world-wide celebrity and of wonderful achievements !”

Vaisampayana said,—“Indeed, I shall recite to thee the excellent story of Yayati’s adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.”

“King Yayati the son of Nahusha, having installed his youngest son, Puru, on the throne after casting his sons with Yadu for their eldest amongst the *Mlechchhas*, entered the forest to lead the life of a hermit. And the king eating fruits and roots lived for some time in the forest. Having his mind and passions under complete control, the king gratified by sacrifices the *Pitris* and the gods. And he poured libations of clarified butter upon fire according to the rites prescribed



for those leading the *Vanaprastha* mode of life. And the illustrious one entertained guests and strangers with the fruit of the forest and clarified butter, while he himself supported life by gleaning scattered corn seeds. And the king led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And, living upon air alone, he stood erect upon one leg for six months. And the king of sacred deeds ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements)."

So ends the eighty-sixth section in the Sambhava of the Adi Parva.

SECTION LXXXVII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“While that king of kings dwelt in heaven—the home of the celestials, he was revered by the gods, the *Saddhays*, the *Maruts*, and the *Vasus*. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for a long time in heaven.

“One day that best of kings, Yayati, went to Indra and there in course of conversation the lord of Earth was asked by Indra as follows :—

“What didst thou say, O king, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom ?”

“Yayati answered,—‘I told him that the whole country between the rivers Ganga and Yamuna was his. That is, indeed, the central region of the Earth, while the out-lying regions are to be the dominions of thy brothers. I also told him that those without anger were ever superior to those under its sway ; those disposed to forgive were ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the unlearned. If wronged, thou shouldst not wrong in return. One’s wrath, if disregarded, burneth one’s own self ; but he that regardeth it not taketh away all the virtues of him that exhibiteth it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means ; and never utter such scorching and sinful words as may torture others. He, that pricketh as if with thorns men by means of hard and cruel words, thou must know, ever carrieth in his mouth the *Rakshasas*. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models ; thou shouldst ever with retrospective eye compare thy acts with those of the virtuous ; thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech hurled from one’s lips, weepeth day and

night. Indeed, these strike at the core of the body. Therefore the wise never fling these arrows at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity and sweet speeches unto all. Therefore, shouldst thou always utter words that soothe, and not those that scorch. And thou shouldst regard those that deserve thy regards, and shouldst always give but never beg ! ”

Thus ends the eighty-seventh Section in the Sambhava of the Adi Parva.

SECTION LXXXVIII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“ After this, Indra again asked Yayati,—‘Thou didst retire into the woods, O king, after accomplishing all thy duties. O Yayati, son of Nahusha, I would ask thee, to whom thou art equal in ascetic austerities ?’ Yayati answered,—‘ O Vasava, I do not, in the matter of ascetic austerities, behold my equal among men, the celestials, the *Gandharvas*, and the great *Rishis* !’ Indra then said,—‘ O monarch, because thou disregarded those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, thy virtues have suffered diminution and thou must fall from heaven !’ Yayati then said,—‘ O Sakra, if, indeed, my virtues have really sustained diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.’ Indra replied,—‘ O king, thou shalt fall among those that are virtuous and wise, and thou shalt acquire also much renown. And after this experience of thine, O Yayati, never again disregard those that are thy superiors or even thy equals !’ ”

Vaisampayana continued—“ Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, *viz.*, Ashtaka, the protector of his own religion. Ashtaka beholding him, enquired,—‘ Who art thou, O youth of a beauty equal to that of Indra, in splendour blazing as the fire, thus falling from on high ? Art thou that foremost of sky-ranging bodies—the sun—emerging from dark masses of clouds ? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is curious as to what it is that is so falling, and is, besides, deprived of consciousness ! Beholding thee in the path of the celestials, possessed of energy like that of Sakra, or Surya, or Vishnu, we have approached thee to ascertain the truth ! If thou hadst first asked us who we were, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why, thou approachest hither ? Let thy fears be dispelled ; let thy woes and afflictions cease ! Thou art now in the presence of the virtuous and the wise. Even Sakra himself—the slayer of Vala—cannot here do thee any injury ! O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support

of their brethren in grief ! Here there are none but the wise and virtuous like thee assembled together ! Therefore, stay thou here in peace. Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise. ”

Thus ends the eighty-eighth section in the Sambhava of the Adi Parva.

SECTION LXXXIX.

(*Sambhava Parva continued.*)

“ Yayati said,—‘ I am Yayati, the son of Nahusha and the father of Puru. Cast off from the region of the celestials and of *Siddhas* and *Rishis* for having disregarded every creature, I am falling down, my righteousness having sustained diminution. In years I am older than you, therefore, I have not saluted you first. Indeed, the Brahmanas always reverence him who is older in years or superior in learning or in ascetic merit.’

“ Ashtaka then replied,—‘ Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.’

“ Yayati replied to this.—‘ It is said that sin destroyeth the merits of four virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the footsteps of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit, but all that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon (achieving) his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire *Vedas* devoteth himself to ascetisim with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult in having acquired great wealth. None should be vain of having studied the entire *Vedas*. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all-powerful, the wise, whatever their portions may be, should neither exult nor grieve. When creatures know that their weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all-powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in water, stones, grass, wood—in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul.

Happiness and misery are both transient. Therefore, O Ashtaka, why should I grieve? We can never know how we are to act in order to avoid misery. Therefore, none should grieve for misery.'

'Possessed of every virtue, King Yayati who was the maternal grandfather of Ashtaka, while staying in the welkin, at the conclusion of his speech was again questioned by Ashtaka. The latter said,—'O king of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the periods for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings!' Yayati replied—'I was a great king on Earth, owning the whole world for my dominion. Leaving it, I acquired by dint of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region, the abode of Indra, of extraordinary beauty, having a thousand gates, and extending over a hundred *yojanas* all round. There, too, I dwelt for a full thousand years and then attained to a higher region still. That is the region of perfect beatitude, where decay never exists, the region, *viz.*, of the Creator and the Lord of Earth, so difficult of attainment! There also I dwelt for a full thousand years, and then attained to another very high region—*viz.*, that of the god of gods (Vishnu) where, too, I had lived in happiness. Indeed, I dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I lived for a million of years in the gardens of *Nandana*, sporting with the *Apsaras* and beholding numberless beautiful trees clad in flowery vesture and sending forth delicious perfume all round. And after many, many years had elapsed, while still residing there in enjoyment of perfect beatitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me—*Ruined! Ruined! Ruined!*—O lion among kings, this much do I remember. I was then fallen from *Nandana*, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief,—Alas! What misfortune! Yayati, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!—And as I was falling, I asked them loudly—'Where, ye celestials, where are those wise ones amongst whom I am to fall?' They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and smelling the perfume of clarified butter poured incessantly upon fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.' "

Thus ends the eighty-ninth section in the Sambhava of the Adi Parva.

SECTION XC.

(*Sambhava Parva continued.*)

"Ashtaka said,—'Capable of assuming any form at will, thou hast lived for a million of years in the gardens of *Nandana*. For what cause, O foremost of those that flourished in the *Krita* age, hast thou been compelled to leave that region and come hither?' Yayati answered,—'As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears, so, in the other world, the celestials with Indra as their chief, forsake him who hath lost his righteousness.' "Ashtaka said,—'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and saying of great beings !'

"Yayati answered,—'O pious one, they that speak of their own merits are doomed to suffer the pains of the hell called *Bhauma*. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.'

"Ashtaka said,—'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called *Bhauma* on Earth !'

"Yayati answered,—'After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape re-appeareth in the world and walketh on its surface. This is that Earth-hell (*Bhauma*) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thousand years, some, for eighty-thousand years in heaven, and then they fall. And as they fall, they are attacked by certain *Rakshasas* belonging to the world, in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.'

"Ashtaka asked,—'For what sin are beings, when they fall from heaven, attacked by these fierce and sharp-toothed *Rakshasas*? Why are they not reduced to annihilation? How do they again enter the womb, furnished with senses?'

"Yayati answered,—'After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother's womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life assumeth the quadrupedal or bipedal form. This is the case with all creatures that you see !'

MAHABHARATA

"Ashtaka said—'O tell me, I ask thee because I have my doubts ! Doth a being that hath received a human form enter the womb in its own shape or in some other ? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well ? Questioned by me, O, explain it all ! Thou art, O father, one acquainted with the acts and sayings of great beings !' Yayati answered—'According to the merits of one's acts, the being that in a subtile form co-inheres in the seed that is dropped into the womb is attached by the atmospheric force for purposes of re-birth. It then developeth there in course of time ; first it becomes the embryo, and is next provided with the visible physical organism. Coming out of the womb in due course of time, it becometh conscious of its existence as man, and with his ears becometh sensible of sound ; with his eyes, of colour and form ; with his nose, of scent ; with his tongue, of taste ; by his whole body, of touch : and by his mind, of ideas. It is thus, O Ashta'ka, that the gross and visible body developeth from the subtile essence.'

"Ashtaka asked,—'After death, the body is burnt, buried, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived ?' Yayati said,—'O lion among kings, the person that dies assumes a subtile form ; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul ! I have told thee how beings are born, after development of embryonic forms, as four-footed, two-footed, six-footed, &c., creatures. What more wilt thou ask me ?'

"Ashtaka said,—'How, O father, do men attain to those superior regions whence there is no return to earthly life ? Is it by asceticism or by knowledge ? How also can one gradually attain to felicitous regions ? Asked by me, O answer it in full !'

"Yayati answered—'The wise say that for men there are seven gates through which admission may be gained into Heaven. These are asceticism, benevolence, tranquillity of mind, self-command, modesty, simplicity, and kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyeth the reputation of other, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to *Brahma*. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing it, they cause fear. The wise should never exult at (receiving) honours nor should they grieve at insults. For it is the wise alone that honour the wise ; the wicked never act like the virtuous. I have given away so much—I have performed so many sacrifices,—I have studied so much,—I have observed these vows, *such* vanity is the root of fear. Therefore, thou must not indulge in such feelings. Those learned men who accept as their sup-

port the unchangeable, inconceivable *Brahma* alone that ever showereth blessings on persons virtuous like thee, enjoy perfect peace here and hereafter!"

Thus ends the ninetyeth section in the Sambhava of the Adi Parva.

SECTION XCI.

(*Sambhava Parva continued.*)

"Ashtaka said,—'Those cognisant of the *Vedas* differ in opinion as to how the followers of each of the four modes of life, *vis.*, *Grihasthas*, *Bhikshus*, *Brahmacharins*, and *Vanaprashthas*, should conduct themselves in order to acquire religious merit.'

"Yayati answered,—'These are what a Brahmacharin must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so; he must attend to the service of his preceptor without waiting for the latter's command; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor hath gone to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to studies. It is then only that he can achieve success. It hath been said in the oldest *Upanishada* that a *grihastha*, acquiring wealth by honest means, should perform sacrifices; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use any thing without giving a portion thereof to others. A *Muni*, without search for food, should live in the woods, depending on his own virgour; should abstain from all vicious acts; should give away something in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true *Bhikshu* who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a house-holder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of the country. A learned man should adopted the *Vanaprashtha* mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the *Vanaprashtha* mode of life, he maketh his ancestors and the successors, numbering ten generations including himself, mix with the Divine essence.'

"Ashtaka asked,—'How many kinds of *Munis* are there, and how many kinds of *Munis* (observers of the vow of silence) ?'

"Yayati answered,—'He is, indeed, a *Muni* who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what it meant. Yayati replied,—'A *Muni* withdrawing himself from all worldly objects liveth in the woods. And

though he might never seek to surround himself with those objects that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. He may truly be said to dwell in the woods having an inhabited place near to himself. Again, a wise man, withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth, or learning. Clad in the scantiest robes, he may yet regard himself as attired in the richest vestments. He may rest content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.

"The person again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who stands in the splendour of ascetic attributes, who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities, and reduced in flesh, marrow, and blood such a one conquereth not only this but the highest world. And when the *Muni* sits in *yoga* meditation, becoming indifferent to happiness and misery, honour and insult, he then leaveth this world and enjoyeth communion with *Brahma*. When the *Muni* taketh food like wine and other animals, *i. e.*, without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's lap), then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation."

Thus ends the ninety-first Section in the Sambhava of the Adi Parva,

SECTION XCII.

(*Sambhava Parva continued.*)

"Ashtaka asked,—'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with *Brahma*, the ascetic or the man of knowledge?'

"Yayati answered,—'The wise, with the help of the *Vedas* and of Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence! While they that devote themselves to *Yoga* meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of duality. Hence the wise attain to salvation first. Then again if the person devoted to *Yoga* find not sufficient time in one life to attain success, being led astray by the attractions of the world; in his next life he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of Knowledge ever beholdeth the indestructible Unity, and, is therefore, though steeped in worldly enjoyments

never affected by them at heart. Therefore, there is nothing to impede his salvation. He, however, who faileth to attain to Knowledge, should yet devote himself to piety as dependent on action (sacrifices, &c.). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety, which is dependent on action that proceedeth not from the desire of fruit, is, in case of such men, *Yoga* itself.'

"Ashtaka said,—'O king, thou lookest like a youth ; thou art handsome and decked with a celestial garland. Thy splendour is great ! Whence dost thou come and where dost thou go ? Whose messenger art thou ? Art thou going down into the Earth ?'

"Yayati said—'Fallen from heaven upon the loss of all my religious merits, I am doomed to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you ! Even now the regents of the ten points of the Universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the Earth, yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here !'

"Ashtaka said,—'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament ? If there be, then, thou shalt not fall, though falling !'

"Yayati answered,—'O king, there are as many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and on the hills !'

"Ashtaka said,—'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee ! Therefore, though falling, thou shalt not fall ! O, take thou soon all those, wherever they be, in heaven or in the firmament ! Let thy sorrow cease !'

"Yayati answered,—'O best of kings, a *Brahma*-knowing Brahmana alone can take in gift, but not one like ourselves ! And, O monarch, I myself have given away to Brahmanas as one should. Let no man who is not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts ! While on Earth, I ever desired to perform virtuous acts ! Having never done so before, how shall I now accept a gift ?'

"Pratarddana who was amongst them asked—'O thou of the handsomest form, I am Pratarddana by name. I ask thee if there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament ? Answer me, thou art acquainted with everything !'

"Yayati said,—'O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never dwell, await thee ! If thou dwellest in each but for seven days, they would not yet be exhausted !'

"Pratarddana said,—'These then I give unto thee ! Therefore, though falling, thou must not fall ! Let the worlds that are mine be thine ! Whether they be in the firmament or in heaven, O, soon take them ! Let thy woe cease !'

'Yayati answered—'O monarch, no king of equal energy should ever desire to receive as gift the religious merits of another king acquired by Yoga austerities. And no king who is afflicted with calamity through the fates should, if wise, act in a censurable way. A king keeping his eye fixed for ever on virtue should walk along the path of virtue and increase his fame. A person of virtue like myself and knowing what his duties are should not act so meanly as thou directest. When others desirous of acquiring religious merits do not accept gifts, how can I do what they themselves do not? On the conclusion of this speech, that best of kings, Yayati was then addressed by Vasumat in the following words.'

Thus ends the ninety-second section in the Sandhava of the Adi Parva.

SECTION XCIII.

(Sambhava Parva continued.)

"Vasumat said—'I am Vasumat, the son of Oshadaswa. I would ask thee, O king, whether there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions!'"

"Yayati answered,—'There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth and the ten points of the universe illumined by the Sun!'"

"Vasumat then said,—'I give them to thee! Let those regions that are for me be thine. Therefore, though falling, thou shall not fail. If to accept them as gift be improper for thee, then, O monarch, buy them with a straw?'"

"Yayati answered—'I do not remember having ever bought and sold anything unfairly. This has never been done by other kings. How shall I therefore do it?'"

"Vasumat said,—'If buying them, O king, be regarded by thee as improper, then take them as gift from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine!'"

"Sivi then addressed the king thus :—'I am, O king, Sivi by name, the son of Usinara. O father, are there in the firmament or in heaven any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit!'"

"Yayati said,—'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning. Sivi then said,—'If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, viz, those regions where the wise never feel the least disquiet.'"

"Yayati answered,—'O Sivi, thou hast, indeed, obtained for thyself, possessed as thou art of the prowess of Indra, infinite worlds! But I do not

desire to enjoy regions given to me by others. Therefore, I accept not thy gift.'

"Ashtaka then said—'O king, each of us have expressed our desire to give thee the worlds that each of us have acquired by our religious merits. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.'

"Yayati answered,—'Ye all are truth-loving and wise ! Give me that which I deserve. I shall not be able to do what I have never done before.'

"Ashtaka then said,—'Whose are those five golden cars that we see ? Do men that repair to regions of everlasting bliss ride in them ?'

"Yayati answered,—'Those five golden cars displayed in glory, and blazing as fire, would, indeed, carry you to regions of bliss.'

"Ashtaka said,—'O king, ride on those cars thyself and repair to heaven. We can wait. We follow thee in time.'

"Yayati said,—'We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible !'

Vaisampayana continued,—'Then all those excellent monarchs riding in these cars set out for heaven for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.

"Then Ashtaka, breaking the silence, asked,—'I had always thought that Indra was my especial friend, and that I, of all others, should first obtain admittance into heaven. But how is it that Usinara's son, Sivi hath already left us behind ?'

"Yayati answered,—'This Usinara's son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among you. Besides, Sivi's liberality, asceticism, truth, virtue, modesty, good-fortune, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them !'

Vaisampayana continued,—'After this, Ashtaka, impelled by curiosity, again asked his maternal grandfather resembling Indra himself, saying,—'O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son ? Is there any other Brahmana or Kshatriya who hath done what thou didst on Earth ?' Yayati answered,—'I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives ; I tell thee truly, I am the maternal grandfather of you all. Having conquered the whole Earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue the gods become propitious to those that perform them. I also gave to Brahmanas this whole Earth with her horses and elephants and kine and gold and all kinds of wealth, along with a hundred *Arbudās* of excellent milch cows. Both the Earth and the firmament exist owing to my truth and virtue ; fire yet burneth in the world of men owing to my truth and virtue. Never hath a word spoken by me been untrue. It is for this that the wise adore Truth. O Ashtaka, all I have told thee, Pratarddana, and Vasumat, is Truth itself. I know it for

certain [that the gods and the *Rishis* and all the mansions of the blest are adorable only because of Truth that characteriseth them all. He that will without malice duly read unto good Brahmanas this account of our ascension to heaven shall himself attain to the same worlds with us !

Vaisampayana continued,—“It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the Earth and covering the three worlds with the fame of his deeds.”

Thus ends the ninety-third section in the Sambhava of the Adi Parva.

SECTION XCIV.

(*Sambhava Parva continued.*)

Janamejaya said,—“O adorable one, I desire to hear the histories of those kings who were decended from Puru. O, tell me of each as he was possessed of prowess and achievements ! I have, indeed, heard that in Puru’s line there was not a single king who was wanting in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments !”

Vaisampayana said,—“Asked by thee I shall tell thee all about the heroic kings in Puru’s line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.”

“Puru had by his wife Paushtthi three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty car-warriors. Amongst them, Pravira was the perpetuator of the dynasty. Pravira had by his wife Surasevi a son named Manashyu. And the latter of eyes like lotus-pedals had his sway over the whole Earth bounded by the four seas. And Manashyu had for his wife Sauviri. And he begat upon her three sons called Sakta, Sanhana, and Vagmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Raudraswa begat upon the *Apsara* Misrakesi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honour of the gods. And they all had sons, were learned in all branches of knowledge and ever devoted to virtue. They were Richeyu, and Kaksbeyu and Vrikeyu of great prowess ; Sthandileyu, and Vaneyu, and Jaleyu of great fame, Tejeyu of great strength and intelligence, and Satyeyu of the prowess of Indra, Dharmeyu, and Sannateyu the tenth of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole Earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava amongst the celestials. And Anadhrishti had a son of the name of Matinara who became a famous and virtuous king and performed the *Rajasuya* and the horse-sacrifices. And Matinara had four sons of immeasurable prowess, *vis.*, Tansu, Mahat, Atiratha, and Drahyu of immeasurable glory. Amongst them, Tansu of great prowess became the prepetuator of Puru’s line. And he subjugated the whole Earth and acquired great fame and splendour.

And Tansu begat a son of great prowess named Ilina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Ilina begat upon his wife Rathantarya five sons with Dushmanta at their head, all equal in might unto the five elements. They were Dushmanta, Surā, Bhima, Pravashu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And Dushmanta had by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons in all. But none of them was like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through grace of Bharadwaja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanyu begat upon his wife, Pushkarini six sons named Suhotra, Suhotri, Suhavi, Suyaju, and Diviratha. The eldest of them all, Suhotra, obtained the throne and performed many *Rajasuyas* and horse-sacrifices. And Suhotra brought under his sway the whole Earth surrounded by her belt of seas, and full of elephants, kine and horses, and all her wealth of gems and gold. And the Earth afflicted with the weight of numberless human beings and elephants, horses, and cars, was, as it were, about to sink. And during the virtuous reign of Suhotra the surface of the whole Earth was dotted all over with hundreds and thousands of sacrificial stakes. And the Earth became full of corn and human beings. And the lord of Earth, Suhotra, begat upon his wife Aikshaki three sons, *viz.*, Ajamina, Sumida, and Purumida. The eldest of them, Ajamida, was the perpetuator of the royal line. And he begat six sons,—Riksha was born of the womb of Dhumini, Dushmanta and Parameshthin, of Nili, and Jahnyu, Jala, and Rupina, were born in that of Keshini. All the tribes of the Panchalas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnyu of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana, the perpetuator of the royal line. And, O king, it hath been heard by us that while Samvarana, the son of Riksha, was ruling the Earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole Earth with their four kinds of troops soon brought the whole Earth under their sway. And with their ten *Akshauhinis* the king of the Panchalas defeated the Bharata prince. Samvarana then, with his wife and ministers, sons and relatives, fled in fear, and took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years within their fort. And after

they had lived there a thousand years, one day the illustrious *Rishi* Vasishtha approached the exiled Bharatas, who, on going out, saluted the *Rishi* and worshipped him by the offer of *Arghya*. And entertaining him with reverence, they represented everything unto that illustrious *Rishi*. And after he was seated on his seat, the king himself approached the *Rishi* and addressed him, saying,—‘Be thou our priest, O illustrious one ! We will endeavour to regain our kingdom.’ And Vasishtha answered the Bharatas by saying,—‘Om’ (the sign of consent). It hath been heard by us that Vasishtha then installed the Bharata prince in the sovereignty of all the Kshattriyas on Earth, making by virtue of his *mantras* this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephant. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole Earth, performed many sacrifices at which the presents to the Brahmanas were great.

“Samvarana begat upon his wife, Tapati, the daughter of Suryya, a son named Kuru. This Kuru was exceedingly virtuous, therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (*Kuru-kshetra*) sacred by practising asceticism there. And it has been heard by us that Kuru’s highly intelligent wife, Vahini, brought forth five sons, *vis.*, Avikshit, Abhishyat, Chastraratha, Muni, and the celebrated Janamejaya. And Avikshit begat Parikshit the powerful, Savalaswa, Adiraja, Viraja, Balmali of great physical strength, Uchairsravas, Bhangakara and Jitari the eighth. In the race of these were born, as the fruit of their pious acts seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with (the secrets of) the religion and profit. And they were named Kakshasena and Ugrasena, and Chritrasena endued with great energy, and Indrasena and Sushena and Bhimasena. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world. And they were Dhritarashtra who was the eldest, and Pandu and Valhika, and Nishadha endued with great energy, and then the mighty Jamvunada, and then Kundodara and Padati and then Vasati the eighth. And they were all proficient in morality and profit and were kind to all creatures. Among them Dhritarashtra became king. And Dhritarashtra had eight sons, *vis.* Kundika, Hasti, Vitarka, Kratha, Kundina the fifth, Havissravas, Indrabha, and Bhumanyu the invincible. And Dhritarashtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmanetra, Sunetra. Amongst these last three, Pratipa became unrivalled on Earth. And, O bull in Bharata’s race, Pratipa begat three sons—*vis.*, Devapi, Santanu, and the mighty car-warrior Valhika. The eldest Devapi adopted the ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

“O monarch, besides, there were born in the race of Bharata numberless

other excellent monarchs endued with great energy and like unto the celestial *Rishis* themselves in virtue and ascetic power. And so also in the race of *Manu* were born many mighty car-warriors like unto the celestials themselves, who by their number swelled the *Āila* dynasty into gigantic proportions."

So ends the ninety-fourth section in the *Sambhava* of the *Adi Parva*.

SECTION XCV.

(*Sambhava Parva continued.*)

Janamejaya said,—“O Brahmana, I have now heard from thee this great history of my ancestors. I have also heard from thee about the great monarchs that were born in this line. But I have not been gratified, this charming account being so short. Therefore, be pleased, O Brahmana, to recite the delightful narrative just in detail commencing from *Manu* the lord of creation. Who is there that will not be charmed with such an account, so as it is sacred ? The fame of these monarchs, increased by their wisdom, virtue, accomplishments, and high character, hath so swelled as to cover the three worlds ! Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigour, energy, and perseverance, I have not been satiated !”

Vaisampayana said—“Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I heard it from *Dwaipayana* before.”

“*Daksha* begat *Aditi*, and *Aditi* begat *Vivaswat*, and *Vivaswat* begat *Manu*, and *Manu* begat *Ila* and *Ila* begat *Pururavas*. And *Pururavas* begat *Ayush*, and *Ayush* begat *Nahusha*, and *Nahusha* begat *Yayati*. And *Yayati* had two wives, viz., *Devayani*, the daughter of *Usanas*, and *Sarmishtha* the daughter of *Vrishaparvan*. Here occurs a *śloka* regarding (*Yayati*’s) descendants !—‘*Devayani* gave birth to *Yadu* and *Turvasu* ; and *Vrishaparvan*’s daughter, *Sarmishtha* gave birth to *Drahyu*, *Anu*, and *Puru*.’ And the descendants of *Yadu* are the *Yadavas* and of *Puru* are the *Pauravas*. And *Puru* had a wife of the name of *Kausalya*, on whom he begat a son named *Janamejaya* who performed three horse-sacrifices and a sacrifice called *Viśvajit*. And then he entered into the woods. And *Janamejaya* had married *Ananta*, the daughter of *Madhava*, and begat upon her a son called *Prachinwat*. And the prince was so called because he had conquered all the eastern countries up to the very confines of the region where the Sun rises. And *Prachinwat* married *Asmaki*, a daughter of the *Yadavas* and begat upon her a son named *Sanyati*. And *Sanyati* married *Varangi*, the daughter of *Drishadvata* and begat upon her a son named *Ahanyati*. And *Ahanyati* married *Bhanumati*, the daughter of *Kritavirya* and begat upon her a son named *Sarvabhauma*. And *Sarvabhauma* married *Sunanda*, the daughter of the *Kekaya* prince, having obtained her by force. And he begat upon her a son named *Jayatsena*, who married *Susrava*, the daughter of the *Vidarbha* king and begat upon her *Avachina*. And *Avachina*

also married another princess of Vidarbha, Maryada by name. And he begat on her a son named Arihan. And Arihan married Angi and begat on her Mahabhauma. And Mahabhauma married Suyaja, the daughter of Prasenajit. And of her was born Ayutanayi. And he was so called because he had performed a sacrifice at which the fat of an *Ayuta* (ten thousands) of male beings was required. And Ayutanyi took for a wife Kama, the daughter of Prithusravas. And by her was born a son named Akrodhana, who took to wife Karambha, the daughter of the king of Kalinga. And of her was born Devatithi, and Devatithi took for his wife Maryada, the princess of Videha. And of her was born a son named Arihan. And Arihan took to wife Sudeva, the princess of Anga, and upon her he begat a son named Riksha. And Riksha married Jwala, the daughter of Takshaka, and he begat upon her a son of the name of Matinara, who performed on the bank of the Saraswati the twelve years' sacrifice said to be so efficacious. On the conclusion of the sacrifice, Saraswati appeared in person before the king and chose him for husband. And he begat upon her a son named Tangu. Here occurs a *sloka* descriptive of Tangu's descendants.'

'Tangu was born of Saraswati by Matinara. And Tangu himself hegat a son named Ilina on his wife, the princess Kalinga.'

'Ilina begat on this wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took to wife Sakuntala, the daughter of Viswamitra. And he begat on her a son named Bharata. Here occur two *slokas* about (Dushmanta's) descendants.

'The mother is but the sheath of flesh in which the father begets the son. Indeed, the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O God among men, the father himself becoming the son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.'

'It is for this (*i. e.*, because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called *Bharata* (the *supported*). And Bharata married Sunanda, the daughter of Sarvasena, the king of Kasi, and begat upon her the son named Bhumanyu. And Bhumanyu married Vijaya, the daughter of Dasarha. And he begat upon her a son Suhotra who married Suvarna, the daughter of Ikshaku. To her was born a son named Hasti who founded this city, which has, therefore, been called Hastinapura. And Hasti married Yasodhara, the princess of Trigarta. And of her was born a son named Vikunthana who took for a wife Sudeva, the princess of Dasarha. And by her was born a son named Ajamida. And Ajamida had four wives named Kaikeyi, Gandhari, Visala, and Riksha. And he begat on them two thousand and four hundred sons. But amongst them all, Samvarana became the perpetuator of the dynasty. And Samvarana took for his wife Tapatī, the daughter of Vivaswat. And of her was born Kuru, who married Subhangi, the princess of Dasarha. And he begat on her a son named Viduratha, who took to wife Supriya, the daughter



of the Madhavas. And he begat upon her a son named Anaswan. And Anaswan married Amrita, the daughter of the Madhavas. And of her was born a son named Parikshit, who took for his wife Suyasa, the daughter of the Vahudas, and begat upon her a son named Bhimasena. And Bhimsena married Kumari, the princess of Kekaya and begat upon her Pratisravas whose son was Pratipa. And Pratipa married Sunanda, the daughter of Sivi, and begat upon her three sons, *viz.*, Devapi, Santanu and Valhika. And Devapi, while still a boy, entered the woods as a hermit. And Santanu became king. Here occurs a *sloka* in respect of Santanu.

'Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Santanu.'

"And Santanu married Ganga, who bore him a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, got him married to Satyavati who was also called Gandhakali. And in her maidenhood she had a son by Parasara, named Dwaipayana. And upon her Santanu begat two other sons named Chitrangada and Vichitravirya. And before they attained to majority, Chitrangada had been slain by the Gandharvas. But Vichitravirya became king, and married the two daughters of the king of Kasi, named Amvika and Amvalika. But Vichitravirya died a childless. Then Satyavati began to think as to how the dynasty of Dushmanata might be perpetuated. Then she recollected the *Rishi* Dwaipayana. The latter coming before her, asked—'What are thy commands?' She said, 'Thy brother Vichitravirya hath gone to heaven childless! Beget virtuous children for him!' Dwaipayana, consenting to this, begat three children—*viz.*, Dhritarashtra, Pandu, and Vidura. King Dhritarashtra had a hundred sons by his wife Gandhari in consequence of the boon granted by Dwaipayana. And amongst those hundred sons of Dhritarashtra, four became celebrated. They were Duryodhana, Dussasana, Vikarna, and Chitrasena. And Pandu had two jewels of wives—*viz.*, Kunti, also called Pritha, and Madri. One day Pandu, while out a-hunting, saw a deer covering its mate. That was really a *Rishi* in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows, before its desire was gratified. Pierced with the king's arrow, the deer quickly changed its form and became a *Rishi*, and said unto Pandu,—'O Pandu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one's desire. My desire unsatisfied, thou hast slain me! Therefore, thou also, when so engaged and before thou art gratified, shalt die!' Pandu, hearing this curse, became pale, and from that time would not go in unto his wives. And he told them these words:—'Through my own fault, I have been cursed! But I have heard that for the childless there are no regions hereafter!' Therefore, he solicited Kunti to have offspring raised for him. And Kunti, saying,—'Let it be,' so raised up offspring. By Dharma she had Yudhishtira; by Maruta, Bhima; and by Sakra, Arjuna. And Pandu, well pleased with her, said,—'This thy co-wife

is also childless ! Therefore, cause her also to bear children !' Kunti saying,—
'So be it,' imparted unto Madri the *mantra* of invocation. And on Madri were raised by the twin Aswins, the twins Nakula and Sahadeva, And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti,—'Let these twins of mine be brought up by thee with affection !' After some time those five Pandavas were taken by the ascetics of the woods to Hastinapura and there introduced to Bhishma and Vidura. And, after introducing them, the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot, and the celestial drums also were beaten in the skies. The Pandavas were then taken (by Bhishma). They then represented the death of their father and performed his last honours duly. And as they were brought up there, Duryyodhana became exceedingly jealous of them. And the sinful Duryyodhana acting like a *Rakshasa* tried various means to drive them away. But what must be can never be frustrated. So all Duryyodhana's efforts proved futile. Then Dhritarashtra sent them, by an act of deception, to Varanavata, and they went there willingly. There an endeavour was made to burn them to death ; but it proved abortive owing to the warning counsels of Vidura. After that the Pandavas slew Hidimva, and then they went to a town called Ekachakra. There also they slew a *Rakshasa* of the name of Vaka and then went to Panchala. And there obtaining Draupadi for a wife they returned to Hastinapura. And there they dwelt for sometime in peace and begat children. And Yudishthira begat Pritivindhya ; Bhima, Sutasoma ; Arjuna, Srutakirti ; Nakula, Satanika ; and Sahadeva, Srutakarman. Besides these, Yudhishthira, having obtained for his wife Devika, the daughter of Govashana of the Saivya tribe, in a self-choice ceremony, begat upon her a son named Yaudheya. And Bhima also, obtaining for a wife Valandhara, the daughter of the king of Kasi, offered his own prowess as dower and begat upon her a son named Sarvaga. And Arjuna also, repairing to Dwaravati, brought away by force Subhadra, the sweet-speeched sister of Vasudeva, and returned in happiness to Hastinapura. And he begat upon her a son named Abhimanyu endued with all accomplishments and dear to Vasudeva himself. And Nakula obtaining for his wife Karenumati, the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijaya, the daughter of Dyutimat, the king of Madra, obtaining her in a self-choice ceremony, and begat upon her a son named Suhotra. And Bhimasena had some time before begat upon Hidimva a son named Ghatotkacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttara, the daughter of Virata, who brought forth a dead child whom Kunti took up on her lap at the command of Vasudeva who said,—'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Aswatthaman's) weapon and, therefore, deprived of strength and energy he was revived by Vasudeva and endued with strength,



energy and prowess. And after reviving him, Vasudeva said,—‘Because this child hath been born in an extinct race, therefore, he shall be called Parikshit.’ And Parikshit married Madravati, thy mother, O king, and thou art born of her, O Janamejaya ! Thou hast also begotten two sons on thy wife of Vapushtama, named Satanika and Sankukarna. And Satanika also hath begotten one son named Aswamedha-datta upon the princess of Videha.

“Thus have I, O king, recited the history of the descendants of Puru and of the Pandavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow observing Brahmanas, by Kshattiyas devoted to the practices of their order and ready to protect their subjects ; by Vaisyas with attention, and by Sudras with reverence, whose chief occupation is to wait upon the three other orders. Brahmanas conversant in the *Vedas* and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the abode of the blessed. They are also always respected and adored by the gods, Brahmanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. *Veda*-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merits and conquer the heavens. Though sinning, they are not yet disregarded by any one. Here occurs a *sloka*.—‘This (Bharata) is equal unto the *Vedas* : it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention.”

Thus ends the ninety-fifth section in the Sambhava of the Adi Parva.

SECTION XCVI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“There was a king known by the name of Mahabhisha born in the race of Ikshaku. He was the lord of all the Earth, and was truthful (in speech) and of true prowess. By a thousand horse-sacrifices and a hundred *Rajasuyas* he had gratified the chief of the celestials and ultimately attained to heaven.

“One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahabhisha also were present on the spot. And Ganga, the Queen of rivers, also came there to pay her adorations to the Grandsire. And her garments white as the beams of the moon was displaced by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahabhisha rudely stared at the Queen of rivers. And Mahabhisha was for this cursed by Brahman, who said,—‘Wretch, as thou hast forgotten thyself at the sight of Ganga, thou shalt be re-born on Earth. But thou shalt again and again attain to these regions. And she, too, shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse.’

Vaisampayana continued,—“King Mahabhisha then, recollecting all the monarchs and ascetics on Earth, wished to be born as son to Pratipa of great prowess. And the Queen of rivers, too, seeing king Mahabhisha lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers in heaven, the Vasus, also pursuing the same path. And the Queen of rivers beholding them in the predicament, asked them,—‘Why look ye so dejected? Ye dwellers in heaven, is everything right with you?’ Those celestials, the Vasus, answered her, saying,—‘O Queen of rivers, we have been cursed, for a venial fault, by the illustrious Vasishtha in anger. The foremost of excellent *Rishis*, Vasishtha, had been engaged in his twilight adorations and seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying,—Be ye born among men! It is beyond our power to frustrate what hath been said by that utterer of *Brahma*. Therefore, O river, thyself becoming a human female, make us, the Vasus, thy children! O amiable one, we are unwilling to enter the womb of any human female!’ Thus addressed, the Queen of rivers told them,—‘Be it so, and asked them,—‘On Earth, who is that foremost of men whom ye will make your father?’

“The Vasus replied,—‘O Earth, unto Pratipa shall be born a son, Santanu, who will be a king of world-wide fame.’ Ganga then said,—‘Ye celestials, that is exactly my wish which ye sinless ones have expressed! I shall, indeed, do good to that Santanu. That is also your desire as just expressed!’ The Vasus then said,—‘It behoveth thee to throw thy children, after birth, into the water, so that, O thou of three courses (celestial, terrestrial, and subterranean), we may be rescued soon without having to live on Earth for any length of time!’ Ganga then answered,—‘I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live!’ The Vasus then replied,—‘We shall each contribute an eighth part of our respective energies. With the sum thereof, thou shalt have one son according to thy and his wishes. But this son shall not beget any children on Earth. Therefore, that son of thine, endued with great energy, shall be childless!’

“The Vasus, making this arrangement with Ganga, went away without waiting to the place they liked.”

Thus ends the ninety-sixth section in the Sambhava of the Adi Parva.

SECTION XCVII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“There was a king of the name of Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganga. The accomplished and lovely Ganga, one day, assuming the form [of a beautiful female, and rising from the waters, made up to the monarch.

The celestial maiden, endued with ravishing beauty, approached the royal sage engaged in ascetic austerities, and sat upon his right thigh that was, for manly strength, a veritable *Sala* tree. When that maiden of handsome face had so sat upon his lap, the monarch said unto her,—‘O amiable one, what dost thou desire? What shall I do?’ The damsel answered,—‘I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise!’ Pratipa answered,—‘O thou of the fairest complexion, moved by lust, I never go in unto others’ wives or women that are not of my order. This, indeed, is my virtuous vow!’ The maiden rejoined,—‘I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty; I desire thee for my husband. Refuse me not, O king.’ To this Pratipa answered :—‘I am, O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and kill me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that this is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!’

“The damsel then said,—‘O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on Earth! I am incapable of numbering the virtues of this race even within a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless! O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bear him, and of his virtues and good conduct.’

Vaisampayana continued,—‘O king, having said so, the celestial damsel disappeared then and there. And the king, too, waited for the birth of his son in order to fulfil his promise.

“About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, was engaged, along with his wife, in ascetic austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhisha. And the child was called Santanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Santanu, knowing that region of indestructible bliss can be acquired by one’s deeds alone, became devoted to virtue. When Santanu grew up into a youth, Pratipa addressed him and said,—‘Sometime before, O Santanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of her action and ask not who she is, or whose or whence, but accept her as thy wife at my command!’”

Vaisampayana continued,—‘Pratipa, having thus commanded his son Santanu and installed him on his throne, retired into the woods. And king Santanu, endued with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And that best of monarchs always slew deer and buffalos. And one day, as he was wandering along the bank of the Ganges, he came upon a region frequented by *Siddhas* and *Charanas*. And there he saw a lovely maiden of blazing beauty and like unto another Sree herself ; of faultless and pearly teeth, and decked with celestial ornaments, and attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, on beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also, beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze on him evermore. The monarch then in soft words addressed her and said,—‘O slender-waisted one, beest thou a goddess or the daughter of a *Danava*, beest thou of the race of the *Gandharvas*, or *Apsaras*, beest thou of the *Yakshas* or the *Nagas*, or beest thou of human origin, O thou of celestial beauty, I solicit thee to be my wife !’ ”

Thus ends the ninety-seventh section in the Sambhava of the Adi Parva.

SECTION XCVIII.

(*Shambhava Parva continued.*)

Vaisampayana said,—“The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless feature, the damsel sending a thrill of-pleasure into the heart by every word she uttered, said,—‘O king, I shall become thy wife and-obey thy commands ! But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shalt thou ever address me unkindly. As long as thou shalt behave kindly, I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.’ The king answered,—‘Be it so.’ And thereupon the damsel obtaining that excellent monarch, that foremost one of the Bharata race, for her husband, became highly pleased. And king Santanu also, obtaining her for his wife, enjoyed to the full the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of Earth, Santanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Santanu, having, as the fruit of her virtuous acts, obtained for her

husband, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, by her wiles and love, by her music and dance, and became herself gratified. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled on without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestial themselves. But, O Bharata, those children, one after another, as soon as they were born, were thrown into the river by Ganga who said,—“This is for thy good.” And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king, with a sorrowful countenance and desirous of saving it from destruction, addressed her and said,—‘Kill it not ! Who art thou and whose ? Why dost thou kill thy own children ? Murderess of thy sons, the load of thy sins is great !’

“His wife, thus addressed, replied,—‘O thou desirous of offspring, thou hast already become the first of those that have children. I shall not destroy this child of thine. But according to our agreement, the period of my stay with thee is at an end ! I am Ganga, the daughter of Janhu. I am ever worshipped by the great sages ; I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vasishtha’s curse, to assume human forms. On Earth besides thee there was none else to deserve the honour of being their begetter. There is no woman also on Earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the *Rishi* Apava. Blest be thou ; I leave thee, O king ! But rear thou this child of rigid vows. That I should live with thee, so long was the promise I gave to the Vasus. And let this child be called Gangadatta !’

Thus ends the ninety-eighth section in the Sambhava of the Adī Parva.

SECTION XCIX.

(*Sambhava Parva continued.*)

“Santanu asked,—‘What was the fault of the Vasus and who was Apava, through whose curse the Vasus had to be born among men ? What also hath, this child of thine, Gangadatta, done for which he shall have to live among men ? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men ? O daughter of Janhu, tell me all !’ ”

Vaisampayana continued,—“Thus addressed, the celestial daughter of Janhu, Ganga, then replied unto the monarch, her husband, that bull amongst men, saying,—‘O best of Bharata’s race, he who was obtained as son by Varuna was called Vasishta, the *Muni* who afterwards came to be known as Apaya. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And O best of Bharata’s race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and fruit and water.

“Daksha had a daughter known by the name of Surabhi, who, O bull of Bharata’s race, for benefiting the world, brought forth, by her connection with Kasyapa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire), The virtuous son of Varuna obtained Nandini for his *Homa* rites. And Nandini, dwelling in that hermitage which was adored by *Munis*, roamed about fearlessly in those sacred and delightful woods.

“One day, O bull of Bharata’s race, there came into those woods adored by the gods and celestial *Rishis*, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini, the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyau. O thou of the prowess of the first of elephants, when Dyau was shown that cow, he began to admire her several qualities and addressing his wife, said,—‘O, black-eyed girl of fair thighs, this excellent cow belongeth to that *Rishi* whose is this delightful asylum ! O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years !’ O best of monarchs, hearing this, the slender-waisted goddess of faultless feature then addressed her lord of blazing splendour and said,—‘There is on Earth a friend of mine, Jitavati by name, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara, endued with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on Earth free from disease and decrepitude ! O illustrious and blameless one, it behoveth thee to grant me this desire of mine ! There is nothing that would be more agreeable to me !’ On hearing these words of his wife, Dyau, moved by the desire of humouring her, stole that cow, aided by his brothers Prithu and the others. Indeed, Dyau, commanded by his lotus-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the *Rishi* who owned her. He did not think at the time that he was going to fall by committing the sin of stealing the cow.

"When the son of Varuna returned to his asylum in the evening with fruits he had collected, he beheld not the cow with her calf there. He began to search them in the woods, but when the great ascetic of superior intelligence found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus, saying,—'Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on Earth !'

"O thou bull of Bharata's race, the illustrious *Rishi* Apava thus cursed the Vasus in wrath. And having cursed them the illustrious one set his heart once more on ascetic meditation. And after that *Brahmarshi* of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the *Rishi*, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Apava—that *Rishi* conversant with all rules of virtue. The virtuous Apava, however, said,—'Ye Vasus, with Dhava and others, ye have been cursed by me ! But ye shall be freed from my curse within a year of your birth among men ! But he for whose deed ye have been cursed by me he—*viz.*, Dyau, shall, for his sinful act, have to dwell on Earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyau, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship !'

"Thus addressing the Vasus, the great *Rishi* went away. The Vasus then together came to me. And, O king, they begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And O best of kings, from the *Rishi's* curse, this one only, *viz.*, Dyau himself, is to live on Earth for some time.'

Vaisampayan continued,—'Having said this, the goddess disappeared then and there. And taking with her the child, she went away to the region she chose. And that child of Santanu was named both Gangeya and Devavrata and excelled his father in all accomplishments.

"Santanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Santanu of the Bharata race. Indeed, it is this splendid history that is called the *Mahabharata*."

Thus ends the ninety-ninth section in the Sambhava of the Adi Parva,



SECTION C.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The monarch Santanu, the most adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness (of speech). The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience, and superior energy ever dwelt in that bull among men, *viz.*, Santanu, that great being. Endued with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines, like a conch-shell ; his shoulders were broad, and he resembled in prowess an infuriate elephant. It would seem that all the auspicious signs of royalty dwelt in his person, considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements came to know that virtue was ever superior to pleasure and profit. These were the attributes that dwelt in that great being—that bull among men—Santanu. And truly there was never a king like Santanu. All the kings of the Earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the Earth during the time of that lord-protector of the Bharata race, were without woe and fear and anxiety of any kind. And thay all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the Earth became virtuous and devoted to liberality, religious acts and sacrifices. And when the Earth was ruled by Santanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshattriyas served the Brahmanas ; the Vaisyas waited upon the Kshattriyas, and the Sudras adoring the Brahmanas and the Kshattriyas, waited upon the Vaisyas. And Santanu residing in Hastinapura, the delightful capital of the Kurus, ruled the whole Earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion and asceticism, he acquired a great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valour like Vayu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Santanu ruled the Earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy, and void of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honour of the gods, the *Rishis*, and the *Pitris* commenced, and no creature was deprived of life sinfully. And Santanu was the king and father of all—of those that were miserable and those that had no

protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus—of that king of kings—speech became united with truth, and the minds of men were directed towards liberality and virtue. And Santanu, having enjoyed domestic fecility for six and thirty years, retired into the woods.

“And Santanu’s son, the Vasu born of Ganga, named Devavrata resembled Santanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge worldly or spiritual his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact, he was a great being.

“One day, while pursuing along the banks of the Ganges a deer that he had struck with his arrow, king Santanu observed that the river had become shallow. On observing this, that bull among men, *viz.*, Santanu, began to reflect upon this strange phenomenon. He mentally asked why that first of rivers ran not so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, well-built and amiable person, like Indra himself, had, by his keen celestial weapons, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga having been checked in her course near where that youth stood, became very much surprised. This youth was no other than Santanu’s son himself. But as Santanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once, but instead of disclosing himself, he clouded the king’s perception by his celestial powers of illusion and disappeared in his very sight.

“King Santanu, wondering much at what he saw and imagining the youth to be his own son, then addressed Ganga and said,—‘Show me that child.’ Ganga, thus addressed, assuming a beautiful form, and holding the boy decked with ornaments in her right arm, showed him to Santanu. And Santanu did not recognise that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said—‘O tiger among men, that eighth son whom thou hadst sometime before begot upon me is this ! Know that this excellent child is conversant with all weapons. O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee ! Endued with superior intelligence, he has studied with Vasishtha the entire *Vedas* with their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bharata, both the gods and the *Asuras* look upon him with favour. Whatever branches of knowledge are known to Usanas, this one knoweth completely. And so is he the master of all those *Sastras* that the son of Angiras (Vrihaspati) adored by the gods and the *Asuras* knoweth. And all the weapons known to the powerful and invincible Rama, the son of Jamodagni are known to this thy illustrious son of mighty arms ! O king of superior courage, take this thy own heroic child given unto thee by me ! He is mighty bowman and conversant

with the interpretation of all treatises on the duties of a king !' Thus commanded by Ganga, Santanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate, And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent and associated on the throne. And O bull of Bharata's race, the prince soon gratified by his behaviour his father and the other members of the Paurava race ; in fact, all the subjects of the kingdom. And the king of incomparable prowess lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the bank of the Yamuna. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said,—'Who art thou, and whose daughter ? What dost thou do here, O timid one ?' She answered,—'Blest be thou ! I am the daughter of the chief of the fishermen. At his command, I am engaged for religious merit, in rowing passengers across this river in my boat.' And Santanu, beholding that maiden of celestial form endowed with beauty, amiableness, and such fragrance, desired her for his wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying,—'O king, as soon as my daughter of superior complexion was born, it was, of course, understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful : if thou desirest to obtain this maiden as a gift from me, give me then this pledge. If, indeed, thou givest the pledge, I will of course bestow my daughter upon thee, for truly I can never obtain a husband for her equal to thee !"

"Santanu, hearing this, replied,—'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise how shall I grant it ?' The fisherman said,—'O king, what I ask of thee is this : the son born of this maiden shall be installed by thee on thy throne and none else shalt thou make thy successor !'

Vaisampayana continued,—"O Bharata, when Santanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king with his heart afflicted by desire returned to Hastinapura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day Devavrata approaching his afflicted father said,—'All is prosperity with thee ; all chiefs obey thee ; then how is it that thou grieveest thus ? Absorbed in thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now ; thou lookest pale and emaciated, having lost all animation. I wish to

know the disease thou sufferest from, so that I may endeavour to apply a remedy.' Thus addressed by his son, Santanu answered,—'Thou sayest truly. O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess! But, O son, I am always thinking of the instability of human life! If any danger overtake thee, O child of Ganga, the result is that we become sonless! Truly thou alone art to me as a century of sons! I do not, therefore, desire to wed again. I only desire and pray that prosperity may ever attend on thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three *Vedas* yield, it is true, everlasting religious merit, but all these, in point of religious merit, do not come up to a sixteenth part of the religious merit attainable on the birth of a son! Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain a shadow of doubt that one attains to heaven in consequence of his having begotten a son. The *Vedas* which constitute the root of the *Puranas* and are regarded as authoritative even by the gods, contain numerous proofs of this. O thou of Bharata's race, thou art a hero of excitable temper, who is always engaged in the exercise of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty? It is this thought that hath made me so melancholy! I have now told thee fully the causes of my sorrow.'

Vaisampayana continued,—'Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O bull of Bharata's race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, personally repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and, O thou of Bharata's race, when the prince took his seat in the court of the chief, the latter addressed him and said,—'O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Santanu. Thy power is great! But I have something to tell thee. If the bride's father was Indra himself, even then he would have to repent of rejecting such an exceedingly honourable and desirable proposal of marriage. The great man of whose seed this celebrated maiden named Satyavati was born, is, indeed, equal to you in virtue. He hath spoken to me on many occasions of the virtues of thy father and told me that that king alone is worthy of (marrying) Satyavati. Let me tell you that I have even rejected the solicitations of that best of *Brahmarshis*—the celestial sage Asita—who, too, had often asked for Satyavati's hand in marriage. I have only one word to say on the part of

this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival in the person of a co-wife's son, O oppressor of all foes, he hath no security, even if he be an *Asura* or a *Gandharva*, who hath a rival in thee ! There is this only objection to the proposed marriage, and nothing else. Blest be thou ! But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati !

Vaisampayana continued,—“O thou of Bharata's race, Devavrata having heard these words, and moved by the desire of benefiting his father, thus answered in the hearing of the assembled chiefs :—“O foremost of truthful men, listen to the vow I utter ! The man has not been or will not be born, who will have the courage to take such a vow ! I shall accomplish all that thou demandest ! The son that may be born of this maiden shall be our king.” Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (for his daughter's son), to achieve the almost impossible, then said,—“O thou of virtuous soul, thou art come hither as full agent on behalf of thy father Santanu of immeasurable glory ; be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter ! But O amiable one, there is something else to be said, something else to be reflected upon by thee ! O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati hath, indeed, been worthy of thee ! O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayest beget !”

Vaisampayana continued,—“O king, the son of Ganga, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father,—“Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings ! Ye kings, I have already relinquished my right to the throne, I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of *Brahmacharyya* (study and meditation in celibacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven !”

Vaisampayan continued,—“Upon these words of the son of Ganga, the hair on the fisherman's body stood on end from glee, and he replied,—“I bestow my daughter !” Immediately after, the *Apsaras* and the gods with diverse tribes of *Rishis* began to rain down flowers from the firmament upon the head of Devavrata and exclaimed,—This one is *Bhishma* (the terrible).’ *Bhishma* then, to serve his father, addressed the illustrious damsel and said,—“O mother, ascend this chariot, and let us go unto our house.”

Vaisampayana continued,—Having said this, *Bhishma* helped the beautiful maiden into his chariot. On arriving with her at Hastinapura, he told Santanu everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said,—“He is really *Bhishma* (the terrible) !” And Santanu also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the



high-souled prince the boon of death at will, saying,—‘Death shall never come to thee as long as thou desirest to live. Truly death shall approach thee, O sinless one, having first obtained thy command!’ ”

Thus ends the hundredth section in the Sambhava of the Adi Parva.

SECTION CL.

(*Sambhava Parva continued*.)

Vaisampayana said,—“O monarch, after the nuptials were over, king Santanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Santanu named Chitrangada. He was endued with great energy and became an eminent man. The lord Santanu of great prowess also begat upon Satyavati another son named Vichitravirya, who became a mighty bowman and who became king after his father. And before that bull among men, *viz.*, Vichitravirya, attained to majority, the wise king Santanu realised the inevitable influence of Time. And after Santanu had ascended to heaven, Bhishma, placing himself under the command of Satyavati, installed that suppressor of foes, *viz.*, Chitrangada on the throne, who, having soon vanquished by his prowess all monarchs, considered not any man as his equal. And beholding that he could vanquish men, *Asuras*, and the very gods, his namesake, the powerful king of the *Gandharvas* approached him for an encounter. Between that *Gandharva* and that foremost one of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat which lasted full three years on the banks of the Saraswati. In that terrible encounter characterised by thick showers of weapons and in which the combatants grinded each other fiercely, the *Gandharva*, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrangada—that first of men and oppressor of foes—the *Gandharva* ascended to heaven. When that tiger among men endued with great prowess was slain, Bhishma, the son of Santanu performed, O king, all his obsequies. He then installed the boy Vichitravirya of mighty arms, still in his minority, on the throne of the Kurus. And Vichitravirya, placing himself under the command of Bhishma, ruled the ancestral kingdom. And he adored Santanu's son Bhishma who was conversant with all the rules of religion and law; so, indeed, Bhishma also protected him that was so obedient to the dictates of duty.”

Thus ends the hundred and first section in the Shambhava of the Adi Parva.

SECTION CII.
 (Sambhava Parva continued.)

Vaisampayana said,—“O thou of Kuru's race, after Chitrangada was slain, his successor Vichitravirya being a minor, Bhishma ruled the kingdom, placing himself under the command of Satyavati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhishma set his heart upon marrying Vichitravirya. At this time he heard that the three daughters of the king of Kasi, all equal in beauty to the *Apsaras* themselves, would be married on the same occasion, selecting their husbands at a self-choice ceremony. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Varanasi in a single chariot. There Bhishma, the son of Santanu, saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would select their own husbands. And when the (assembled) kings were each being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them up on his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds,—“The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens' parents and obtaining their sanction. Some again obtain wives as presents for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the *Suyamvara* (the fifth form as above) and themselves wed according to it. But the sages have said that that wife is dearly to be prized who is taken away by force, after the slaughter of opponents, from amidst the concourse of princes and kings invited to a self-choice ceremony. Therefore, ye monarchs, I bear away these maidens hence by force! Strive ye, to the best of your might, to vanquish me or to be vanquished! Ye monarchs, I stand here resolved to fight! The Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kasi, took up on his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to a fight.

“The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced, as, in a great hurry, they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red with rage, the monarchs moved in impatience, their armour and ornaments dazzling or waving with their agitated steps. The charioteers soon brought handsome cars with



fine horses harnessed thereto. Those splendid warriors then, equipped with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time, Bhishma, however, speedily checked those numberless arrows before they could come at him, by means of a shower of his own arrows as innumerable as the down on the body. Then those kings surrounded him from all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhishma, arresting with his shafts the course of that arrowy downpour, pierced each of the monarchs with three shafts. The latter, on the other hand, pierced Bhishma, each with five shafts. But, O king, Bhishma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense showers of arrows and other missiles that it looked very like the encounter between the celestials and the *Asuras* of old, and men of courage who took no part in it were struck with fear to even look at the scene. Bhishma cut off with his arrows, on the field of battle, bows, and flag-staffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand, and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that that mighty car-warrior, king Salya of immeasurable prowess, from behind summoned Bhishma, the son of Santanu to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at the sight of a female elephant in heat. And Salya of mighty arms, moved by wrath, addressed Bhishma and said,—'Stay, Stay.' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage, having checked its course in expectation of the enemy. All the monarchs, seeing him stop, stood there to become spectators of the coming encounter between him and Salya. The two then began to exhibit their prowess (upon each other) like two roaring bulls of great strength at the sight of a cow in rut. Then that foremost of men, king Salya, covered Bhishma, the son of Santanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Salya thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of regal spectators became very glad and applauded Salya greatly. That subjugator of hostile towns, Bhishma then, on hearing those shouts of

the Kshatriyas, became very angry and said, 'Stay, Stay.' In wrath, he commanded his charioteer, saying.—'Lead thou my car to where Salya is, so that I may slay him instantly as Garuda slays a serpent!' Then the Kuru chief fixed the *Varuna* weapon on his bow-string, and with it afflicted the four steeds of king Salya. And, O tiger among kings, the Kuru chief then, warding off with his weapons those of his foe, slew Salya's charioteer. Then that first of men, Bhishma, the son of Santanu, fighting for the sake of those damsels, slew with the *Aindra* weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata's race, Salya, after his defeat, returned to his kingdom and continued to rule it virtuously. And, O conqueror of hostile towns, the other kings also, who had come to witness the self-choice ceremony returned to their own kingdoms.

"That foremost of smiters, *viz.*, Bhishma, after defeating those monarchs, set out with those damsels for Hastinapura whence the virtuous Kuru prince Vichitravirya ruled the Earth like that best of monarchs, *viz.*, his father Santanu. And, O king, passing through many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kasi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Santanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyawati, the eldest daughter of the king of Kasi, with a soft smile, told him these words :—'At heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also approved by my father. At the self-choice ceremony also I would have chosen him as my lord. Thou art conversant with all the dictates of virtue, knowing all this, do as thou likest.' Thus addressed by that maiden in the presence of the Brahmanas, the heroic Bhishma began to reflect as to what should be done. As he conversant was with the rules of virtue, having consulted with Brahmanas who had mastered the *Vedas*, he permitted Amya, the eldest daughter of the ruler of Kasi to do as she liked. But he bestowed with due rites the two other daughters, Amvika and Amvalika on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Amvika and Amvalika were of tall stature, and of the complexion of moist gold. And their heads were covered with black curly hair, and their finger-nails were high and red; their hips were fat and round, and their breasts full and deep.

And endued with every auspicious mark, the amiable young ladies considered themselves to be wedded to a husband who was every way worthy of themselves, and extremely loved and respected Vichitravirya. And Vichitravirya also, endued with the prowess of the celestials and the beauty of the twin Aswins, could steal the heart of any beautiful woman. And the prince passed seven years uninterruptedly in the company of his wives. He was attacked, while yet in the prime of youth, with phthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged into anxiety and grief, and in consultation with Satyavati caused the obsequial rites of the deceased to be performed by learned priests and the several elders of the Kuru race."

Thus ends the hundred and second section in the Sambhava of the Adi Parva.

SECTION CIII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in-law the funeral rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma, that foremost of all wielders of weapons. And turning her eyes to religion, and to the paternal and maternal lines (of the Kurus), she addressed Bhishma and said,—‘The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Santanu of Kuru’s race, all now depend on thee! As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee! O virtuous one, thou art well acquainted, in detail and in the abstract, with the dictates of virtue, with various *Srutis*, and with all the branches of the *Vedas*; I know very well that thou art equal unto Sukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of invention under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kasi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise offspring on them for the perpetuation of our line! It behoveth thee to guard virtue against loss. Install thyself on the throne and rule the kingdom of the Bharatas! Wed thou duly a wife. Plunge not thy ancestors into hell!’

Vaisampayana continued,—“Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue,—‘O mother, what thou sayest is

certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children! Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave, *viz.*, I would renounce the three worlds, the empire of heaven, or anything that may be greater than that, but truth I would never renounce! Earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, air may renounce its attribute of touch, the sun may renounce his glory, fire, its heat, the moon, his cooling rays, space, its capacity of generating sound, the slayer of Vitra, his prowess, the god of justice, his impartiality; but I cannot renounce truth! Thus addressed by her son endued with wealth of energy, Satyavati said unto Bhishma,—‘O thou whose prowess is truth, I know thy firmness in truth! Thou canst, if so minded, create, by the help of thy energy, three worlds other than those that exist! I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors! O punisher of foes, act in such a way that the lineal link may not be broken and our friends and relatives may not grieve! Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said,—‘O Queen, turn not thy eyes away from virtue! O, destroy us not! Breach of truth by a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Santanu’s line becoming extinct on Earth. Hearing me, reflect on what should be done, in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.’”

Thus ends the hundred and third section in the Sambhava of the Adi Parva.

SECTION CIV.

(Sambhava Parva continued.)

“Bhishma continued,—‘In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle-axe the king of the Haihayas. And Rama, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrigu’s race, by means of his swift arrows, annihilated the Kshatriya tribe one and twenty times.’

“And when the Earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahmanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies



went in unto the Brahmanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.'

"In this connection there is another old history that I will recite to you. There was in olden days a wise *Rishi* of the name of Utathya. He had a wife of name Mamata whom he dearly loved. One day, Utathya's younger brother Vrihaspati, the priest of the celestial, who was endued with great energy, approached Mamata. The latter, however, told her husband's younger brother—that foremost of eloquent men—that she had conceived from her connection with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued,—O illustrious Vrihaspati, the child that I have conceived hath studied in his mother's womb the *Vedas* with the six *Angas*. *Semen tuum frustra perdi non potest*. How can then this womb of mine afford room for two children at a time? Therefore, it behoveth thee not to seek for the consummation of thy desire at such a time!—Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. *Quum autem jam cum illa coiturus esset*, the child in the womb then addressed him and said,—O father, cease from thy attempt! There is no space here for two. O illustrious one, the room is small. I have occupied it first. *Semen tuum perdi non potest*. It behoveth thee not to afflict me!—But Vrihaspati, without listening to what that child in the womb said, sought the embraces of Mamata possessing the most beautiful pair of eyes. *Ille tamen Muni, qui in ventura erat punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen, ita exclusum, excidit et in terram projectum est*. And the illustrious Vrihaspati, beholding this, became indignant, and reproached Utathya's child and cursed him, saying,—Because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee!—And from this curse of the illustrious Vrihaspati Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called *Dirghatamas* (enveloped in perpetual darkness). And the wise *Dirghatamas*, possessed of a knowledge of the *Vedas*, though born blind, succeeded yet, by virtue of his learning, in obtaining for a wife a young and handsome Brahmin maiden of the name of Pradweshi. And having married her, the illustrious *Dirghatamas*, for the expansion of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all wedded to covetousness and folly. The virtuous and illustrious *Dirghatamas* possessing complete mastery over the *Vedas*, soon after learnt from Surabhi's son the practices of their order and fearlessly betook himself to those practices, regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention). Then those best of *Munis* that dwelt in the same asylum, beholding him transgress the limits of propriety became indignant, seeing sin where sin was not. And they said—O, this man, transgresseth the limit of propriety. No longer doth he deserve a place amongst us! Therefore, shall

we all cast this sinful wretch off !—And they said many other things regarding the *Muni* Dirghatamas. And his wife, too, having obtained children, became indignant with him.

“The husband then, addressing his wife Pradweshi, said,—Why is it that thou also hast been dissatisfied with me ?—His wife answered,—The husband is called the *Bhartri* because he supporteth the wife. He is called *Pati* because he protecteth her. But thou art neither to me ! O thou of great ascetic merit, on the other hand, thou hast been blind from birth, it is I who have supported thee and thy children ! I shall not do so in future ;—’

“Hearing these words of his wife, the *Rishi* became indignant and said unto her and her children,—Take me unto the Kshatriyas and thou shalt then be rich !—His wife replied (by saying),—I desire not wealth that may be procured by thee, for that can never bring me happiness ! O best of Brahmanas, do as thou likest ! I shall not be able to maintain thee as before !—At these words of his wife, Dirghatamas said,—I lay down from this day as a rule that every woman shall have to adhere to one husband for her life ! Be the husband dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy shall not be able to enjoy that wealth truly. Calumny and evil report shall ever dog her !—Hearing these words of her husband Pradweshi became very angry, and commanded her sons, saying—Throw him into the waters of Ganga !—And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaiming,—Indeed, why should we support this old man ?—tied the *Muni* to a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft, passed through the territories of many kings. One day a king name Vali conversant with every duty went to the Ganges to perform his ablutions. And as the monarch was thus engaged, the raft to which the *Rishi* was tied, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said,—O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise !—Thus addressed, the *Rishi* endowed with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous *Rishi* of passions under full control begat eleven children of whom Kakshivat was the eldest. And beholding those eleven sons with Kakshivat as the eldest, who had studied all the *Vedas* and who like *Rishis* were utterers of *Brahma* and were possessed of great power, king Vali one day asked the *Rishi* saying,—Are these children mine ?—The *Rishi* replied,—No, they are mine. Kakshivat and others have been begotten by

me upon a Sudra woman. Thy unfortunate queen Sudeshna, seeing me blind, and old, insulted me by not coming herself but sending unto me, instead, her nurse !—The king then pacified that best of *Rishis* and sent unto him his queen Sudeshna. The *Rishi* by merely touching her person told her,—Thou shalt have five children name Anga, Vanga, Kalinga Pandra and Cumbha, who shall be like unto Suryya (Sun) himself in glory. And after their names as many countries shall be known on Earth—It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pandra, and Cumbha.

"It was thus that the line of Vali was perpetuated, in days of old, by a great *Rishi*. And it was thus also that many mighty bowmen and great car-warriors wedded to virtue, sprung in the Kshatriya race from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand !"

Thus ends the hundred and fourth section in the Sambhava of the Adi Parva.

SECTION CV.

(*Sambhava Parva continued.*)

"Bhishma continued—'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated ! Let an accomplished Brahmana be invited by an offer of wealth, and let him raise offspring upon the wives of Vichitravirya.'"

Vaisampayana continued,—"Satyavati then, smiling softly and in a voice broken in bashfulness, addressed Bhishma saying,—'O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shalt not be able to reject it, conversant as thou art with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art, too, our sole refuge ! Therefore, hearing what I say truly, do what may be proper !"

"My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise *Rishi* Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the *Rishi* became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the *Rishi's* curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The *Rishi* by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body ; but the *Rishi* dispelled it and gave me my present fragrance. The *Rishi* also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood

hath become a great *Rishi* endued with large ascetic powers and known by the name of *Dwaipayana* 'the island-born'. That illustrious *Rishi*, having by his ascetic power divided the *Vedas* into four parts, hath come to be called on Earth by the name of *Vyasa* (the divider or arranger), and for his dark colour, *Krishna* (the dark). Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that *Rishi* of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away,—Mother, think of me when thou art in difficulty.—I will now call him up, if thou, O Bhishma of mighty arms, so desirest ! If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field !

Vaisampayana continued,—“Mention being made of the great *Rishi*, Bhishma with joined palms said,—‘That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure, and who, after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit and pleasure to future pleasure. Therefore, that which hath been said by thee and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.’ And when Bhishma had said this, O thou of Kuru's race, Kali (*Satyavati*) thought of the *Muni* *Dwaipayana* and *Dwaipayana* who was then engaged in interpreting the *Vedas*, learning that he was being called up by his mother, came instantly unto her without any body's knowing it. *Satyavati* then duly saluted her son and embraced him with arms, bathing him in her tears, for the daughter of the fisherman wept betterly at the sight of her son after so long a time. And her first son, the great *Rishi* *Vyasa*, beholding her weeping, washed her with cool water, and bowing unto her, said,—‘I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.’ The family priest of the Bharatas then worshipped the great *Rishi* duly, and the latter accepted the offerings of worship, uttering the usual *mantras*. And gratified with the worship he received, he took his seat. *Satyavati*, beholding him seated at his ease, after the usual inquiries, addressed him and said,—‘O learned one, sons derive their birth both from the father and the mother. They are, therefore the common property of both parents. There cannot be the least doubt about it that the mother hath as much power over them as the father. As thou art, indeed my, eldest son according to the ordinance, O *Brahmarshi*, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya's brother on the father's side, so art thou his brother on the mother's side. I do not know what you may think, but this is what, O son, I think. This Bhishma, the son of Santanu, devoted to truth, doth not, for the sake of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma's request and my command, for kindness to all creatures, for the protection of the people and from the liberality of thy heart, O sinless



one, it behoveth thee to do what I say ! Thy younger brother hath left two widows like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore beget upon them children worthy of our race and for the continuance of our line !

"Vyasa, hearing this, said,—O Satyavati, thou knowest what virtue is both in respect of this life and the other. O thou of great wisdom, and thy affections also are set on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me. I shall give unto my brother children that shall be like unto Tama and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No woman shall ever approach me without having observed a rigid vow !

"Satyavati then said,—‘O sinless one, it must not be as thou sayst. On the other hand, take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection ; sacrifices and other holy acts are suspended ; the clouds send no showers ; and the gods disappear. How can, O lord, a kingdom be protected that hath no king ? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they are in their mothers’ wombs !’

"Vyasa replied,—‘If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That in itself shall, in their case, be the austere of penances. If the princess of Kosala can bear my strong odor, my ugly and grim visage, my attire and body, she shall then conceive an excellent child ?’

Vaisampayana continued,—‘Having spoken thus unto Satyavati, Vyasa of great energy again addressed her and said,—‘Let the princess of Kosala clad in clean attire and decked with ornaments wait for me in her bed-chamber.’ Saying this, the *Rishi* disappeared. Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import. ‘O princess of Kosala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion, which suggestion, however, for its accomplishment is dependant on thee ! Accomplish it, O daughter, and restore the lost line of the Bharatas ! O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials ! He shall bear the onerous burden of this our hereditary kingdom !’

‘Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brahmanas and *Rishis* and numberless guests who arrived on the occasion.’

Thus ends the hundred and fifth section in the Sambhava of the Adi Parva.

SECTION CVI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Soon after the monthly season of the princess of Kosala had been over, Satyavati, purifying her daughter-in-law with a bath, led her into her sleeping apartment. There seating her upon a luxurious bed, she addressed her, saying,—‘O Princess of Kosala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him to-night without dropping off to sleep. Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the *Rishi* of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, his blazing eyes, his grim beard, closed her eyes in fear. The *Rishi*, from desire of accomplishing his mother’s wishes, however knew her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother, who asked him,—‘Shall the princess have an accomplished son ?’ Hearing her, he replied,—‘The son the princess will bring forth shall be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in time a century of sons. But from the fault of his mother he shall be blind.’ At these words of her son, Satyavati said,—‘O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus ? How can one that is blind become the protector of his relatives and family, and the glory of his father’s race ? It behoveth thee to give another king unto the Kurus !’ Saying—‘So be it,’ Vyasa went away. And the first princess of Kosala in due time brought forth a blind son.

“Soon after Satyavati, O chastiser of foes, summoned Vyasa, after having secured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Amvalika beholding the *Rishi*, became pale with fear. And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said,—‘Because thou hast been pale with fear at the sight of my grim visage, therefore, thy child shall be pale in complexion, O thou of handsome face, the name also of thy child shall be *Pandu* (the pale) !’ Saying this, the illustrious and best of *Rishis* came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be child. The *Rishi* told her that the child would be of pale complexion and known by the name of Pandu. Satyavati again begged of the *Rishi* another child, and the *Rishi* told her in reply,—‘So be it.’ Amvalika then, when her time came, brought forth a son of pale complexion, Blazing with beauty]



the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty bowmen, the Pandavas.

"Sometime after, when the eldest of Vichitravirya's widows again had her monthly season, she was solicited by Satyavati to approach Vyasa once more. Possessed of beauty like a daughter of the celestials, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong odour of the *Rishi*. She, however, sent unto him, a maid of hers, endued with the beauty of an *Apasara* and decked with her own ornaments. And when Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great *Rishi* of rigid vows was well-pleased with her, and when he rose to go away, he addressed her and said,—'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on Earth!' And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name of Vidura. He was thus the brother of Dhritarashtra and the illustrious Pandu. And Vidura was free from desire and passion and was conversant with the rules of government, and was the god of justice born on Earth under the curse of the illustrious *Rishi* Mandavya. And Krishna-Dwaipayana, when he met his mother as before, informed her as to how he had been deceived by the eldest of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother, the *Rishi* disappeared from her sight.

"Thus were born, in the field of Vichitravirya, even of Dwaipayana, those sons of the splendour of celestial children, those propagators of the Kuru race."

Thus ends the hundred and sixth section in the Sambhava of the Adi Parva.

SECTION CVII.

(*Sambhava Parva continued.*)

Janamejaya said,—“What did the god of justice do for which he was cursed? And who was the Brahmana ascetic from whose curse the god had to be born in the Sudra caste?”

Vaisampayana said,—“There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth, and asceticism. That great ascetic used to sit at the entrance of his asylum at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years and years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull in Bharata's race, those robbers were then being pursued by a superior body as guardians of the peace. The thieves, on entering that asylum, hid their booty there, and in fear concealed themselves thereabout before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came to the spot. The latter, observing the *Rishi*

sitting under the tree, questioned him, O king, saying,—‘O best of Brahmanas which way have the thieves taken ? Point it out to us so that we may follow it without loss of time.’ Thus questioned by the guardians of peace, the ascetic, O king said not a word, good or otherwise, in reply. The officers of the king, however, on searching that asylum soon discovered the thieves concealed thereabout together with the plunder. Upon this, their suspicion fell upon the *Muni*, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated *Rishi*. And having impaled him, they went to the king with the booty they had recovered. But the virtuous *Rishi*, though impaled and kept without food, remained in that state for a long time without dying. And the *Rishi* by his ascetic power not only preserved his life but summoned other *Rishis* to the scene. And they came there in the night in the forms of birds, and beholding him engaged in ascetic meditation though fixed on that stake, became plunged into grief. And telling that best of Brahmanas who they were, they asked him saying,—‘O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement !’

The ends the hundred and seventh section in the Sambhava of the Adi Parva.

SECTION CVIII,

(*Sambhava Parva continued.*)

Vaisampayana said,—“Thus asked, that tiger among *Munis* then answered those *Rishi* of ascetic wealth,—‘Whom shall I blame for this ? In fact, none else (than my own self) hath offended against me !’ After this, O monarch, the officers of justic, seeing him alive, informed the king of it. The latter, hearing what they said, consulted with his advisers, and came to the place and began to pacify the *Rishi* fixed on the stake. And the king said,—‘O thou best of *Rishis*, I have offended against thee in ignorance ! I beseech thee to pardon me for the same ! It behoveth thee not to be angry with me ! Thus addressed by the king, the *Muni* was pacified. And beholding him free from wrath, the king took him up with the stake and endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The *Muni*, with a portion of the stake within his body, walked about, and in that state practised the austere of penances and conquered numberless regions unattainable by others. And for the circumstance of a part of the stake being within his body, he came to be known in the three worlds by the name of *Ani-Mandavya*. (Mandavya with a stake within) And one day that Brahmana acquainted with the highest truth of religion went unto the abode of the god of justice. And beholding the god there seated

on his throne, the *Rishi* reproached him and said—'What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O, tell me soon, and behold the power of my asceticism!'

"The god of justice, thus questioned, replied,—'O thou of ascetic wealth, a little insect was once pierced by thee on a blade of grass. Thou bearest now the consequence of that act. O *Rishi*, as a gift, however small multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe in bringeth in its train! On hearing this, Ani-Mandavya asked,—O, tell me truly when this act was committed by me! Told in reply by the god of justice that he had committed it, when a child, the *Rishi* said,—'That shall not be a sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou has inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brahmana involves a sin that is heavier than the killing of any other living being. Thou shalt, therefore, O god of justice, have to be born among men even in the Sudra order! And from this day I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen. But when committed by one above that age, it shall be regarded as sin.'

Vaisampayana continued,—Cursed for this fault by that illustrious *Rishi*, the god of justice had his birth as Vidura in the Sudra order. And Vidura was well posted up in the doctrines of morality and also politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquility of mind, Vidura was ever devoted to the welfare of the Kurus.'

Thus ends the hundred and eight section in the Sambhava of the Adi Parva.

SECTION CIX

(*Sambhava Parva continued*)

Vaisampayana said,—Upon the birth of those three children, Kurujangala, Kurakshetra, and the Kurus grew in prosperity. The Earth began to yield abundant harvest, and the crops also were of good flavour. And the clouds began to pour rain in season and trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flower became fragrant and the fruit became sweet; the cities and towns became filled with merchant, artisans, traders and artists of every description. And the people became brave, learned, honest, and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people, devoted to virtuous acts, sacrifices, and truth, and

regarding one another with love and affection, grew in prosperity. And free from pride wrath, and covetousness, they rejoiced in perfectly innocent sports. And the capital of the Kurus, full as the ocean, was a second *Amaravati*, teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds. And men in great cheerfulness sported constantly on rivers, lakes, and tanks, and in fine groves and charming woods. And the southern Kurus, in their virtuous rivalry with their northern kinsmen, walked about in the company of *Siddhas* and *Charanas* and *Rishis*. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no widowed women. And the wells and lakes were ever full; the groves abounded with trees, and the houses and abodes of Brahmanas were all full of wealth. And the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhishma, the country became so contented that the subjects of other kingdoms, quitting their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope, upon seeing the youthful acts of their illustrious princes. And, O king, in the houses of the Kuru chiefs as also of the principle citizens, 'give' and 'eat' were the only words constantly heard. And Dhritarashtra and Pandu and Vidura of great intelligence were from their birth brought up by Bhishma, as if they were his own children. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine youths skilled in the *Vedas* and all athletic sports. And they became well-skilled in the practice of bow, in horsemanship, in encounters with mace, sword, and shield, in the management of elephants in battle, and in the science of morality. Well-read in history and the *Puranas* and various branches of learning, and acquainted with the truths of the *Vedas* and their branches they acquired knowledge, which was versatile and deep. And Pandu, possessed of great prowess, excelled all men in the science of bow, while Dhritarashtra excelled all in personal strength; while in the three worlds there was no one equal to Vidura in his devotion to virtue and in the knowledge of the dictates of morality. And beholding the restoration of the extinct line of Santanu, the saying became current in all countries that among mothers of heroes, the daughters of the king of Kasi were the first; that among countries Kurujangala was the first; that among virtuous men, Vidura was the first; that among cities Hastinapura was the first. Pandu became king, for Dhritarashtra, owing to the blindness, and Vidura, for his birth by a Sudra woman, did not obtain the kingdom. One day Bhishma, the foremost of those acquainted with the duties of a statesman and dictates of morality, properly addressing Vidura conversant with the truths of religion and virtue, said as follows."

Thus ends the hundred and ninth section in the Sambhava of the Adi Parva.

SECTION CX.

(*Sambhava Parva continued.*)

"Bhishma said,—‘This our celebrated race, resplendent with every virtue and accomplishment, hath all along exercised sovereignty over all other monarchs on Earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana) and Satyabati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens worthy of being allied to our race. One is the daughter of (Surasena) the Yadava race; the other is the daughter of Suvala; and the third is the princess of Madra. O son, all these maidens are, of course, of blue blood. Possessed of beauty and pure blood; they are eminently fit for an alliance with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest.’ Thus addressed, Vidura replied,—‘Thou art our father and thou art our mother, too! Thou art our respected spiritual instructor! Therefore, do thou what may be best for us in thy eyes!’

Vaisampayana continued,—“Soon after Bhishma heard from the Brahmanas that Gandhari, the amiable daughter of Suvala, having worshipped Hara (Siva) had obtained from the deity the boon that she should have a century of sons. Bhishma, the grand-father of the Kurus, having heard this, sent messengers unto the king of Gandhara. King Suvala at first hesitated on account of the blindness of the bridegroom, but taking into consideration the blood of the Kurus, their fame, and behaviour, he gave his virtuous daughter unto Dhritarastra and the chaste Gandhari hearing that Dhritarastra was blind and that her parents had consented to wed her with him, from love and respect for her future husband, blindfolded her own eyes, Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarastra. And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhishma’s directions. And the heroic Sakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma’s adorations, returned to his own city. And, O thou of Bharata’s race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified, her superiors by her good conduct; and as she was chaste, she never referred even by words to men other than her husband or such superiors.”

Thus ends the hundred and tenth section in the Sambhava of the Adi Parva.

SECTION CXI.

(*Sambhava Parva continued*).

Vaisampayana continued,—“There was amongst the Yadavas a chief named Sura. He was the father of Vasudeva And he had a daughter called Pritha, who was unrivalled for beauty on Earth. And, O thou of Bharata's race, Sura, always truthful in speech, gave from friendship this his first-born daughter unto his childless cousin and friend, the illustrious Kuntibhoja—the son of his paternal aunt—pursuant to a former promise. And Pritha in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmanas and other guests. Once she gratified by her attentions the terrible Brahmana of rigid vows, who known by the name of Durvasa and was well acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spiritual power the future (season of) distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer while serving its mate) imparted to her a formula of invocation for summoning any of the celestials she liked to give her children. And the *Rishi* said—those celestials that thou shalt summon by this *Mantra* shall certainly approach thee and give thee children.’ Thus addressed by the Brahmana, the amiable Kunti (Pritha) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as she pronounced the *Mantra*, she beheld that effulgent deity—that beholder of everything in the world—approaching her. And beholding that extraordinary sight, the maiden of faultless feature was overcome with surprise. But the god Vivaswat (Sun) approaching her, said,—‘Here I am, O black-eyed girl! Tell me what I am to do for thee!’

“Hearing this, Kunti said,—O slayer of foes, a certain Brahmana gave me this formula of invocation as a boon, and, O lord, I have summoned thee only to test its efficacy. For this offence I bow to thee for thy grace. A woman, whatever be her offence, always deserveth pardon.’ Surya (Sun) replied,—‘I know that Durvasa hath granted thee this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile; it must bear fruit. Thou hast summoned me, and if it be for nothing it shall certainly be regarded as thy transgression.’

Vaisampayana continued,—“Vivaswat thus spoke unto her many things with a view to allay her fears, but, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And O bull of Bharata's race, Arka addressed her again and said,—‘O princess, for my sake, it shall not be sinful for thee to grant my wish. Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapana—the illuminator of the Universe—gratified his wish. And of this connection there was immediately



born a son known all over the world as Karna encased in natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapana granted unto Pritha her maidenhood and ascended to heaven. And the princess of the Vrishni race beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her folly. And she cast her offspring endued with great physical strength into the water. Then the well known husband of Radha, of the Suta caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radha and her husband bestowed on him the name of Vasu-sena (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was with great strength, as he grew up, he became skilled in all weapons. Possessed of great energy, he used to adore the sun until his back was heated by his rays (*i.e.* from dawn to mid-day); and during the hours of worship, there was nothing on Earth that the heroic and intelligent Vasusena would not give unto the Brahmanas. And Indra desirous of benefiting his own son Phalguni (Arjuna), assuming the form of a Brahmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked, Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore, gave unto him a fine dart, saying,—That one (and one only) among the celestials, the *Asuras*, men, the *Gandharvas*, the *Nags*, and the *Rakshasas*, whom thou desirest to conquer, shall be certainly slain with this dart.

“The son of Suryya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called *Karna* (*the cutter or peeler of his own cover*).”

Thus ends the hundred and eleventh section in the Sambhava of the *Adi Parva*.

SECTION CXII.

(*Sambhava Parva continued*)

Vaisampayana said,—“The large-eyed daughter of Kuntibhoja, Pritha by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue and possessed of every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand. Her father Kuntibhoja, seeing this, invited, O best monarchs, the princes and kings of other countries and desired his

daughter to select her husband from among her guests. The intelligent Kuntī, entering the amphitheatre, beheld Pandu—the foremost of the Bharata—that tiger among kings—in that concourse of crowned heads. Proud as the lion broad-chested, bull-eyed, endued with great strength, and outshining in splendour all other monarchs, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pandu—that best of men—in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland about Pandu's neck. The other monarchs, seeing Kuntī choose Pandu for her lord, returned to their respective kingdoms on elephants, horses, and cars, as they came. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince blessed with great good fortune and the daughter of Kuntibhoja, formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, and presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and pennons, and eulogised by Brahmans and great *Rishis* pronouncing benedictions, reached his capital. And after arriving at his own palace, he established his queen therein."

Thus ends the hundred and twelfth section in the Sambhava of the Adi Parva.

SECTION CXIII.

(*Sambhava Parva continued.*)

Vaisampayana continued,—“Some time after, Bhishma the intelligent son of Santanu set his heart upon marrying Pandu to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great *Rishis*, he went to the capital of the king of Madra. And that bull of the Valhikas—the king of Madra—hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he got him to enter his palace. Arrived there, the king of Madra offered unto Bhishma a white carpet for a seat; water to washing his feet with, and usual oblation of various ingredients indicative of respect. And when he was seated at his ease, the king asked him about the reason of his visit. Then Bhishma—the supporter of the dignity of the Kurus—addressed the king of Madra and said, ‘O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Madri celebrated for her beauty and endued with every virtue; I would choose her for Pandu. Thou art, ‘O king, every way worthy of an alliance with us, and we also are worthy of thee! Reflecting upon all this, O king of Madra, accept us duly.’ The ruler of Madra, thus addressed by Bhishma, replied,—‘To my mind, there is none else than one

of thy family with whom I can enter into an alliance. But there is a custom in our family acted upon by our ancestors, which, be it good or bad, I am incapable of transgressing. It is well-known, and therefore is known to thee as well. I doubt not. Therefore, it is not proper for thee to tell me.—*Bestow thy sister.*—The custom to which I allude is our family custom. With us that is a virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.' On hearing this, Bhishma answered the king of Madra, saying.—'O king, this, no doubt, is a virtue. The Self-create himself hath said it. Thy ancestors were observant of custom. There is no fault to find with it. It is also well-known, O Salya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this, Bhishma of great energy, gave unto Salya much gold both coined and uncoined, and precious stones of various colors by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Salya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the ocean-going Ganga, rejoiced at the issue of his mission, took Madri with him, and returned to the Kuru capital named after the elephant.

"Then selecting on auspicious day and moment as indicated by the wise for the ceremony, king Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. An after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race, and with adieus to Dhritarashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men—that spreader of the fame of the Kurus—first subjugated the robber tribes of *Dasarna*. He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colors, against *Dhirgha*—the ruler of the kingdom of *Maghadha*—who, proud of his strength, and offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into *Mithila* and subjugated the *Videhas*. And then, O bull among men, Pandu led his army against *Kasi*, *Sumbha*, and *Pundra*, and by the strength and prowess of his arms spread the fame of the Kurus. And Pandu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his

weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pandu at the head of his, were made the vassals of the Kurus. And all the kings of the world, thus vanquished by him, regarded him as the one only hero on Earth even as the celestials regard Indra in heaven. And the kings of Earth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants. and asses and camels and buffalos, and goats and sheep, and blankets and beautiful hides, and carpets made of the skin of the Panku deer. And the king of Hastinapura accepting those offerings retraced his steps towards his capital, to the great delight of his subjects. And the citizens and others filled with joy and kings and ministers, all began to say.—‘O, the fame of the achievements of Santanu, that tiger among kings, and of the wise Bharata, that was about to die, hath been revived by Pandu ! They who robbed before the Kurus of both territory and wealth have been by Pandu—the tiger of Hastinapura—subjugated and made to pay tribute !’ And all the citizens with Bhishma at their head went out to receive the victorious king. They did not proceed far when they saw the attendants of the king laden with much wealth. and the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels, and other animals, was so long that they saw not its end. Then Pandu—the sweller of Kausalya’s joy—beholding his father Bhishma, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma, too, embracing his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu, instilling joy into the hearts of his people with a flourish of trumpets and conchs and kettle-drums, entered his capital.’

Thus ends the hundred and thirteenth section in the Sambhava of the Adi Parva.

SECTION CXIV.

(Sambhava Parva continued)

Vaisampayana said,—“Pandur then, at the command of Dhritarastra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyabati and their mothers, the princes of Kosala. And he sent portion of his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyabati and Bhishma and the Kosala princesses were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Amvalika in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven, upon embracing Jayanta. And with the wealth acquired by that hero Dhritarastra performed five great sacrifices that were equal unto a hun-



dred great horse-sacrifices, at all of which the offerings to Brahmanas were by hundreds and thousands.

"A little while after, O bull of Bharata's race, Pandu who and achieved a victory over sloth and lethargy, accompanied by his two wives Kunti and Madri retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge *sala* trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu in the midst of his two wives wandered in those woods like Airavata in the midst of two shie elephants. And the dwellers in those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, clad with his beautiful armour, and skilled in all excellent weapons regarded him as the very god wandering amongst them.

"And at the command of Dhritarashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

"Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endued with youth and beauty and begotten upon Sudra wife. Bringing her from her father's abode, Bhisma married her to Vidura of great wisdom. And the Kuru prince Vidura begot upon her many children like unto himself in accomplishments."

Thus ends the hundred and fourteenth section in the sambhava of the Adi-Parva.

SECTION CXV.

(*Sambhava Parva continued*)

Vaisampayana said,—“Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Visya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line.”

Janamejaya said,—“O best of Brahmanas, how did *Gandhari* bring forth those hundred sons and in how many years? What were also the periods of life allotted to each? How did Dhritarashtra also beget another son in a Vaisya wife? How did Dhritarashtra behave towards his loving, obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu, those mighty charioteers, even though Pandu himself laboured under the curse of the great *Rishi* (he slew)? O thou for ascetic wealth and great learning, tell me all this in detail, for my thirst for hearing everything relating to my own ancestors hath not been slaked!”

Vaisampayana said,—“One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode, exhausted with hunger and fatigue. Gratified with Gandhari’s hospitality, the *Rishi* gave her the boon she asked—*viz.* that she should have a century of sons each equal unto her lord in strength and accomplishments. Some time after Gandhari conceived and she bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Impatient of the period of gestation which had prolonged so long, her own case, and deprived of reason by grief, she struck her womb with great violence without the knowledge of her husband. And thereupon came out of her womb, after two years’ growth, a hard mass of flesh like unto an iron-ball. When she was about to throw it away, Dwaipayana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh, addressed the daughter of Suvala thus,—‘What has thou done?’ Gandhari without endeavouring to disguise her feelings addressed the *Rishi* and said,—‘Having heard that Kunti had brought forth a son like unto *Surya* the sun god himself in splendour, I struck in grief at my womb. Thou hadst, O *Rishi* granted me the boon that I should have a hundred sons, but here is only a ball of flesh for those hundred sons!’ Vyasa then said, ‘Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled over this ball of flesh.

Vaisampayana continued—“That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this and made these arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

“Then, in time, king Duryyodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishtira was the eldest. The news of Duryyodhana’s birth carried to Bhishma and the wise Vidura. The day that the haughty Duryyodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

“As soon as Duryyodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritarashtra, in great fear, summoning Bhishma, and Vidura, and other well-wisher and all the Kurus, and numberless Brahmans, addressed the and said,—The eldest of them princes, Yudhishtira,

is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king ? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously. And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied,— 'O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet for thee nine and ninety sons ! If thou desirest the good of thy race, abandon him, O Bharata ! O king, do good to the world and thy own race by casting off this one child of thine ! It hath been said that an individual should be cast off for the sake of a family ; that a family should be cast off for the sake of a village ; that a village may be abandoned for the sake of the whole country ; and that the Earth itself may be abandoned for the sake of the soul.' When Vidura and those Brahmanas had stated so, king Dhritarashtra from affection for his son had not the heart to follow that advice. Then, O king, with in a month, were born a full hundred sons unto Dhritarashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a maidservant of the Vaisya class who used to attend on Dhritarashtra. During that year, O king, was begotten upon her by the illustrious Dhritarashtra a son endued with great intelligence who was afterwards named Yuyutsu. And because he was begotten by a Kshatriya upon a Vaisya woman, he came to be called *Karna*.

"Thus were born unto the wise Dhritarashtra a hundred sons who were all heroes and mighty chariot-fighters, and a daughter over and above the hundred, and another son Yuyutsu of great energy and prowess begotten upon a Vaisya woman."

Thus ends the hundred and fifteenth section in the Sambhava of the Adi-Parva.

SECTION CXVI.

(*Sambhava Parva continued*)

Janamejaya said,— "O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritarashtra's hundred sons owing to the boon granted by the *Rishi*. But thou hast not told me as yet any particulars about the birth of the daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutsu begotten upon a Vaisya woman, and a daughter. The great *Rishi* Vyasa of immeasurable energy said unto the daughter of the king of Gandhara that she would become the mother of a hun-

dred sons, Illustrious one, how is that thou sayest Gandhari had a daughter over and above her hundred sons ? If the ball of flesh was distributed by the great *Rishi* only into a hundred parts, and if Gandhari did not conceive on any other occasion, how was then Dussala born ! Tell me this, O *Rishi* ! My curiosity hath been great.'

Vaisampayana said—"O descendant of the Pandavas, thy question is just, and I will tell thee how it happened. The illustrious and great *Rishi* himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows, realising the affection that one feelleth for a daughter, began to think in her mind.—'There is no doubt that I shall have a hundred sons, the *Muni* having said so. It can never be otherwise. But I should be very happy is a daughter were born of me over and above these hundred sons and junior to them all. My husband then my attain to those worlds that the possession of a daughter's sons conferreth. Then again, the affection that women feel for their sons in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given anything in charity, if I have ever performed the *homa* (through Brahmanas), if I have over gratified my superiors by respectful attentions, then (as the fruit of those acts) let a daughter be born unto me !' All this while that illustrious and best of *Rishis*, Krisbna-Dwaipayana himself was dividing the ball of flesh ; and counting a full hundred of the parts, he said unto the daughter of Suvala,—'Here are thy hundred sons. I did not speak aught unto thee that was false. Here, however, is one part in excess of hundred intended for giving thee a daughter's son. This part shall develop into an amiable and fortunate daughter, as thou hast desired.' Then that great ascetic brought another pot full of clarified butter, and put the part intended for a daughter into it.

"Thus have I, O Bharata, narrated unto thee all about the birth of Dussala. Tell me, O sinless one, what more I am now to narrate."

Thus ends the hundred and sixteenth section in the Sambhava of the Adi Parva.

SECTION CXVII.

(*Sambhava Parva continued.*)

Janamejaya said,—‘ Recite, if you please, the names of Dhritarashtra’s son according to the order of their birth.

“Vaisampayana said ;—“Their names, O king, according to the order of birth, are Duryyodhana, Yayutsu, Dussasana, Dussaha, Dussala, Jalasandha, Sama, Saha ; Vinda, and Anuvinda ; Durdharsha, Suvahu, Dush-pradhar-shana Durmarshana, and Durmukha ; Dushkarna and Karna ; Vivingsati, and Vikarna, Sala, Satwa, Sulochana, Chitra, and Upachitra, Chitraksha, Charuchitra Sarasana, Durmada, and Durvigaha, Vivitsu, Vikatanana ; Urnanabha, and Sanabha, then Nandaka, and Upanandaka : Chitravana, Chitravarman, Suvarman, Durvilochana ; Ayovahu, Mahavahu, Chitranga, Chitrakundala Bhimavega, Bhimavala, Balaki, Balavardhana, Ugayudha ; Bhima, Karna, Kanakaya Dridayudha, Dhridavarman, Dhridakshatra, Somakirti, Anudara : Dhridasandha, Jarasandha, Satsyasandha, Sadas, Suvach, Ugrasravas, Ugrasena Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara ; Dhridahasta, Suhasta, Vatavega, and Suvarchas ; Adityaketu, Vahvashin, Nagadatta, Agrayayin ; Kavachin, Krathana Kunda, Kundadhara Dhanurdhara ; the heroes Ugra, and Bhimaratha, Viravahu, Alolupa ; Abhaya, and Raudrakarman, and then he called Dhridaratha ; Anadhrishya Kundabhedin, Viravi, Dhirghalochana ; Pramatha, and Pramathi, and the powerful Dhirgharoma ; Dhrighavahu, Mahabahu, Vyudorus, Kanakadhaja ; Kundasi, and Virajas. Besides these hundred sons, there was a daughter named Dussala. All were heroes and *Atirathas*, and were well-skilled in warfare. All were learned in the *Vedas*, and all kinds of weapons. And, O king, worthy wives were in time selected for all of them by Dhritarashtra after proper examination. And king Dhritarashtra, O monarch, also bestowed Dussala, in proper time and with proper rites upon Jayadratha (the king of Sindhus).”

Thus ends the hundred and seventeenth section in the Sambhava of the Adi Parva.

SECTION CXVIII.

(*Sambhava Parva continued.*)

Janamejaya said,—“O utterer of *Brahma*, thou hast recited (everything about) the extraordinary birth, among men, of the sons of Dhritarashtra in consequence of the *Rishi*’s grace. Thou hast also said what their names are, according to the order of their birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on Earth of the celestials, the *Asuras*, and the beings of other classes, thou

saidst that the Pandavas were all illustrious and endued with the prowess of gods, and that they were incarnate portions of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements beginning from the moment of their birth. O Vaisampayana, recite thou their achievements."

Vaisampayana said,—“O king, one day Pandu, while roaming about in the woods (on the southern slopes of Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers O monarch, that was no deer that Pandu struck at, but a *Rishi's* son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly.

“The deer then addressed Pandu and said,—“O king, even men that are slaves to lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this ! Individual judgment prevaieth not against the ordinance the ordinance prevaieth against individual judgment. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that hath ever been virtuous. How is it, therefore, that even thou, suffering thyself to be overpowered by passion and wrath, lovest thy reason ? Hearing this, Pandu replied,—“O deer, kings behave in the matter of slaying animals of thy species exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance. Animals of thy species are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me ? Formerly, the *Rishi* Agasthya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer in the forest unto the gods in general. Thou hast been slain, pursuant to the usage sanctioned by such precedent. Wherefore reprovest us they ? For his especial sacrifices Agastya performed the *homa* with fat of the deer.”

“The deer then said,—“O king, men do not let fly their arrows at their enemies when the latter are unprepared. But there is a time for doing it (*viz*, after declaration of hostilities). Slaughter at such a time is not censurable.”

“Pandü replied,—“It is well-known that men slay deer by various effective means without regarding whether the animals are careful or careless. Therefore O deer, why dost thou reprove me ?

“The deer then said,—“O king, I did not blame thee for thy having killed a deer, or for the injury thou hast done to me ! But, instead of acting so cruelly, thou shouldst have waited till the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act ? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, with this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee ! O king of the Kurus, as thou art born in the race of the Pauravas ever noted for

white (virtuous) deeds, such an act hath scarcely been worthy of thee ! O Bharata this act must be regarded as extremely cruel, deserving of universal execration, in famous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teachings of morality and the dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell ! O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices, and who have thrown to the winds religion, profit, and pleasure as explained in the scriptures. What hast thou done, O best of men, in killing me who have given thee no offence ! I am, O king, a *Muni* that liveth on fruits and roots, though disguised as a deer. I was living in the woods in peace with all. Thou hast killed me yet, O king, for which I will curse thee certainly. As thou hast been cruel unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of sexual desire. I am a *Muni* of name of Kimindama, possessed of ascetic merit, I was engaged in sexual intercourse with this deer because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But, senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine ! When, approaching thy wife lustfully, thou wilt unite with her even as I had done with mine, in that very state shalt thou have to go to the world of spirits ! And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead which no one can avert. Thou hast brought me grief while I was happy. So shall grief come to thee while thou art in happiness ;

Vaisampayana continued,—“Saying this, that deer, afflicted with grief, gave up ghost ; and Pandu also was plunged in woe at the sight.”

Thus ends the hundred and eighteenth section in the Sambhava of the Adi Parva.

SECTION CXIX.

(*Sambhava Parva continued.*)

Vaisampayana said,—“After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed—“The wicked even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Santanu of virtuous soul, was cut off while still a youth, only because he had become a slave to his lust. In the soil of that lustful king, the illustrious *Rishi* Krishna-Dwaipayana himself, of truthful

speech, begot me. A son though I am of such a being, with my wicked heart wedded to vice, I am yet leading a wandering life in the woods in the chase of the deer ! Oh, the very gods have forsaken me ! I shall seek salvation now. The great impediment to salvation are the desire to beget children, and other concerns of the world. I shall now adopt the *Brahmacharya* mode of life and follow in the imperishable wake of my father ! I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the Earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to the influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be at peace with all, and shall not accept gifts. I shall not mock anybody nor shall I knit my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, *viz.*, oviparous and viviparous creatures and worms and vegetables, but on the other hand, preserve an equality of behaviour towards all, as if they were my own children. Once a day shall I beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness, I shall not enlarge my round. Whether I obtain or fail to obtain alms, I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness, that men perform in auspicious moments, days, and periods, I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses, Freed from all sins and snares of the world, I shall be like the wind subject to none, Following the path of fearlessness and bearing myself in this way I shall at least lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world that man who from covetousness castech on others a begging look, certainly becometh like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children)"

Vaisampayana continued,—“The king, having thus wept in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said,—Let the princess of Kosala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhishma, the priests our family, illustrious Soma-drinking

Brahmanas of rigid vows and all elderly citizens depending on us be informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asceticism.' Hearing these words of their lord who had set his heart a life of asceticism in the woods, both Kunti and Madri addressed him in these upon leading proper words :—'O bull of Bharata's race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest penances along with us, thy wedded wives—in which, for the salvation of thy body (freedom from re-birth), thou mayest obtain heaven ! We also, in the company of our lord, and for his benefit, controlling our passions and bidding adieu to all luxuries, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world !'

"Pandü replied,—'If, indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my fathers. Abandoning the luxuries of cities and towns, clad in barks of trees, and living on fruits and roots. I shall wander in the deep woods, practising the severest penances. Bathing morning and evening I shall perform the *homa*. I shall reduce my body by eating very sparingly and shall wear rags and skins and knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst; I shall reduce my body by severe ascetic penances, I shall live in solitude and I shall give myself up to contemplation ; I shall eat fruit ripe or green that I may find. I shall offer oblations to the *pitris* (manes) and the gods with speech, water, and the fruits of the wilderness. I shall not see, far less harm, any of the denizens of the woods, or any of my relatives, or any of the residents of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the *Vanaprastha* scriptures, always searching for severer ones that they may contain.'

Vaisampayana continued,—"The Kuru king, having said this unto his wives, gave away to Brahmanas the big jewel in his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes, and all the ornament of his wives. Then summoning his attendants, he commanded them, saying,—'Return ye to Hastinapura and proclaim unto all that Pandu with his wives hath gone into the woods, foregoing wealth, desires, happiness, and even sexual appetite.' Then those followers and attendants, hearing these and other soft words of the king, set up a loud wail, uttering,—'Oh, we are undone !' Then with hot tears trickling down their cheeks they left the monarch and returned to Hastinapura with speed, carrying that wealth with them (that was to be distributed in charity). Then Dhritarashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pandu, (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of *Nagasata*. He next went to *Chaitraratha*, and then crossed the



Kalakuta, and finally, crossing the *Himavat*, he arrived at *Gandhamadana*. Protected by *Mahabhutas*, *Siddhas*, and great *Rishis*, *Pandu* lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of *Indradyumna*, whence, crossing the mountains of *Hansakuta*, he went to the Mountain of hundred peaks (*sata-sringa*) and there continued to practise ascetic austerities."

Thus ends the hundred and nineteenth section in the *Sambhava* of the *Adi Parva*.

SECTION CXX.

(*Sambhava Parva continued.*)

Vaisampayana said,—"*Pandu*, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favourite of the whole body of the *Siddhas* and the *Charanas* residing there. And, O *Bharata*, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the *Rishis* would call him brother, some friend, while others cherished him as their son. And, O bull of *Bharata's* race, having acquired after a long time great ascetic merit coupled with complete singleness, *Pandu* became even like a *Brahmarshi* (though he was a *Kshatriya* by birth).

"On a certain day of the new moon, the great *Rishis* of rigid vows assembled together, and desirous of beholding *Brahman* were on the point of starting on their expedition. Seeing them about to start, *Pandu* asked those ascetics, saying,—"*Ye* first of eloquent men, where shall ye go?" The *Rishis* answered.—"*There* will be a great gathering to-day, in the abode of *Brahman*, of celestials, *Rishis* and *Pitris*. Desirous of beholding the Self-create we shall go there to-day!"

Vaisampayana continued,—"*Hearing* this, *Pandu* rose up suddenly, desirous of visiting heaven along with the great *Rishis*. Accompanied by his two wives, when he was on the point of following the *Rishis* in the northerly direction from the mountain of hundred peaks, those ascetics addressed him, saying,—"*In* our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, *Gandharvas* and *Apsaras*, with palatial mansions by hundreds, clustering thick around and resounding with the sweet notes of celestial music; the gardens of *Kuvera* laid out on even and uneven grounds; banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the down-pour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation.



Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, *Siddhas* and great *Rishis*. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O bull of Bharata's race!

"Pandu replied,—'Ye fortunate ones, it is said that for the sonless there is no admittance into heaven. I am sonless! In affliction I speak unto you! Ye whose wealth is asceticism, I am afflicted because I have not been able to discharge the debt I owe to my ancestors! It is certain that with the dissolution of this my body my ancestors perish! Men are born on this Earth with four debts, *viz.*, those due unto the (deceased) ancestors, the gods, the *Rishis*, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices, the *Rishis*, by study, meditation, and asceticism, the (deceased) ancestors, by begetting children and offering the funeral cake, and, lastly, other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the *Rishis*, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors! The best of men are born in this world to beget children for discharging that debt. I would ask you, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent *Rishi*?'"

"The *Rishis* said,—'O king of virtuous soul, there is progeny in store for thee, that is sinless and blest with good fortune and like unto the gods! We behold it all with our prophetic eyes! Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits; it behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny!'

Vaishampayana continued,—'Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife, the excellent Kunti, unto him, he told her in private,—'Strive thou to raise offspring at this time of distress! The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, charitable gifts, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man! O thou of sweet smiles, knowing all this, I am certain that as I am sonless, I shall not obtain regions of true felicity! O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led, my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen, to me! They are:—1st, the son begotten by one's own self

upon his wedded wife ; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness ; 3rd, the son begotten upon one's wife by a person for pecuniary consideration ; 4th, the son begotten upon the wife after the husband's death ; 5th, the maiden-born son ; 6th, the son born of an unchaste wife ; 7th, the son given ; 8th, the son bought for a consideration ; 9th, the son self-given ; 10th, the son received with a pregnant bride ; 11th, the brother's son ; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress, men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring through some person that is either equal or superior to me ! O Kunti, listen to the history of the daughter of Caradandeyana who was appointed by her lord to raise offspring ! That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Caradandayana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of *Pungsavana*) she brought forth three sons that were mighty car-warriors and of whom Darjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring out of the seed of some Brahmana any of high ascetic merit.' "

Thus ends the hundred and twentieth section in the sambhava of the Adi Parva.

SECTION CXXI.

(*Sambhava Parva continued.*)

Vaishampayana said—"Thus addressed, Kunti replied unto her heroic lord, king Pandu, that bull amongst the Kurus, saying,—'O virtuous one, it behoveth thee not to say so unto me ! I am, O thou lotus-eyed, thy wedded wife, devoted to thee ! O Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy ! Then I shall ascend to heaven with thee ! O prince of Kuru's race, receive me in thy embrace for begetting children ! I shall not certainly, even in imagination, accept any other man except thee in my embraces ! What other man is there in this world superior to thee ? O virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate !'



"There was, in ancient times, a king in the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice, the gods with Indra and the great *Rishis* came to him, and Indra was so intoxicated with the *Soma* juice he drank and the Brahmanas with the large presents they received, that both the gods and the great *Rishis* began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endued with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all. There is a proverb, O best of the Kurus, that is sung by all reciters of the *Puranas*, in connection with that first of all men, the illustrious Vyushitaswa.—Having conquered the whole Earth up to the shores of the sea, Vyushitaswa protected every class of his subjects as a father does his own begotten sons.—Performing many great sacrifices he gave away much wealth to the Brahmanas. After collecting unlimited jewels and precious stones he made arrangements for performing still greater ones. And he performed also the *Agnishtoma*, and other special Vedic sacrifices, extracting great quantities of *Soma* juice. And, O king, Vyushitaswa had for his dear wife, Vadra, the daughter of Kakshivat, unrivalled for beauty on Earth. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sexual excess, however, brought on an attack of phthisis and the king died within a few days, sinking like the Sun in his glory. Then Vadra, his beautiful queen, was plunged into woe, and as she was sonless, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Vadra said with bitter tears trickling down her cheeks—O virtuous one, she said, women serve no purpose when their husbands are dead! She who liveth, after her husband is dead, drageth on a miserable existence that can hardly be called life! O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone! Be kind and take me with thee! In thy absence, I am unable to bear life even for a moment! Be kind to me, O king, and take me hence pretty soon! O tiger among men, I shall follow thee over the even and uneven ground. Thou hast gone away, O lord, never to return! I shall follow thee, O king, as thy own shadow! O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good! O thou of eyes like lotus-petals, without thee, from this day, mental agonies will overwhelm me and eat into my heart! Wretch that I am, some loving couple had doubtless been separated by me in a former life, for which, in this life, I am made to suffer the pangs of separation from thee! O king, that wretched woman who liveth even for a moment separated from her lord, liveth in woe and suffereth

the pangs of hell even here ! Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee ! O king, from this day I will lay myself down on a bed of *Kusa* grass and abstain from every luxury, hoping to behold thee once more ! O tiger among men, show thyself to me ! O king, O lord, command once more thy wretched and bitterly weeping wife plunged into woe !—

“Kunti continued,—‘It was thus, O Pandu, that the beautiful Vadra wept over the death of her lord. And the weeping Vadra clasped in her arms the corpse in the anguish of heart. Then, she was addressed by an incorporeal voice in these words :—Rise up, O Vadra, and leave this place ! O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon !—Thus addressed by the incorporeal voice, the chaste Vadra did, as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children in all, viz., three Salwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitaswa, in the exercise of that ascetic power which thou possessest !’ ”

Thus ends the hundred and twenty first section in the Sambhava of the Adi Parva.

SECTION CXXII.

(Sambhava Parva continued.)

Vaisampayana said,—“Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import :—“O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said ! Indeed, he was equal unto the celestials themselves ! But I shall now tell thee about the practices of old indicated by illustrious *Rishis* fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying themselves as best as they liked. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any (exhibition of) jealousy. That practice, sanctioned by precedent, is applauded by great *Rishis*. O thou of taper thighs, the practice is yet regarded with respect amongst the Northern Kuru. Indeed, that usage, as lenient to women hath the sanction of antiquity. The present practice, however (of women's being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

"It hath been heard by us that there was a great *Rishi* of the name of Uddalaka, who had a son named Swetaketu who also was an ascetic of merit. O thou of eyes like lotus-petals, the present virtuous practice hath been established by that Swetaketu from anger. Hear thou the reason. One day, in the presence of Swetaketu's father, a Brahmana came and catching Swetaketu's mother by the hand, told her,—*Let us go*—Beholding his mother seized by the hand and taken away apparently by force, the son was greatly moved by wrath. Seeing his son indignant, Uddalaka addressed him and said,—Be not angry, O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free O son, men in this matter, as regards their respective orders, act as kine—The *Rishi's* son Swetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the *Rishi* became guilty of slaying the embryo. And men, too, violating a chaste and loving wife who bath from her maidenhood observed the vow of purity, became guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful."

"Thus, O timid one, was the existing usage established of old by Swetaketu, the son of Uddalaka in defiance of antiquity. O thou of taper thighs, it hath also been heard by us that Madayanti, the wife of Sandasa, commanded by her husband to raise offspring, went into *Rishi* Vasistha. And on going in unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of lotus-eyes thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna Dwaipayana. O faultless one, beholding all these precedents it behoveth thee to do my bidding, which is not inconsistent with virtue. O princess who is devoted to her husband, it hath also been said by those acquainted with the rules of morality that a wife, when her monthly season cometh, must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But, be the act sinful or sinless, those acquainted with the *Vedas* have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless feature, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my palms furnished with my fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee! O thou of fair look, it behoveth thee to raise offspring, at my command, through some Brahmana possessed of high ascetic merit! For then, owing to thee, O thou of fair hips,

I may go the way that is reserved for those that are blessed with children !”

Vaisampayana continued,—“Thus addressed by Pandu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying,—‘In my girlhood, O lord, I was in my father’s house engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasas, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a *mantra* (formula of invocation) for calling into my presence any one of the celestials I liked. And the *Rishi*, addressing me, said—Any one among the celestials whom thou callest by this, shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shalt also have offspring through his grace!—O Bharata, that Brahmana told me this when I lived in my father’s house. The words uttered by the Brahmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that *mantra* summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I await your commands !’

Hearing this, Pandu replied,—‘O handsome one, strive duly this very day to gratify our wishes ! Fortunate one, summon thou the god of justice ! He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations !’

Vaisampayana continued,—“Then Kunti, that best of women, thus addressed by her lord, said,—‘*So be it.*’ And bowing down to him and reverently circumambulating his person, she resolved to do his bidding.”

Thus ends the hundred and twenty second section in the Sambhava of the Adi Parva.

(*Sambhava Parva continued*)

Vaisampayana said,—“O Janamejaya, When Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered, without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasas had imparted to her some time before. Then the god, over-powered by her incantations, arrived at the spot where Kunti was, seated in his car resplendent as the Sun. Smiling, he asked,—“O Kunti, what am I to give thee ?” And Kunti too, smiling in her turn, replied,—‘Thou must even give me offspring !’ Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought forth this excellent child, who lived to acquire a great fame, at the eighth *Muhurta* called *Abhijit*, of the hour of noon of that very auspicious day of the seventh month (Kartika), viz., the fifth of the lighted fortnight, when the star *Jeshtha* in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (from the skies) said,—‘This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the Earth. And this first child of Pandu shall be known by the name of Yudhishtira. Possessed of prowess and honesty of disposition: he shall be a famous king, known throughout the three worlds !’

“Pandua, having obtained that virtuous son, again addressed his wife and said,—‘The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya. Therefore, ask thou for an offspring of superior strength. Thus commanded by her lord, Kunti then invoked Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said,—What, O Kunti, am I to give thee ? Tell me, what is in thy heart ?’ Smiling in modesty, she told him,—‘Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body !’ The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said,—This child shall be the foremost of all endued with strength. I must tell you, O Bharata, of another wonderful event that occurred after the birth of Vrikodara (Bhima). While he fell from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother's lap, because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birth-day of Duryodhana who afterwards became the ruler of the whole Earth.

"After the birth of Vrikodara, Pandu again began to think :—'How am I to obtain a very superior son who shall achieve world-wide fame ? Everything in the world dependeth on destiny and exertion. But destiny can never be successful except by timely exertion. We have been heard it said that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities, with heart, deed, and speech !'

"After this, the Kuru king Pandu, taking counsel with the great *Rishis* commanded Kunti to observe auspicious vow for one full year, while he himself commenced, O Bharata to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pandu and, addressing him, said,—'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brahmanas, kine, and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vasava (the king of celestials) the virtuous king of the Kuru race, well recollecting those words, said unto Kunti,—'O fortunate one, thy vow hath become successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame ! He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto, the Sun, invincible in battles, and of great achievements he will also be extremely handsome ! O thou of fair hips and sweet smiles, the lord of the celestials hath become graceful to thee ! Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues.'

Vaisampayana continued,—"The celebrated Kunti, thus addressed by her lord, invoked Sakra, (The king of gods) who thereupon came unto her and begat him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum,—'This child of thine, O Kunti, will be equal unto Kartyaviryya in energy, and Siva (one of the Hindu trining) in prowess ! Invincible like Sakra himself he will spread thy fame far and wide. As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy ! Subjugating the Madras, the Kurus along with the Somakas, and the peoples of Ohedi, Kasi, and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Swetaketu), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the

might of this one's arms. This mighty hero, vanquishing all the effeminate monarchs of the Earth, will, with his brothers perform three great sacrifices. In prowess O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endued with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Sankara, the god of gods (Mahadeva), and will receive from him the great weapon named *Pasupata*. This thy son of mighty arms will also slay, at the command of Indra, those *Daityas* called the *Nivatakavachas* who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the dectrined fortunes of his race !

"Kunti heard these extraordinary words, while in the lying in room. And hearing those words uttered so loudly, the ascetics dwelling on that mountain of hundred peaks, and the celestials with Indra sitting in their cars, became exceedingly glad. The sounds of the (invisible) Drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials assembled together, began to offer their respectful adorations to the son of Pritha. The sons of Kadru (Nagas), the son of Vinata, the *Gandharvas*, the *Apsaras*, the lords of the creation, and the seven great *Rishis*, viz., Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vasishtha, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha the lord of creation, the *Gandharvas* and *Apsaras*, came there also. The various tribes of *Apsaras*, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chanting the praises of Vibhatsu (Arjuna). All around, the great *Rishis* began to utter propitiatory formulas. And Tumvuru accompanied by the *Gandharvas* began to sing in charming notes. And Bhimasena and Ugrasena, Urnayns and Anagha, Gopati and Dhritarastra and Surya and Varchas the eighth, Yugapa and Trinapa, Krishna, Nandi, and Chitraratha, Calisira the thirteenth, Parjanya the fourteenth Kali the fifteenth, and Narada the sixteenth in this list, Saddha, Vrihadda, Vrihaka, Karala of great soul. Brahmacharin, Vahuguna, Suvarna of great fame, Viswavas, Bhumanyu, Suchandra, Caru and the celebrated tribes of Haha and Huhu gifted with wonderful melody of voice,—these celestial *Gandharvas*. O king, all went there. Many illustrious *Apsaras* also of large eyes, decked with every ornament, came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misrakesi and Alamvusha Marichi and Cuchika Vidyatparna and Tilottama and Amvika, Lakshmana Kshema Devi, Rambha, Manorama, Ashita, Suvahu, Supriya Suvapu, Pundarika Sugandha Strasa, Promathini, Kanya and Saradwati, all danced there together. And Menaka, Sahajanya, Karnika, Punjikasthala, Ritus-thala, Gritachi, Viswachi, Purvachiti, the celebrated Umlocha, Pramlocha the tenth and Urvasi, the eleventh,—these large-eyed dancing girls of heaven,—came there and sang in chorus. And Dhatri and Aryaman and

Mitra and Varuna and Angsa, Vaga and Indra, Vivaswat, Pushan, Tastri and Parjanya or Vishnu,—these twelve Adityas,—and the Pravakas, came there to glorify Pandu's son. And, O king, Mrigavyadha. Sarpa, the celebrated Niriti, Ajaikapada, Ahivradhna, Pinakin, Dahana, Iswara, Kapalin, Sthannu and the illutrious Bhaga these eleven Rudras,—also came there. And the twin Aswins, the eight Vasus, the mighty Maruts, the Viswedevas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kacchapa, Kunda and the great Naga Takshaka,—these mighty and wrathful snakes possessed of high ascetic merit also came there. And Tarkshya, Arishtanemi, Garuda, Asitadhyaja,—these and many other Nagas came there, so also Aruna and Aruni of Vinata's race also came there. And only great *Rishis* crowned with ascetic success and not others saw those celestials and other beings seated in their cars or waiting on the mountain peaks. Those best of *Munis* beholding that wonderful sight, became amazed, and their love and affection for the children of Pandu were in consequence enhanced.

"The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti adressed him, saying,—'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a *Swairini* (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordniance ?

Thus ends the hundred and twenty-third section in the Sambhava of the Adi Parva.

SECTION CXXIV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“After the birth of Kunti's sons and also of the hundred sons of Dhritarashtra the daughter of the king of the Madras privately addressed Pandu, saying,—‘O slayer of foes, I have no complaint even if thou beest unpropitious to me ! I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station ! I do not grieve, O thou of Kuru's race, that Gandhari hath obtained an hundred sons ! This, however, is my great grief that while I and Kunti are equal, I should be childless, while it should so chance that thou shouldst have offspring by Kunti alone. If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favour and benefiting thee likewise. She being my rival, I feel a delicacy in soliciting any favour of her. If thou beest O king, propitiously disposed to me, then ask her to grant my desire.’

Hearing her, Pandu replied,—‘O Madri, I do revolve this matter often in my own mind, but I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes



are, I shall certainly strive after that end. I think that, asked by me, Kunti will not refuse.'

Vaisampayana continued,—“After this, Pandu addressed Kunti in private, saying,—‘O Kunti, grant me some more offspring for the expansion of my race and for the benefit of the world ! O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us ! O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits ! O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame. Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices ! O handsome one, Brahmanas, well acquainted with the *Vedas*, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence. So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feats ! Therefore, O blameless one, rescue this Madri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children !’

“Thus addressed by her Lord, Kunti readily yielded, and said unto Madri, ‘Think thou, without loss of time, of some celestial, and thou shalt certainly obtain from him a child like unto him.’ Reflecting for a few moments, Madri thought of the twin Aswins, who coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on Earth for personal beauty. And as soon as they were born, an incorporeal voice said,—‘In energy and beauty these twins shall transcend even the twin Aswins themselves.’ Indeed, possessed of great energy and beauty, they illumined the whole region.

“O king, after all the children were born, the *Rishis* dwelling on the mountain of hundred peaks, uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti’s children was called Yudhishtira, the second Bhimasena, and the third Arjuna, and of Madri’s sons, the first-born of the twins was called Nakula, and the next Sahadeva. And those foremost sons of Kuru’s born at an interval of one year after one another, looked like an embodied period of five years. And king Pandu, beholding his children of celestial beauty and of super-abundant energy, great strength and prowess, and of largeness of soul, rejoiced exceedingly. And the children became great favourites of the *Rishis*, as also of their wives, dwelling on the mountain of hundred peaks.

“Some time after, Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied,—Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her ? I fear, O king, that she will soon surpass me in the number of her children ! This, indeed, is the way of all wicked women ! Fool that I was, I did not know that by



invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further ! Let this be the boon granted (by thee) to me !"

"Thus, O king, were born unto Pandu five sons who were begotten by celestials and were endued with great strength, and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck, and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues growing with years, the great *Rishis* dwelling on that snow-capped sacred mountain were filled with wonder. And the five Pandavas and the hundred sons of Dhritarashtra—that propagator of the Kuru race—grew up rapidly like a cluster of lotuses in a lake."

Thus ends the hundred and twenty-fourth section in the Sambhava of the Adi Parva.

SECTION CXXV.

(*Sambhava Parva continued*)

Vaisampayana said,—“Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the lost might of his arms revive once more. One day in the season of spring which maddens every creature, the king, accompanied by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around *Palasas* and *Tilakas* and *Mangoes* and *Champakas* and *Parihadra*kas and *Karnikaras*, *Asokas* and *Kesaras* and *Atimuktas* and *Kuruwakas* with swarms of maddened bees sweetly humming about. And there were flowers of blossoming *Parijatas* with the *Kokila* (blackbird) pouring forth his melodies from under every twig echoing with the sweet hums of the black bees. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pools of water overgrown with hundred of fragrant lotuses. Beholding all these, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amidst such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired, the king's desire flamed up like a forest fire. And ill able to suppress his desire thus kindled at the sight of his wife of eyes like lotus petals, he was completely overpowered. The king then seized her against her will, but Madri trembling in fear resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru's race unrestrained by the fear of (*the Rishi's*) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Madri, as if he wished to put an end to his own life. His reason, thus beguiled by the great Destroyer himself by intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of vir-

uous soul, thus succumbed to the inevitable influence of Time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. And Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said—'Come hither alone, O Kunti, and let the children stay there.' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming,—'Woe to me !' And beholding both Pandu and Madri lying prostrate on the ground, she wept in grief and affliction, saying,—'Of passions under complete control, this hero, O Madri, had all along been watched by me with care ! How did he then, forgetting the *Rishi's* curse, approach thee with enkindled desire ? O Madri, this foremost of men should have been protected by thee ! Why didst thou tempt him into solitude ? Always melancholy at the thought of the *Rishi's* curse, how came he to be merry with thee in solitude ? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord suffused with gladness and joy'.

"Madri then replied, saying,—'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, bent on, as it were making the *Rishi's* curse true !

"Kunti then said—'I am the elder of his wedded wives ; the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved ! I must follow our lord to the region of the dead ! Rise up, O Madri, and yield me his body. Rear thou these children ! 'Madri replied, saying,—'I do clasp our lord yet, and have not allowed him to depart ; therefore, I shall follow him. My appetite hath not been appeased. Thou art my elder sister, O, let me have thy sanction ! This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him in the region of Yama to gratify him ? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Will not sin touch me on that account ? But, thou, O Kunti, shalt be able to bring my sons up as if they were thine ! The king, in seeking me wishfully, hath gone to the region of spirits ; therefore, my body should be burnt with his. O revered sister, withhold not thy sanction to this which is agreeable to me ! Thou wilt certainly bring up the children carefully ! That, indeed, would be very agreeable to me. I have no other direction to give !'

Vaisampayana continued,—'Having said this, the daughter of the king of the Madras,—the wedded wife of Pandu,—ascended the funeral pyre of her lord, that bull among men."

Thus ends the hundred and twentyfifth section in the Sambhava of the Adi Parva.

SECTION CXXVI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“The godlike *Rishis*, wise in counsels, beholding the death of Pandu, consulted with one another, and said,—‘The virtuous and renowned king Pandu, abandoning both sovereignty and kingdom, came hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven, leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, his body and his wife!’”

Vaisampayana continued,—“Then those godlike *Rishis* of magnanimous hearts, and crowned with ascetic success, summoning one another, resolved to go to Hastinapura with Pandu’s children ahead, desiring to place them in the hands of Bhishma and Dhritarashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Having arrived at Kurnjangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message in a trice to the court. And the citizens of Hastinapura, hearing of the arrival of thousands of *Charanas* and *Munis*, were filled with wonder. And it was soon after sun-rise that they began to come out in numbers with their wives and children to behold those ascetics. Seated in all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brahmanas with theirs, came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma, the son of Santanu and Somadatta or Valhika and the royal sage (Dhritarashtra) endued with the vision of knowledge and Vidura himself and the venerable Satyavati and the illustrious princess of Kosala and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhritarashtra, decked with various ornaments, also came out.

“The Kauravas then, accompanied by their priest, saluted the *Rishis* by lowering their heads, and took their seats before them. The citizens also, saluting the ascetics and bowing down unto them with heads touching the ground, took their seats there. Then Bhishma, seting that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet with and the customary *Arghya*. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics, with matted locks on head and loins covered with animal skin, stood up, and with the concurrence of the other *Rishis*, spoke as follows :— ‘Know ye all that that possessor of the sovereignty of the Kurus who was

called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the Mountain of hundred peaks! He adopted the *Brahmacharyya* mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishtira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son—the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Madri by the twin Aswins! Leading in righteousness the life of a *Vanaprastha* in the woods, the illustrious Pandu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give you great pleasure. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu departed hence seventeen days ago. His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children—these oppressors of foes—with their mother! Let these be now received with due honours. After the completion of the first rites in honour of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual *Sraddha* (*sapindakarana*) performed with a view to installing him formally among the *Pitris*.

Vaisampayana continued,—“The ascetics with *Guhyakas* having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the *Rishis* and the *Siddhyas* thus vanish in their sight like vapoury forms appearing and disappearing in the skies, the citizens filled with wonder returned to their homes.”

Thus ends the hundred and twenty-sixth section in the Sambhava of the Adi Parva.

SECTION CXXVII

(*Sambhava Parva continued*)

Vaisampayana continued,—“Dhritarashtra then said,—‘O Vidura, celebrate the funeral ceremonies of that lion among kings—viz., Pandu, and of Madri also, in right royal style! For the good of their souls, distribute cattle, cloths, gems and diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for Kunti’s performing the last rites of Madri in such a style as pleaseth her. And let Madri’s body be so carefully wrapped up that neither the Sun nor Vayu (god of wind) may

behold it ! Lament not for the sinless Pandu ! He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves !'

Vaisampayana continued,—“Then Vidura, O Bharata, saying,—‘So be it,’ in consultation with Bhishma, fixed upon a sacred spot for the funeral rites of Pandu. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up in cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse with waving yak-tails and sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas and larger yak-tails, were brought for the great dead. The priests clad in white walked in the van of the procession pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras by thousands followed the deceased king, loudly wailing in these accents :—‘O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever !’ And Bhishma, and Vidura, and the Pandavas, also all wept aloud. At last they came to a romantic wood on the banks of the Ganges. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the prince’s body besmeared before with several kinds of fragrant paste, and again smeared it over with sandal paste. They then dressed it in a white dress made of national fabrics. And with this new suit on, the king seemed as if he was living and only sleeping on a costly bed.

“When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

“Then seeing the bodies aflame, Kausalya burst out,—‘O, my son, my son !’—and fell down senseless on the ground. And seeing her down, the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Santanu, and the wise Vidura, and the others also that were there, became disconsolate.

“Thus weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru ladies, all performed the watery ceremony of the king. And when all this was over, the people, themselves filled with sorrow, began to console the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this, the Brahmanas and the other citizens also



renounced their beds. Young and old, all the citizen grieved on account of the sons of king Pandu, and passed twelve days in mourning with the weeping Pandavas.

Thus ends the hundred and twenty-seventh section in the Sambhava of the Adi Parva.

SECTION CXXIII.

(*Sambhava Parva continued*)

Vaisampayana said,—“Then Bhishma and Kunti with their friends celebrated the *sraddha* of the deceased monarch, and offered the *pinda*. And they feasted the Kauravas and thousands of Brahmanas unto whom they also gave gems and lands. Then the citizens returned to Hastinapura with the sons of Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

“When the *Sraddha* had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyavati—‘Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression—Go thou then into the forest, and devote thyself to contemplation through *Yoga*. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age !’

“Acquiescing in the words of Vyasa, Satyavati entered the inner apartments and addressed her daughter-in-law, saying—“O Ambika, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish ! If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son !’ O king, saying this, the queen, taking the permission of Bhishma also, went to the forest.’ And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven.”

Vaisampayana continued,—“Then the sons of king Pandu, having gone through all the purifying rites prescribed in the *Vedas*, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarashtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and in scattering dust, Bhimasena beat all the sons of Dhritarashtra. That son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pandava used to seize them by the

hair, and throwing them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in the water, and then let them off nearly dead. When the sons of Dhritarashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruit-pluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

"Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought,— 'There is no other individual who can compare with Bhima, the second son of Pandu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudhishtira and his younger Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bharata, at length at a beautiful place called Pramanakoti on the banks of the Ganga, he built a palace decorated with hangings of broad-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was 'the water-sport house.' Skilful cooks prepared various kinds of vains. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pandavas,— 'Let us all go to the banks of the Ganga graced with trees and crowned with flowers, and sport there in the water.' And upon Yudhishtira agreeing to this, the sons of Dhritarashtra, taking the Pandavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain-caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making

away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarashtra and Pandu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasure-house belonging to the garden. Having made the other youths exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the *Naga* kingdom. The *Nagas*, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind-god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vasuki, represented,—‘O king of snakes, a man sank under the water, bound in chords of shrubs. Probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please your Majesty to enquire who he is.’

"Then Vasuki, in accordance with the prayer of the inferior *Nagas*, went to the place and saw Bhimasena. Of the serpents, there was one, named Aryaka. He was the grand-father of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction,—‘How are we to please him? Let him have money and gems in profusion.’

"On hearing the words of Vasuki, Aryaka said—‘O king of serpents, when your Majesty is pleased with him, no need of wealth for him! Permit him to drink of your *rasakunda* (nectar-vessels) and thus acquire immeasurable strength. There is the strength of the thousand elephants in each one of those vessels. Let this prince drink as much as he can.’

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena, at facing the east and began to drink nectar. At one breath, he quaffed off a whole vessel, and in this manner drained off eight successive jars, till he was full. At length the serpents prepared an excellent bed for him, on which he lay down at ease."

Thus ends the hundred and twenty-eight section in the *Sambhava* of the *Adi Parva*.

SECTION CXXIX.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Meanwhile the Kauravas and the Pandavas, after having thus sported there, set out, without Bhima, for Hastinapura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another,—‘Perhaps, Bhima hath gone before us.’ And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

“The virtuous Yudhishtira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son of Pritha, filled with fraternal love, going unto his mother, said, after making obeisance to her,—‘O mother, hath Bhima come? O good mother, I don’t find him here? Where can he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him no-where. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we come hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima? He had been asleep and hath not come. I conclude he is no more?’

“Hearing these words of the highly intelligent Yudhishtira, Kunti shrieked in alarm, and said,—Dear son, I have not seen Bhima! He did not come to me. O return in haste, and with your brothers seek for him!”

“Having said this in affliction to her eldest son, she summoned Vidura, and said,—‘O illustrious *Kshattri*, Bhimasena is missing! Where has he gone! The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and impudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling! This afflicts me sorely, indeed, burns my heart!

“Vidura replied,—‘Blessed dame, say not so! Protect thy other sons with care! If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart!’”

Vaisampayana continued,—“The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

“Meanwhile, Bhimasena awaked from that slumber on the eighth day, and felt himself strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the *Nagas* began to console and cheer him, saying,—‘O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight! O bull of Kuru’s race, do thou bathe in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.’”



"Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the *paramanna*, (rice and sugar pudding) offered to him by the *Nagas*. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the *Nagas* placed him in the self-same gardens wherein he had been sporting, and vanished in his very sight.

"The mighty Bhimasena, arrived on the surface of the Earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed,—'What joy is our to-day, O, what joy !'

"Then Bhima, endued with great strength and prowess, related to his brothers everything about the villany of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhisthira, said,—'Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care !' Thus cautioned by the righteous Yudhisthira, they all, with Yudhisthira himself, became very vigilant from that day. And in order that no negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Sometimes after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhritarashtra's son by a Vaisya wife), moved by his friendship for the Pandavas, informed them of this, Vrikodara, however, swallowed it without any hesitation, and digested it completely. And though virulent, the poison produced no effects on Bhima.

"When that terrible poison intended for the destruction of Bhima failed of effect, Duryodhana, Karna and Sakuni, without giving up their wicked design had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhritarashtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the *Vedas* and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms."

Thus ends the hundred and twenty-ninth section in the Sambhava of the Adi Parva.



SECTION CXXX.

(*Sambhava Parva continued.*)

Janamejaya said,—“O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa ! How did he spring from a clump of heath ? Whence also did he obtain his weapons ?”

Vaisampayana said,—“O king, the great sage Gotama had a son named Saradwat. This Saradwat was born with arrows (in hand). O oppressor of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Saradwat acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of the *Vedas*. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru's race, the chief of the gods summoned a celestial damsel named Janapadi and sent her unto Gautama, saying.—‘Do thy best to disturb the austerities of Gautama.’ Repairing unto the charming asylum of Saradwat, the damsel began to tempt the ascetic equipped with bow and arrows. Beholding that *Apsara*, of figure unrivalled on Earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwat's eyes expanded with delight. At sight of the damsel, his bow and arrow slipped from his hand and his frame shook all over with emotion ; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the *Apsara*. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

“And it happened that a soldier in attendance upon king Santanu while the monarch was out ahunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had found to the king. Beholding them the king was moved with pity, and saying—‘Let these become my children,’ brought them to his palace. Then that first of men, Santanu, the son of Pratipa, having brought Gautama's twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them *Kripa* and *Kripa*, in allusion to the fact that he brought them up from motives of pity (*Kripa*). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Santanu. He thereupon went to the monarch and represented everything about his lineage. He then taught *Kripa* the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and re-

condite details. In a short time Kripa became an eminent professor of the science (of arms). And the hundred sons of Dhritarashtra, and the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science."

So ends the hundred and thirtieth section in the Sambhava of the Adi Parva.

SECTION CXXXI.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of god-like might, should be the instructor of the Kuru (princes), the son of Ganga, O tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja's son, the intelligent Drona skilled in all the *Vedas*, pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, *viz.*, illustrious Drona of world-wide fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms,”

Janamejaya asked—“O Brahmana, how was Drona born ? How and whence did he acquire his arms ? How and why came he unto the Kurus ? Whose son also was he endued with such energy ? Again, how was born his son Aswatthaman the foremost of all skilled in arms ? I wish to hear all this ! Please recite them in detail.”

Vaisampayana said,—“There dwelt at the source of the Ganges, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the *Agnihotra* sacrifice he went along with many great *Rishis* to the Ganges to perform his ablutions. Arrived at the bank of the stream, he saw Ghritachi herself, that *Apsara* endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous langour of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose was disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The *Rishi* immediately held it in a vessel called a *drona*. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the *Vedas* and their branches. Before now Bharadwaja of great prowess and the foremost of

those possessing a knowledge of arms, had communicated to the illustrious Agnivesa, a knowledge of the weapon called *Agneya* O foremost one of Bharata's race, the *Rishi*. (Agnivesa) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

"There was a king named Prishata who was a great friend of Bharadwaja. About this time Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, viz. Drupada the son of Prishata, used every day to come to the hermitage of Bharadwaja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the *Vedas* and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring married Kripi, the daughter of Saradwat. And the daughter of Gautama, ever engaged in virtuous acts and the *Agnihotra*, and the austerest of penances, obtained a son named Aswatthaman. And as soon as Aswatthaman was born, he neighed like the (celestial) steed Ucchaisravas. Hearing that cry, an invisible being in the skies said,—'The voice of this child hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of *Aswatthaman* (the horse-voiced).' The son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.

"O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, that slayer of foes, that foremost one among all wielders of weapons versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows and ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race, Drona, giving him his name, told him of his birth in the line of Angiras. And touching the ground with his head, he worshiped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said,—'Know me to have sprung from Bharadwaja, but not in any woman's womb! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth!'

"On hearing him, that illustrious grinder of the Kshatriya race replied,—'Thou art welcome, O best of regenerate ones! Tell me what thou desirest.'



Thus addressed by Rama, the son of Bharadwaja replied unto that foremost of all smiters desirous of giving away the whole of his wealth,—‘O thou of multifarious vows, I am a candidate for thy eternal wealth.’—‘O thou of ascetic wealth,’ returned Rama, ‘my gold and whatever other wealth I had, have all been given away unto Brahmanas ! This Earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kasyapa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have ! I would give it thee ! Say quickly !’

“Drona answered,—‘O son of Brighu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them !’

“Saying,—‘So be it,’ the son of Bhrigu gave away all his weapons unto Drona,—indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded, that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada.”

Thus ends the hundred and thirty-first section in the Sambhava of the Adi Parva.

SECTION CXXXII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Then, O king, the mighty son of Bharadwaja presented himself before Drupada, and addressing that monarch, said—‘Know me for thy friend ! Thus addressed by his friend, the son of Bharadwaja, with a joyous heart, the lord of the Panchalas was ill able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona :—‘O Brahmana, thy intelligence is scarcely of a high order, in as much as thou sayest unto me, all on a sudden, that thou art my friend ! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou ! It is true there was friendship between thee and me before, for we were then both equally circumstanced. But Time, that impaireth everything in his course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee O first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered hind, between a hero and a coward. Why dost thou then desire the continuance of our former friendship ? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth ; one who

is not a car-warrior can never be a friend to one who is so ; and one who is not a king can never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship ?”

Vaisampayana continued,—Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital, Drona bent his steps towards the capital of the Kurus, named after the elephant.”

Thus ends the hundred and thirty-second section in the Sambhava of the Adi Parva.

SECTION CXXXIII.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Arrived at Hastinapura, that best of Brahmanas — the son of Bharadwaja—continued to live privately in the house of Gautama (Kripa). His mighty son (Aswatthaman) at intervals of Kripa’s teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswatthaman’s prowess.

“Drona had thus lived privately for sometimes in the house of Kripa, when one day the heroic princes, all in a company, come out of Hastinapura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brahmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the *Agnihotra* and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said,—‘Shame on your Kshatriya might, and shame also on your skill in arms ! You have been born in the race of Bharata ! How is it that ye cannot recover the ball (from the bottom of this well) ? If ye promise me a dinner today, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down !’ Thus saying,—Drona that oppressor of foes, taking off his ring, threw it down into the dry well ; Then Yudhishthira, the son of Kunti, addressing Drona, said,—O Brahmana, (thou askest for a trifle) ! Do thou with Kripa’s permission, obtain of us that which would last thee for life !’ Thus addressed, Drona with smiles replied unto the Bharata princes, saying,—

'This handful of long grass I would invest, by my *mantras*, with the virtue of weapons. Behold these blades possess virtues that other weapons have not ! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.' "

Vaisampayana continued.—"Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said,—'O learned Brahmana, do thou bring up the ring also without loss of time.'

"Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said,—"We bow to thee, O Brahmana ! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee ?"

"Thus addressed, Drona replied unto the princes, saying,—'Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.' The princes then saying,—'So be it,'—repaired unto Bhishma and telling him of the purport of that Brahmana's speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brahmana was none else than Drona, and thinking that he would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the palace. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastinapura. Asked by him, Drona represented everything as it had happened, saying,—'O Sir, in times past I went to the great *Rishi* Agnivesa for obtaining from his weapons and desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of *Brahmacharin*, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many many years. O thou of Kuru's race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me—'O Drona, I am the favorite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise ! My dominion, wealth, and happiness, shall all be dependent on thee !'—At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"Sometime after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripa of short hair, who, gifted with great intelligence, had observed many rigid vows, and was ever engaged

in the *Agnihotra* and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Aswatthaman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Aswatthaman, as much as my father had been on obtaining myself.

“And it so happened that one day the child Aswathaman observing some rich men’s sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the points of the compass. Instead of asking him who had only a few kine (so that if he gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milk cow. After I had come back unsuccessful, some of my son’s playmates gave him water mixed with powdered rice. Drinking this, the poor boy, from experience, was deceived into the belief that he had taken milk, and began to dance in joy, saying,—*O, I have taken milk. I have taken milk!*—Beholding him dance with joy amid these playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busybodies who said,—[Fie upon the indigent Drona, who strives not to earn wealth! Whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, *I have taken milk,—I have taken milk!*—I was quite beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody’s servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blest beyond compare. Joyfully I went unto that dear friend of mine seated on a throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said,—‘O tiger among men, know me for thy friend!’—Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision cast me off as if I were a vulgar fellow. Addressing me he said,—‘Thy intelligence scarcely seemeth to be of a high order, in as much as, approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in any heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire the

revival of our former friendship ? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wights as thou ? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night !—Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath, I come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastinapura to gratify thy wishes. O, tell me what I am to do.' "

Vaisampayana continued—"Thus addressed by the son of Bharadwaja, Bhishma said unto him,—“String thy bow, O Brahmana, and make the Kuru princes accomplished in arms, Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode ! Thou art the absolute lord, O Brahmana, of whatever wealth the Kurus have and of their sovereignty and kingdom ! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck ! Indeed, the favor thou hast conferred upon me by thy arrival is great !' "

Thus ends the hundred and thirty-third section in the Sambhava of the Adi Parva.

SECTION CXXXIV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested awhile, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him as his pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well filled with paddy and every kind of wealth. And that first of bowmen, Drona, thereupon joyfully, accepted the Kauravas *viz.*, the sons of Pandu and Dhritarashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, told them with a swelling heart,—“I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it !' "

Vaisampayana continued,—“Hearing these words, the Kuru princes remained silent. But Arjuna, O King, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both

celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Radha of the *Suta* caste, (Karna), all became pupils of Drona. But of them all, the *Suta* child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pandavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow pupils. And Drona was convinced that none of his pupils would (at any time) be able to equal to that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in order that much time may be spent in filling them, he gave unto his own son Aswatthaman a broad-mouthed vessel, so that, filling it quickly, he might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow mouthed vessel with water by means of the *Varuna* weapon, he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Pritha, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great and he soon became the favourite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret,—'Never give Arjuna his food in the dark, nor tell me that I have told thee this.' A few days after however, when Arjuna was taking his food, a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bharata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said,—'Truly do I tell thee that I shall do that unto thee by which there shall not be a bowman equal to thee in the world !' "

Vaisampayana continued,—Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. Amongst those that came, there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the *Nishadas* (the lowest of the mixed orders). Drona,

however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a *Nishada* who might (in time) excell all his high-born pupils. But, O oppresser of all enemies, the Nishada prince, touching Drona's feet with bent head, wended into the forest, and there he made a clay-image of Drona, and began to worship it respectfully, as if it was his real preceptor, and practise weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor and of his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy for him.

"And one day, O grinder of foes the Kuru and the Pandava princes, with Drona's leave, set out in their cars on a hunting excursion. A servant, O king, followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the Nishada prince (*Ekalavya*). And beholding the Nishada of dark hue, of body besmeared with filth, dressed in black and bearing matted locks on head, the dog began to bark aloud.

"Thereupon the Nishada prince, desirous of exhibiting his lightness of hand, sent seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pandavas. Those heroes, who beheld that sight, were filled with wonder, and, ashamed of their own skill, began to praise the lightness of hand and precision of aim by auricular perception (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller therein (that had shown such skill). And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was totally a stranger to them, they asked,—'Who art thou and whose son?' Thus questioned, the man replied,—'Ye heroes, I am the son of Hiranyadhanus king of the Nishadas. Know me also for a pupil of Drona, labouring for the mastery of the art of arms.'

Vaisampayana continued,—"The Pandavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in particular, thinking all the while, O king, of Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said,—'Thou hadst lovingly told me, clasping me to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, the mighty son of the Nishada king, superior to me?'

Vaisampayana continued,—"On hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, he went a few steps forward, and touched his

feet and prostrated himself on the ground. And the son of the Nishada king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying,—‘If, O hero, thou art really my pupil, give me then my fees.’ On hearing these words, ‘Ekalavya was very much gratified, and said in reply,—‘O illustrious preceptor, what shall I give? Command me; for there is nothing, O foremost of all persons conversant with the *Vedas*, that I may not give unto my preceptor.’ Drona answered—‘O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.’

Vaisampayana continued,—“Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart, cut off without ado his thumb, and gave it unto Drona. After this, when the Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And at this Arjuna became happy, the fever (of jealousy) having left him.

“Two of Drona’s pupils became very much accomplished in the use of mace. These were Duryyodhana and Bhima, who were, however, always jealous of each other. Aswatthaman excelled everyone (in the mysteries of the science of arms). The twins (Nakula and Shahadeva) excelled everybody in handling the sword. Yudhishtira surpassed everybody as a car-warrior; but Arjuna, however, outdistanced everyone in every respect—in intelligence, resourcefulness, strength, and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors; and his fame spread all over the earth to the verge of the sea. And although the instruction was the same, the mighty Arjuna excelled all (the princes in lightness of hand). Indeed, in weapons as in devotion to his preceptor, he became the first of them all. And amongst all the princes, Arjuna alone became an *Atiratha* (a car-warrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarashtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

“O bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would-be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them,—‘Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird’s head, as soon as I give the order. I shall give each of you a turn, one by one, my children.”

Vaisampayana continued,—“Then Drona, that foremost of all Angira’s sons, first addressed Yudhishtira saying,—‘O irrepressible one, aim with thy arrow and shoot as soon as I give the order. Yudhishtira took up the bow first, as

desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata's race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said—'Behold, O prince, that bird on the top of the tree.' Yudhishtira replied unto his preceptor, saying,—'I do.' But the instant after, Drona again asked him,—'What dost thou see now, O prince? Seest thou the tree, myself or thy brothers?' Yudhishtira answered,—'I see the tree, thyself, my brothers, and the bird! Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishtira, reproachingly told him,—'Stand thou apart. It is not for thee to strike the aim.' Then Drona repeated the experiment with Duryodhana and the other sons of Dhritarashtra, one after another, as also with his other pupils, Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishtira's *viz.*,—(We behold the tree, thyself, our fellow-pupils, and the bird). And reproached by their preceptor, they were all ordered, one after another, to stand apart.

Thus ends the hundred and thirty-fourth section in the Sambhava of the Adi Parva.

SECTION CXXXV.

(*Sambhava Parva continued.*)

Vaisampayana said,—“When everyone had failed, Drona smilingly called Arjuna and said unto him,—‘By thee the aim must be shot; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.’ Thus addressed, Arjuna stood aiming at the bird, as desired by his preceptor, with his bow bent. An instant after Drona asked him as in the case of others,—‘Seest thou, O Arjuna, the bird there, the tree, and myself?’ Arjuna replied,—‘I see the bird only, but not the tree, or thyself.’ Then the irrepressible Drona, well pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas,—‘If thou seest the vulture, then describe it to me. Arjuna said,—‘I see only the head of the vulture, not its body.’ At these words of Arjuna, the hair (on Drona's body) stood on end from delight. He then said to Partha,—‘Shoot.’ And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it down to the ground. No sooner was the deed done than Drona clasped Phalguna to his bosom and thought Drupada with his friends had already been vanquished in fight.

“Some time after, O bull of Bharata's race, Drona, accompanied by all of his pupils, went to the bank of the Ganga to bathe in that sacred stream. And when Drona had plunged into the stream, a strong alligator, sent as it were, by Death himself seized him by the thigh. And though himself quite capable, Drona in a seeming hurry asked his pupil to rescue him. And he said,—‘O, kill

this monster and rescue me.' Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded, each at his place. Beholding Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime, cut into pieces by the arrows of Arjuna, released the thigh of the illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty car-warrior Arjuna and said,—'Accept, O thou of mighty arms, this very superior and irresistible weapon called *Brahmasira* with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with interior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three Worlds. Keep it, therefore, with great care, and listen to what I say. 'If ever, O hero, any foe, not human, contendeth against thee, thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon. The preceptor then, addressing him again, said,—'None else, in this world, will ever become a superior Bowman to thee! Vanquished thou shalt never be by any foe, and thy achievements will be great.'

Thus ends the hundred and thirty-fifth section in the Sambhava of the Adi Parva.

SECTION CXXXVI.

Sambhava Parva continued.

Vaisampayana said,—'O thou of Bharata's race, beholding the sons of Dhritrashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhritrashtra, in the presence of Kripa, Sonadatta, Valhika, the wise son of Ganga (Bhishma), Vyasa, and Vidura, and said,—'O best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a gladdened heart—'O best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those who, blessed with sight, will behold my children's prowess in arms. O *Kshatri* (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura, giving the necessary assurance to the king, went out to do what he was bid. And Drona endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods, in the presence of the citizens assembled by proclamation to witness the

same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures, and it was furnished with all kinds of weapons. They also built another elegant hall for the lady-spectators. And the citizens constructed many platforms, while the wealthier of them pitched many spacious and high tents all around.

"When the day fixed for the exhibition came, the king accompanied by his ministers, with Bhishma and Kripa, the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty, constructed of pure gold, and decked with strings of pearls and stones of *lapis lazuli*. And, O first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal house-hold, in gorgeous attire and accompanied by their waiting women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brahmanas and Kshatriyas, desirous of beholding the princes' skill in arms, left the city and came running to that spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the sounds of trumpets and drums and the noise of many voices, that vast concourse appeared like an agitated ocean.

"At last, Drona accompanied by his son, dressed in white (attire), with a white sacred thread, white locks, white beard, white garlands, and white sandal paste rubbed over his body, entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering, Bharadwaja performed timely worship and caused Brahmanas versed in *mantras* to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had been struck up as a propitiatory ceremony, some persons entered, equipped with various arms. And then having girded up their loins, those mighty warriors, those foremost ones of the Bharata's race (*viz.*, the princes), entered, furnished with finger-protectors (gauntlet), and bows, and quivers. And with Yudhishtira at their head, the valiant princes entered in order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows while others fearlessly gazed on with wonder. And riding swiftly on horses and managing them dexterously, the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were beholding the city of the *Gandharvas*, and became filled with amazement. And, O Bharata, all of a sudden, some hundreds and thousands, with eyes wide open in wonder, exclaimed,—'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of the bows and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their skill in the use of sword and buckler. Then Vrikodara and Suyodhana,



internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriate elephants contending for a cow-elephant; and like two infuriate elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arms) careered right and left, circling the lists. And Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) and Gandhari, all the feats of the princes,"

Thus ends the hundred and thirty-sixth section in the Sambhava of the Adi Parva.

SECTION CXXXVII.

(Sambhava Parva continued)

Vaisampayana continued,—‘Upon the Kuru king and Bhima, the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties in consequence of the partiality swaying their affections. Some cried—Behold the heroic king of the Kurus!—some—‘Behold Bhima!—And on account of these cries, there was, all on a sudden, a loud uproar. And seeing the place become like a troubled ocean, the intelligent Bharadwaja said unto his dear son, Aswatthaman,—Restrain both these mighty warriors so proficient in arms! Let not the ire of the assembly be provoked by this combat of Bhima and Duryyodhana.

Vaisampayana continued,—“Then the son of the preceptor of the princes restrained those combatants with their maces uplifted and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words:—Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra (Vishnu)! And having performed the propitiatory rites, the youth Phalguna, equipped with the finger-protector (gauntlet) and his quiver full of shafts and bow in hand, donning his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.

“On seeing Arjuna, the whole assembly were delighted and conchs began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators’ exclaiming,—‘This is the graceful son of Kunti!’—‘This is the middle (third) Pandava!’—‘This is the son of the mighty Indra!’—‘This is the protector of the Kurus!’—‘This is the foremost of those versed in arms!’—‘This is the foremost of all cherishers of virtue!’—‘This is the foremost of well conducted persons, the great repository of the knowledge of manners!’ At those exclamations, the tears

of Kunti, mixing with the milk of her breast, wetted her bosom. And his ears being filled with that uproar, that first of men, Dhritarashtra, asked Vidura in delight,—‘O Kshatri, what is this great uproar for, like unto that of the troubled ocean, arising all of a sudden and rending the very heavens?’ Vidura replied,—‘O mighty monarch, the son of Pandu and Pritha, Phalguna, clad in mail hath entered the lists. And hence this uproar! Dhritarashtra said,—‘O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favoured and protected!’

Vaisampayana continued,—“When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display before his preceptor his lightness in the use of weapons. By the *Agneya* weapon, he created fire, and by the *Varuna* weapon he created water; by the *Vayavya* weapon, he created air, and by the *Paryanya* weapon he created clouds. And by the *Bhauma* weapon, he created land, and by the *Parvatiya* weapon, he brought mountains into being. By the *Antardhana* weapon all these were made to disappear. Now the beloved of his preceptor (Arjuna) appeared tall and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favoured by his practised dexterity, hit with his arrows various butts—some tender, some fine and some of thick composition. And like one shaft, he let fly at a time into the mouth of a moving iron boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow’s horn hung up on a rope and swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of sword, bow, and mace, walking over the lists in circles.

“And, O Bharata, when the exhibition had well-nigh ended, the excitement of the spectators had cooled, and the sounds of musical instruments had died out there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And O king as soon as this sound was heard, the assembled multitude instantly thought,—‘Are the mountains splitting or is the Earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds?’—And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Pritha, and looked like the moon in conjunction with the five-starred constellation *Hasta*. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswatthaman amongst them. And that prince, mace in hand, thus surrounded by this hundred brothers with uplifted weapons appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the *Danavas*.”

Thus ends the hundred and thirty-seventh section in the Sambhava of the Adi Parva.

SECTION CXXXVIII.

(*Sambhava Parva continued*)

Vaisampayan continued,—“When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, that hero with his natural mail and face brightened with ear-rings, took up his bow and girded on his sword, and then entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed, Karna, was born of Pritha in her maiden hood. He was a portion of the hot-beamed Sun and his energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. In splendour he resembled the Sun, in loveliness the Moon, and in energy the fire. Begotten by the Sun himself, he was tall in stature like a golden palm tree, and, endued with the vigour of youth, he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought,—‘Who is he? And they became agitated in their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the *Asura*, Paka (Indra) saying,—‘O Partha, I shall perform feats before this gazing multitude, excelling all thou hast performed! Beholding them, thou shalt be amazed!’ And, O thou best of those blest with speech, he had hardly had done when the spectators stood up all at once, uplifted by some instrument as it were. And, O tiger among men, Duryyodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karna, delighting in battle, there did all that Partha had done before. And, O Bharata, Duryyodhana with his brothers thereupon embraced Karna in joy and then addressed him, saying,—‘Welcome O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command, myself and the kingdom of the Kurus. Karna replied,—‘When thou hast said it, I regard it as already accomplished! I only long for thy friendship! And, O lord, my wish is even for a single combat with Arjuna!’ Duryyodhana said,—‘Do thou with me enjoy the good things of life! Be thou the benefactor of thy friend, and, O repressor of enemies, place thou thy feet on the heads of all foes.’

Vaisampayana continued,—“Arjuna, after this deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff—‘That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, for thou shalt be slain by me!’ Karna replied—‘This arena is meant for all, not for thee alone, O Phalguna! They are kings who are superior in energy; and verily the Kshatriya regardeth might and might alone. What need of altercation which is the exercise of the weak! O Bharata, speak then in arrows until with arrows I strike off thy head to-day before the preceptor himself!’

Vaisampayana continued,—‘Hastily embraced by his brothers, Partha then, that subduer of hostile cities, with the permission of Drona, advanced for the combat. On the other side, Karna, having been embraced by Duryyodbhāna with his brothers, taking up his bow and arrows, stood ready for the fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh in consequence of rows of white cranes that were then on the wing. And seeing Indra thus viewing the arena from affection (for his son), the sun too dispersed the clouds from over his own offspring. And Phalguna remained deep hid under cover of the clouds, while Karna remained visible, being surrounded by the rays of the Sun. And the son of Dhritarashtra stood by Karna, and Bharadwaja and Kripa and Bhishma remained with Partha. And the assembly was divided, as also the female spectators. And knowing the state of things, Kunti the daughter of Bhoja, swooned away. And by the help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands, the son of Saradwat, *viz.*, Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karna, saying,—“This Pandava, who is the youngest son of Kunti, belongeth to the Kaurava race: he will engage in combat with thee. But, O mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother and the royal line of which thou art the ornament! Learning all this, Partha will fight with thee or not (as he will think fit). Sons of kings never fight with men of inglorious lineage.”

Vaisampayana continued.—“Thus addressed by Kripa, Karna’s countenance became like unto a lotus pale and torn with the pelting showers in the rainy season. Duryyodbhāna said,—‘O preceptor, verily the scriptures have it that three classes of persons can lay claim to royalty, *viz.* persons of the blood royal, heroes, and lastly, those that lead armies. If Phalguna is unwilling to fight with one who is not a king. I will install Karna as king of Anga!’

Vaisampayana said,—“At that very moment, seated on a golden seat, with parched paddy, and with flowers and water pots and much gold, the mighty warrior Karna was installed king by Brahmanas versed in *mantras*. And the royal umbrella was held over his head, while *Yak*-tails waved around that redoubted the hero of graceful mien. And the cheers having ceased, king (Karna) said unto the Kaurava Duryyodbhāna,—‘O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom? O king, I will do all thou biddest!’ And Suyodbhāna said unto him,—‘I eagerly wish for thy friendship.’ Thus spoken to, Karna replied—‘Be it so.’ And they embraced each other in joy, and experienced great happiness.”

Thus ends the hundred and thirty-eighth section in the Sambhava of the Adi Parva.

SECTION CXXXIX.

(*Sambhava Parva continued.*)

Vaisampayana said,—“After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

“Seeing him, Karna left his bow and impelled by filial regard bowed down his head still wet with the water of inauguration. And then the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of his coronation as king of Anga. Seeing the charioteer, the Pandava Bhimasena took Karna for a charioteer’s son, and said by way of ridicule—‘O son of a charioteer, thou dost not deserve death in fight at the hands of Partha ! As befits thy race take thou anon the whip ! And, O wroth of mortals, surely thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire.’ Karna, thus addressed, with slightly quivering lips fetched a deep sigh and looked at the god of the day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryyodhana rose in wrath from among his brothers, and addressed that performer of dreadful deeds, Bhimasena, present there,—‘O Vrikodara, it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of lordly rivers, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the *Danavas* was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities, is of lineage unknown. Some call him the offspring of Agni ; some, of Krittika, some, of Rudra, and some, of Ganga. It hath been heard by us that persons born in the Kshatriya order have before become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons—the preceptor Drona—hath been born in a water-pot and Kripa of the race of Gotama hath sprung from a clump of heath. Your own briths, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karna), of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings ? This prince among men deserveth the sovereignty of the world, not of Anga only, in consequence of the might of his arm and my deposition to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.’

Vaisampayana continued,—“Then there arose a confused murmur amongst the spectators approving of Duryyodhana’s speech. The Sun, however, went down, but prince Duryyodhana taking Karna’s hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhishma, returned to thier abodes. And the people, too, came away, some naming Arjuna, some Karna, and some Duryyodhana (as the victor of the day). And Kunti, recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga, was, from motherly affection, very pleased. And Duryyodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna’s proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryyodhana by sweet speeches, while Yudhishtira was impressed with the belief that there was no warrior on Earth like unto Karna.

Thus ends the hundred and thirty-ninth section in the Sambhava of the Adi Parva.

SECTION CXL.

(*Sambhava Parva continued.*)

Vaisampayana continued,—“Beholding the Pandavas and the son of Dhritarashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying,—‘Seize Drupada, the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee.’ Those warriors then answering,—‘So be it,’ speedily mounted up their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smiting the Panchalas on their way, laid siege to the capital of the great Drupada. And Duryyodhana and Karna and the mighty Yuyutsu, and Dussasana and Vikarna and Jalasandha and Sulochana,—these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding in first class chariots and followed by cavalry, entered the hostile capital, and proceeded along the streets.

“Meanwhile, the king of Panchala, beholding that mighty force and hearing its loud clamour, came out of his palace, accompanied by his brothers. Though king Yajnasena was well-armed, the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, not easy to be subdued in battle, approaching the Kurus upon his white chariot, began to rain his fierce arrows around.

“Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brahmanas, Drona, and said,—‘We shall exert ourselves after these have displayed their

prohess. The king of Panchala can never be taken on the field of battle by any of these ! Having said this, the sinless son of Kunti surrounded by his brothers, waited outside the town at a distance of a mile from it. Meanwhile Drupada, beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that, though he was fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conchs and trumpets and drums by thousands began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryyodhana and Vikarna, Suvahu and Dirghalochana and Dussaasana becoming furious, began to shower their arrows upon the enemy. But the mighty bowman—Prishata's son—invincible in battle, though very much pierced with the arrows of the enemy instantly began, O Bharata, to afflict the hostile ranks with greater vigour. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryyodhana and Vikarna and even the mighty Karna and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. Young and old, they all rushed to battle, assailing the Kurus with vigour. The Kauravas then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishtira not to engage in the fight, rushed forward, appointing the sons of Madri (Nakula and Sahadeva) the protectors of his chariot wheels, while Bhimasena ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a *Makara* entering the sea, the mighty-armed Bhima, resembling a second Yama, mace in hand, entered the Panchala ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in battle, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, struck with Bhima's mace, had their heads broken into pieces. Covered with stream of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pandavas prostrated on the ground elephants and horses and cars by thousands and slew many foot-soldiers and many car-warriors. Indeed as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did the Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile Phalguna, impelled by the desire of doing good unto

Bharadwaj's son, assailed the son Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the *Yuga*, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shouts, the son of Indra was filled with wrath and assailing the hostile host with a thick shower of arrows, rushed towards it furiously, afflicting it with renewed vigour. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Panchalas, accompanied by (the generalissimo of his forces) Satyajit, rushed with speed at Arjuna like the *Asura* Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a thick shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala to seize him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the *Asura* Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the force and velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of the Panchalas, but Satyajit, quickly taking up a tougher bow, pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain as often, desisted from the fight.

"The king of the Panchals, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors, crowned with success, began to fight furiously, and quickly cutting his enemy's bow in twain as also his flag-staff which he caused to fall down, pierced his antagonist's horses and charioteer also with five arrows. Then throwing aside his bow, Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the ocean. At the sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them, Arjuna said,—'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers ! Let us only give unto our preceptor his fee !'

Vaisampayana continued,—'O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control—humiliated and deprived of wealth—remembered that monarch's former hostility and addressing him said,—'Thy kingdom and capital have been laid waste by me. But fear not for thy life, though it dependeth now on the will of thy foe ! Dost thou now desire to revive thy friendship (with me) ? Having said this, he smiled a little and again said,—'Fear not for thy life, brave king ! We Brahmanas are ever forgiving. And, O bull among Kshatriyas, my affection and love for thee have grown with me in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine) ! Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O Yajnasena, that I retain half thy kingdom ! Thou art the king of all the territory lying on the southern side of the Bhagirathi, while I become king of all the territory on the north of that river. And O Panchala, if it pleaseth thee, know me hence for thy friend !'

"On hearing these words, Drupada answered,—'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou dost ! I am very much gratified with thee, and I desire thy eternal friendship !'

Vaisampayana continued,—'After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganga filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the bank of the Charmanwati river. And Drupada from that day was well convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole Earth to find out the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile, Drona continued to reside in Ahicchatra. Thus, O king, was the territory of Ahicchatra full of towns and cities, obtained by Arjuna, and bestowed upon Drona !"

Thus ends the hundred and fortieth section in the Sambhava of the Adi Parva.

SECTION CXLI.

(*Sambhava Parva continued.*)

Vaisampayana continued,—“After the expiration, O king, of a year from this, Dhritarashtra, moved by kindness for the people, installed Yudhishthira the son of Pandu as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness, and unswerving honesty (of heart). And within a short time Yudhishthira, the son of Kunti, by his good behaviour, manners, and close application to business, overshadowed the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Valarama) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumatsena himself. And continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the *Kshura*, *Naracha*, *Valla* and *Vipatha* weapons, indeed, of all weapons, whether straight or crooked or heavy. And Drona certified that there was none in the world who was equal to Arjuna in lightness of hand and general proficiency.

“One day, Drona, addressing Arjuna before the assembled Kaurava princes, said,—“There was a disciple of Agastya in the science of arms called Agnivesa. He was my preceptor and I, his disciple. By ascetic merit I obtained from him a weapon called *Brahmasira* which could never be futile and which was like unto thunder itself one capable of consuming the whole Earth. That weapon O Bharata, from what I have done, may now pass from disciple to disciple. While imparting it to me, my preceptor said,—O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of poor energy!—Thou hast, O hero, obtained that celestial weapon! None else deserveth it. But obey the command of the *Rishi* (Agnivesa). And look here, Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives!’ When Arjuna, on hearing this, pledged his word that he would give what the preceptor demanded, the latter said,—‘O sinless one, thou must fight with me when I fight with thee!’ And that bull among the Kuru princes thereupon pledged his word unto Drona and, touching his feet, went away northward. Then there arose a loud shout covering the whole Earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot, as also with the bow, acquired wonderful proficiency. Sahadeva obtained the whole science of morality and duties from (Vrihaspati) the spiritual chief of celestials, and continued

to live under the control of his brothers. And Nakula, the favourite of his brothers, taught by Drona, became known as a skilful warrior and a great car-warrior (*Ati-ratha*). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending over three years, undaunted by the raids of the *Gandharvas*. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then again Vipula, the king of the Suviras, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra who had resolutely sought an encounter with him. The third of the Pandava, princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the whole of the South, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pandavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could hardly sleep."

Thus ends the hundred and forty-first section in the Sambhava of the Adi Parva.

SECTION CXLII.

(*Sambhava Parva continued.*)

Vaisampayana continued,—“On hearing that the heroic sons of Pandu endued with excess of energy had become so mighty, king Dhritarashtra became very miserable with anxiety. Then summoning unto his side Kanika—that foremost of minister—well-versed in the science of politics and an expert in counsels, the king said,—“O best of Brahmana, the Pandavas are daily overshadowing the Earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest.”

Vaisampayana continued,—“That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science.

“Listen to me, O sinless king, as I answer thee! And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever increase their prowess. Carefully avoiding all faults themselves they should ceaselessly watch over the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore the

king should ever have recourse to chastisement in all he doth. He should so conduct himself that his foe may not detect any weak side in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise concealing its body, his means and ends, and he should always keep back his own weakness from the sight of others. And having begun a particular act, he should ever accomplish it thoroughly. Behold, a thorn, if not extracted wholly, produceth a festering sore ! The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour of his disaster and then kill him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O, sire, an enemy should never be scorned, however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for, if impotent to chastise, they should pretend not to notice the faults that call for chastisement. On occasion, such as these let them regard their bows as made of straw. But they should be always on the alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy, although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money, is necessary, for by killing him thou mayest be at your ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes root and branch. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principal be destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom, always anxiously watching thy foes. By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed on the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown down with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou show him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By creating disunion amongst his allies, or by the employment of force, indeed by every means in thy power shouldst thou destroy thy foe.

“Dhritarashtra said—“Tell me truly how can a foe be destroyed by the



arts of conciliation or the expenditure of money, or by producing disunion or by the employment of force.'

"Kanika replied,—'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests who lived in the company of four friends, *viz.*, a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer—the leader of a herd—whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal, opening the proceedings said,—O tiger, thou hast made many an effort to seize this deer, but all in vain simply because this deer is young, fleet and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure feast on it—Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions,—Blessed be ye ! Go and perform your ablutions. In the meantime I will look after the deer. Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said,—Why art thou so sorrowful, O wise one ! Thou art the foremost of all intelligent beings. Let us enjoy ourselves to day by feasting on this carcass !—The jackal said,—Hear, O mighty-armed one, what the mouse hath said. He hath even said ;—(O, fie on the strength of the king of the beasts ! This deer hath been slain by me ! By might of my arm he will to-day gratify his hunger !)—When he hath boasted in such a language, I, for my part, do not wish to touch this food. The tiger replied,—If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay, with the might of my own arms, creatures ranging the forest and then feast on their flesh !—Having said this, the tiger went away.'

'And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said,—Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said,—('The carcass of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him !) Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there, having performed his ablutions. And seeing the wolf come, the jackal said unto him.—The king of the beasts hath been angry with thee ! Evil is certain to overtake thee ! He is expected here with his wife. Do as thou pleasest !—Thus was the wolf also, fond of animal flesh, got rid of by the jackal. And the wolf fled, contracting his body into the smallest dimen-

sions. It was then that the mongoose came. And, O king the jackal, seeing him come, said,—By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this flesh as you please !—The mongoose replied,—When, indeed, the tiger, the wolf, and the intelligent mouse have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still ! I do not desire to fight with thee,—Saying this, the mongoose also went away.'

"Kanika continued,—When they all had thus left the place, the jackal, well-pleased with the success of his policy, alone ate up that flesh. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued,—If thy son, friend, brother, father, or even the spiritual preceptor, anyone becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with diligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove any one with indications of anger (in thy speech). And, O Bharata, speak soft words before thou smiteth and even while thou art smiting ! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smite the heinous offender who liveth by the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayest act with the greatest cruelty. Thou shouldst make thy teeth sharp to give a fatal bite. And thou shouldst ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is such. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers

and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) *thirthas* (*viz* the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons in the inner apartments, the jailor, the chief surveyor, the head of the treasury the general axecutant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and in rivers, in forsests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts—humility, oath, conciliation, worshipping the feet of others by lowering thy head, inspiring hope, and the like. A person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit ; or, if bearing fruit, these must be at a great height not easily attainable from the ground ; and if any of these fruits seem to be ripe, care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth, and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of the two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth, and pleasure, in such a way that thou mayest not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent ; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled with hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, reposeth at ease as if he hath nothing more to do, is very like a person who awaketh, having fallen down from the top of a tree whereon he had slept. A king should ever keep to himself his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and



without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence ; and when one's purpose hath been accomplished, one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou dost anything never do it completely, but ever leave something to be desired for by others (whose services thou mayest need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his motive before the commencement of his acts. Let them know all when the act hath been commenced or ended, and as long as danger doth not come, so long only shalt thou act as if thou art afraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the future act as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayest overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adapting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by *mantras* and sacrificial rites ; and to virtue, wealth, and pleasure. It is well known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots, or like a spark of fire in the deep woods that may soon burst into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred before it is fulfilled ; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular : unpitiful as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayest not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu ! O king,

the sons of Pandu are stronger than their cousins (thy sons) ; therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear for thee from the Pandavas. Indeed, adopt such measures consonant with the science of policy that thou mayest not have to grieve in the future.

Vaisampayana continued—"Having delivered himself thus Kanika returned to his abode, while the Kuru king Dhritarashtra became pensive and melancholy."

Thus ends the hundred and forty-second section in the Sambhava of the Adi Parva.

SECTION CXLIII.

(*Jatu-griha Parva.*)

Vaisampayana said,—“Then the son of Suvala (Sakuni) king Duryyodhana, Dussasana and Karna, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarashtra, the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But the wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked persons by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat furnished with engines and flags and strong enough to withstand both wind and wave, he addressed Kunti and said,—“This Dhritarashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue ! O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you !”

Vaisampayana continued,—“Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata's race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while at Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishada woman who had come there for some purpose, was, with her children, burnt to death. And that worst of *Mlechchhas*—the wretched Purochana—(who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhritarashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) knew not of their safety. And the citizens of Varanavata, seeing the house of lac con-