sumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarashtra to represent everything that had happened. And they told the monarch,—'Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy children, O king of the Kurus, the kingdom!' Hearing this, Dhritarashtra with his children, made a show of grief, and along with his relatives, including Khatri (Vidura) and Bhishma the foremost of the Kurus, performed the last honours of the Pandavas."

Janamejaya said,—"O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas therefrom. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened! I am burning with curiosity to hear it!"

Vaisampayana said,—"O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pandavas. The wicked Duryyodhana, beholding Bhimasena surpass (every body) in strength and Arjuna highly accomplished in arms, became pensive and sad. Then Karna, the offspring of the Sun, and Sakuni, the son of Suvala endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pandu possessed of all accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pandu (Yudhishthira) as possessed of the qualifications for ruling the kingdom. And they said—'Dhritarashtra, though possessed of the eye of knowledge, having been (born) blind, obtained not the kingdom before. How can he (therefore) become king now? Then Bhishma, the son of Santanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty would never accept it now. We shall, therefore, now instal (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in battle, versed in the *Vedas*, and truthful and kind. Worshipping Bhishma, the son of Santanu and Dhritarashtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.'

"The wretched Duryyodhana, hearing these words of the prating partisans of Yudhishthira, became very much distressed. Deeply afflicted, the wicked prince could not put up with those speeches. Inflamed with jealousy, he went unto Dhritarashtra, and finding him alone he saluted him with reverence and distressed at (the sight of) the partiality of the citizens for Yudhishthira, he addressed the monarch and said,—'O father, I have heard the prating citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pandu to be their king! Bhisma will sanction this, for he will not rule the kingdom! It seems, therefore,

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that the citizens are endeavouring to inflict a great injury on us! Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments, but thou, from blindness, didst not obtain the kingdom, though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritence from Pandu, his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men! Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependents on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us!"

Thus ends the hundred and forty-third section in the Jatugriha of the Adi Parva.

SECTION CXLIV.

(Jatugriha Parva continued.)

Vaisampayana continued.—"King Dhritarashtra whose knowledge only was his eyes, on hearing these words of his son and recollecting everything that Kanika had said unto him, became afflicted with sorrow, and his mind also thereupon began to waver. Then Duryyodhana, and Karna, and Sakuni, the son of Suvala, and Dussana as their fourth, held a consultation together. Prince Duryyodhana said unto Dhritarashtra,—'Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata! We shall then have no fear of them!' Dhritarashtra, on hearing these words uttered by his son, reflected for a moment and then replied unto Duryyodhana, saying,—'Pandu, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards myself. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. Possessed of allies, how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pandu. Thus benefited of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishthira?'

"Duryyodhana replied,—'What thou sayest, O father, is perfectly true. But in view of the evil that is looming on the future as regards thyself, if we conciliate the people with wealth and honours, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata

O king, when the sovereignty shall have been vested in me, then, O Bharata, may Kunti with her children come back from that place.'

"Dhritarashtra replied.—'This, O Duryyodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Khatri, nor Gautama (Kripa) will ever sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus, ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If, therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world ?'

"Duryyodhana answered,—'Bhishma hath no excess of affection for either side, and will, therefore, be neutral (in case of a dispute). The son of Drona (Aswatthaman) is on my side. There is no doubt that where the son is, there the father will be. The Kripa, the son of Saradwat, must be on the side on which Drona and Aswatthaman are. He will never abandon Drona and his sister's son (Aswatthaman). Khatri (Vidura) is dependent on us for his means of life, though he is secretly with the foe. If he sides the Pandavas, he alone can do us no injury. Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. But this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that hath pierced my heart even like a terrible dart !"

Thus ends the hundred and forty-fourth section in the Jatugriha of the Adi-Parva.

SECTION CXLV.

(Jatugriha Parva continued.)

Vaisampayana said,—"Then Prince Duryyodnana along with his brothers began to gradually win over the people to his side by grants of wealth and honours. Meanwhile, some clever councillors, instructed by Dhritarashtra, one day began to describe (in court) the town of the Varanavata as a charming place. And they said—The festival of Pasupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmeth the hearts of all spectators.' Thus did those councillors, instructed by Dhritarashtra, speak of Varanavata, and whilst they were so speaking, the Pandavas, O king, felt the desire of going to that delightful town. And when the king (Dhritarashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Ambika addressed them, saying—'These men of mine often speak of Varanavata as the most delightful town in the world. If, therefore, ye children, ye desire to witness that festival, go to Varanavata with your followers and friends and enjoy

yourselves there like the celestials ! And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for some time as ye please like the resplendent celestials and enjoying as much pleasure as ye like, return ye to Hastinapura again !'

Vaisampayana continued—"Yudhisthira, fully understanding the motives of Dhritarashtra and considering that he himself was weak and friendless, replied unto the king, saying,—'So be it.' Then addressing Bhishma, the son of Santanu, the wise Vidura, Drona, Valhika, the Kaurava, Somadatta, Kripa, Aswatthaman, Bhurisravas, and the other reverend councillors, and Brahmanas and ascetics, and the priests and the citizens, and the illustrious Gandhari, he said slowly and humbly,—'With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhritarashtra ! Cheerfully give us your benedictions so that acquiring prosperity therewith we may not be touched by sin !' Thus addressed by the eldest of Pandu's sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying,—'Ye sons of Pandu, let all the elements bless you along your way and let not the slightest evil befall you !'

"The Pandavas, having performed propitiatory rites for obtaining (there share of) the kingdom, and finishing their preparations, set out for Varanavata."

Thus ends the hundred and forty-fifth section in the Jatughriha of the Adi-Parva.

SECTION CXLVI.

(*Jatugriha Parva continued.*)

Vaisampayana said—"The wicked Duryyodhana became very pleased when the king, O Bharata, had said so unto the Pandavas. And, O bull of Bharata's race, Duryyodhana then, sommoning his counsellor, Purochana in private, took hold of his right hand and said,—'O Purochana, this world, so full of wealth, is mine ! But it is thine equally with me ! It behoveth thee, therefore, to protect it ! I have no more trustworthy counsellor than thyself with whom to consult. Therefore, O sire, keep my counsel and exterminate my foes by a clever device. O, do as I did thee ! The Pandavas have, by Dhritarashtra, been sent to Varanavata, where they will, at Dhritarashtra's command, enjoy themselves during the festivities. Do that by which thou mayest this very day reach Varanavata in a car drawn by swift mules ! Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in materials and furniture, and guard thou the mansion well (with prying eyes) ! And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large quantity of lac, make thou a plaster for lining the walls, and scatter thou all around that house

hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny, behold them there or conclude the house to be an inflammable one. And having erected such a mansion, cause thou the Pandavas, after worshipping them with great reverence, to dwell in it with Kunti and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhritarashtra may have no reason to complain. Thou must also manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house'

"Saying—'So be it' unto the Kuru Prince, Purochana repaired to Varanavata in a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryyodhana, he did everything that prince had bid him do."

Thus ends the hundred and forty-six section in the Jatugriha of the Adi Parva.

SECTION CXLVII.

(*Jatugriha Parva continued.*)

Vaisampayana said,—"Meanwhile the Pandavas got into their cars, yoking thereto some fine horses endued with the speed of the wind. While they were on the point of entering their cars, they touched, in great sorrow, the feet of Bhishma, of king Dhritarashtra, of the illustrious Drona, of Kripa, of Vidura and of the other elders of the Kuru race. Thus saluting with reverence all the older men, and embracing their equals, and receiving the farewell of even the children, and taking leave of all the venerable ladies in their household, and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindfull of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, from great affliction, followed those tigers among men to some distance. And some amongst the citizens and the country-people, who followed the Pandavas, afflicted beyond measure at beholding the sons of Pandu in such distress, began to say aloud,—'King Dhritarashtra of wicked soul seeth no things with the same eye! The Kuru monarch casteth not his eye on virtue! Neither the sinless Yudhisthira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Madri do anything? Having inherited the kingdom from their father, Dhritarashtra could not bear them. How is it that Bhishma

who suffers the exile of the Pandavas to that wrecthed place, sanctions this act of great injustice? Vichitraviryya, the son of Santanu and the royal sage Pandu of Kuru's race both cherisred us of old with fatherly care. But now that Pandu—that tiger among men—hath ascended to heaven, Dhritarashtra cannot bear with these princes—his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, where Yudhisthira will go.'

"Unto those distressed citizens talking in this way, the virtuous Yudhisthira, himself afflicted with sorrow, reflecting for a few moments said,—'The King is our father, worthy of regard, our spiritual guide, and our superior! To carry out with unsuspicious hearts whatever he biddeth, is, indeed, our duty. Ye are our friends! Walking round us and making us happy by your blessings, return ye to your abodes! When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us!' Thus addressed, the citizens walked round the Pandavas and blessed them with their blessings and returned to their respective abodes.

"And after the citizens had ceased following the Pandavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers), addressed him in these words. The learned Vidura, conversant with the jargon (of the *Mlechchhas*), addressed the learned Yudhisthira who also was conversant with the same jargon, in the words of the *Mlechchha* tongue, so as to be unintelligible to all except Yudhisthira. He said—'He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way; the blind man hath no knowledge of direction. He that hath no firmness never aquireth prosperity. Remembering this Be upon your guard. The man who taketh a weapon not made of steel (*i.e.*, an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackel (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the directions, and he that keepeth his five (senses) under control can never be oppressed by his enemies.'

"Thus addressed, Pandu's son, Yudhishthira the just replied unto Vidura, that foremost of all learned men, saying—'I have understood thee.' Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishthira and said—'The words that Khatri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to

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him in similar words and voice, we have not understood. If it is not improper for us to know them I should then like to hear everything that had passed between him and thee !'

'Yudhisthira replied,—'The virtuous Vidura said unto me that we should know that the mansion (for our accomodation at Varanavata) hath been built of inflammable materials. He also said unto me,—The path of escape too shall not be unknown to thee,—and further,—Those that can control their senses can acquire the sovereignty of the whole world—The reply that I gave unto Vidura was,—I have understood thee !—'

Vaisampayana continued,—"The Pandavas set out on the eighth day of the month of Phalguna when the star *Rohini* was ascendant, and arriving at Varanavata they beheld the town and the people."

Thus ends the hundred and forty-seventh section in the Jatugriha of the Adi-Parva.

SECTION CXLVIII.

(Jatugriha Parva continued.)

Vaisampayana said—"Then all the citizens (of Varanavata), on hearing that sons of Pandu had come, were filled with joy at the tidings, not speedily came out of Varanavata, in vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the *Sastras*, for receiving those foremost of men. And the people of Varanavata, approaching the sons of Kunti blessed them by uttering the word *Jaya* and stood surrounding them. That tiger among men *viz.*, the virtuous Yudhishthira, thus surrounded by them looked resplendent like him having the thunder-bolt in his hands (*viz.*, Indra) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Varanavata decked with every ornament. Entering the town, those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the *Sutas* and the Vaisya and then to those of even the Sudras. O bull of Bharata's race, thus adored by the citizens, the Pandavas at last went with Purochana going before them, to the palace that had been built for them, Purochana then began to place before them food and drink and beds and carpet, all of the first and most agreeable order. The Pandavas, attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Varanavata.

"After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called 'The blessed home,' but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at the instance of Purochana like *Guhyakas* entering the palace (of Siva) on the *Kailasa* mount. The foremost of all virtuous men,

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Yudhishthira, inspecting the house, said unto Bhima that it was really built of inflammable materials. Smelling the scent of fat mixed with clarified butter and preparations of lac, he said unto Bhima,—'O chastiser of foes, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter This wicked wretch, Purochana, acting under the instruction of Duryyodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence knew this danger, and, therefore, hath warned me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryyodhana acting in secrecy.'

"Hearing this, Bhima replied—'If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.' Yudhishthira replied,—'It seems to me that we should rather continue to live here in seeming unsuspiciousness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed his designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth iittle for obloquy or sin. The wretch stayeth here acting under the instruction of Duryyodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bulls of Kuru's race, regarding indignation at such a sinful act to be virtuous, may become wrathfull. If, however, from fear of being burnt, we fly from here, Duryyodhana, ambitions of sovereignty will certainly compass our death by means of spies. While we have no rank and power, Duryyodhana hath both; while we have no friends and allies, Duryyodhana hath both; while we are without wealth, Duryyodhana hath at his command a full treasury. Will he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, by deceiving this wretch(Purochana) and that other wretch Duryyodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here, actively doing everything for our safety but with such privacy that neither Purochana nor any of the citizens of Varanavata may know what we are after."

Thus ends the hundred and forty-eighth section in the Jatugriha of the Adi-Parva.

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SECTION CXLIX.

(Jatugriha Parva continued.)

Vaisampayana continued—"A friend of Vidura's a person well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying,—'I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye! From the trust he reposeth in me Vidura hath said unto me,—Go thou unto the Pandavas and accomplish thou their good—What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this the dark fortnight. To burn to death those tigers among men, the Pandavas with their mother, is the design of that wicked wretch, the son of Dhritarashtra. O son of Pandu, Vidura also told thee something in the *Mlechchha* tongue to which thou also hadst replied in the same language. I state these particulars as my credentials.' Hearing these words, Yudhisthira, the truthful son of Kunti replied —'O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know. As his, so ours art thou! Make no difference between him and us. We are as much thine as his. O, protect us as the learned Vidura ever protecteth us! I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarashtra's son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration. If we are burnt to death here, Duryyodhana's most cherished desire will be satisfied. Here is that wretch's well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryyodhana was known to Vidura from the first, and he it was who enlightened us beforehand. That danger of which Khatri had foreknowledge is now at our door. Save us from it without Purochana's knowledge thereof. On hearing these words, the miner said,—'So be it,' and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. The mouth was so covered from fear of Purochana, that wicked wretch who kept a constant watch at the door of the house. The Pandavas used to sleep whithin their chambers with arms ready for use, while, during the day, they went a-hunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura's friend, that good miner."

Thus ends the hundred and forty-ninth section in the Jatugriha of the Adi-Parva.

SECTION CL.

(Jatugriha Parva continued.)

Vaisampayana said,—"Seeing the Pandavas living cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishthira, the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said,—'The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unobserved by all !"

Vaisampayana continued—"Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies who while eating and drinking, enjoyed there as they pleased, and with Kunti's leave returned to their respective homes. Desirous of obtaining food, there came, as though impelled by fate, to that feast, in course of her wanderings, a Nishada woman, the mother of five children, accompanied by all her sons. O king, she and her children, intoxicated with the wine they drank, become incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pandu set fire to the door of that house of lac. Then he set fire to that mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts those chastisers of foes with their mother, entered the subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople. Beholding the house in flames, the citizens with sorrowful faces began to say,—The wretch (Purochana) of wicked soul had under the instruction of Duryyodhana built this house for the destruction of his employer's relatives. He indeed, hath set fire to it. O fie on Dhritarashtra's heart which is so partial ! He hath burnt to death, as if he were their foe, the sinless heirs of Pandu ! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspicious princes, hath himself been burnt to death as fate would have it !'

Vaisampayana continued,—"The citizens of Varanavata thus bewailed (the fate of the Pandavas), and waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother, coming out of the subterranean passage, fled in haste unnoticed. But those chastisers of foes, for sleepiness and fear, could not with their mother proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Placing his mother on his shoulder, the twins on his sides, and Yudhisthira and Arjuna on both his arms, Vrikodara

of great energy and strength and endued with the speed of the wind, commenced his march, breaking the trees with his breast and pressing deep the Earth with his stamp."

Thus ends the hundred and fiftieth section in the Jatugriha of the Adi Parva.

SECTION CLI.

(Jatugriha Parva continued).

Vaisampapana said.—"About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest employed in a certain place in measuring the depth of a river. The design that the wicked Duryyodhana had formed had been, through his spies, known to Vidura of great intelligence, and, therefore, he had sent that prudent person unto the Pandavas. Sent by Vidura unto them, he showed the Pandavas on the sacred banks of Ganga (Ganges) a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or of thought. He then addressed the Pandavas in these words to show that he had really been sent by Vidura.—'O Yudhishthira,' he said, 'listen to these words the learned Vidura had said (unto thee) as a proof of the fact that I come from him!—Neither the consumer of straw and wood nor the drier of dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, etc.—By these credentials know me to be the person who has been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said—'O son of Kunti, thou shalt surely defeat in battle Karna, and Duryyodhada with his brothers, and Sukuni!—This boat is ready on the waters, and it will glide pleasantly thereon, and shall certainly bear you all from these regions!'

"Then beholding those foremost of men with their mother pensive and sad he caused them to go into the boat that was on Ganga, and accompained them himself. Addressing them again, he said,—'Vidura having smelt your heads and embraced you (mentally), hath said again that in commencing your auspicious journey and going alone you should never be careless!'

"Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men over to the ether side of Ganga in his boat. And having taken them over the water and seen them all safe on the opposite bank, he uttered the word '*Jaya*' (victory) to their success and then left them and returned to the place whence he had come.

"The illustrious Pandavas also, sending through that person some massage to Vidura, began, after having crossed the Ganges, to proceed with haste and in great secrecy."

Thus ends the hundred and fifty-first section in the Jatugriha of the Adi Parva.

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SECTION CLII.

(Jatugriha Parva continued.)

Vaisampayana said,—"Then, when the night had passed away, a large concourse of the towns-people came there in haste to see the sons of Pandu. After extinguishing the fire, they saw that the house just burnt down had been built of laccin materials and that (Duryyodhana's) counsellor Purochana had been burnt to death. And the people began to bewail aloud, saying,—'Indeed, this had been contrived by the sinful Duryyodhana for the destruction of the Pandavas There is little doubt that Duryyodhana hath, with Dhritarashtra's knowledge burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt that even Bhishma, the son of Santanu, and Drona and Vidura and Kripa and other Kauravas have not, any of them, followed the dictates of duty. Let us now send to Dhritarashtra to say—Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!—

"They then began to extinguish the members to obtain some trace of the Pandavas, and they saw the innocent Nishadi woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the whole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

"The citizens then sent to Dhritarashtra to inform him that the Pandavas along with (Duryyodhana's) counsellor Purochana had been burnt to death. King Dhritarashtra, on hearing the evil news of the death of the Pandavas, wept in a great sorrow. And he said,—'King Pandu, my brother of great fame hath, indeed, died to-day when those heroic sons of his together with their mother have been burnt to death! Ye men, repair quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased be sanctified with the usual rites, and let all the beneficial and great acts (usual on such occassions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pandavas and Kunti be accomplished by wealth.'

'Having said this, Dhritarastha, the son of Ambika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming,—'Oh Yudhishthira! Oh prince of the Kuru race!—While others cried aloud,—Oh Bhima!—Oh Phalguna!'—while some again,—'Oh the twins!—Oh Kunti!—Thus did they sorrow for the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas but Vidura did not weep much, because he knew the truth.

"Meanwhile the pandavas endued with great strength with their, mother forming a company of six going out of the town of Varanavata arrived at the banks of Ganga. They then speedily reached the opposite bank aided by the

strength of the boatmen's arms, the rapidity of the river's current, and a favourable wind. Leaving the boat, they proceeded in the southern direction, finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty ; sleep was closing their eyes every moment. Then Yudhishthira, addressing Bhima endued with great energy, said,—'What can be more painful than this ! We are now in the deep woods. We know not which side is which, nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers unseen by others ? O Bharata, taking us on thyself, proceed thou as before ! Thou alone amongst us art strong and swift as the wind !'

"Thus addressed by Yudhishthira the just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity."

Thus ends the hundred and fifty-second secotion in the Jatugriha of the Adi Parva

SECTION CLIII

(Jatugriha Parva continued,)

Vaisampayana said,—"As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of their clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of *Jyaishtha* and *Ashara* (May and June). And the mighty Bhima proceeded, making a path for himself, by treading down the trees and creepers before him. In fact, broke (by the pressure of his body) the large trees and plants with their flowers and fruits, standing on his way. Even so passeth through the woods breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickle down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind) proceeded that the Pandavas seemed to faint in consequence. Frequently swiming across streams difficult of being crossed, the Pandavas disguised themselves on their way from fear, of the sons of Dhritarashtra. And Bhima carried on his shoulders his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening O bull of Bharata's race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries birds and beasts. The twilight deepened, the cries of birds and beasts became fiercer, darkness shrouded every thing from the view and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes,

afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti, smitten with thirst, said unto her sons,—'I am the mother of the five Pandavas and am now in their midst! Yet am I burning with thirst!' Kunti repeatedly said this unto her sons. Hearing these words, Bhima's heart from affection for his mother was warmed by compassion and he resolved to go (along as before) Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian with widespreading branches. Setting down there his brothers and mother, O bull of Bharata's race, he said unto them,—'Rest you here, while I go in quest of water. I hear the sweet cries of acquatic fowls. I think there must be a large pool here.' Commanded, O Bharata, by his eldest brother who said unto him, 'Go,' Bhima proceeded in the direction whence the cries of those acquatic fowls were coming. And, O bull of Bharata's race, he soon came upon a lake, and bathed and slakad his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep—'Oh wretch that I am, who beholdeth his brothers asleep on the bare ground what can befall me, more painful than this? Alas, they who formerly at Varanavata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti—the sister of Vasudeva, that grinder of hostile hosts—the daughter of Kuntiraja,—herself decked with every auspicious mark,—the daughter-in-law of Vichitravirya,—the wife of the illustrious Pandu,—the mother of us (five brothers),—resplendent as the filaments of the lotus and delicate and tender and fit to sleep on the costliest bed—thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Maruta—she who hath ever slept within palaces—now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishthira, who deserveth the sovereignty of the three worlds,sleepeth fatigued, like an ordinary man, on the bare ground. This Arjuna of the darkish hue of blue clouds, and unequalled amongst men sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh, the twins, who in beauty are like the twin Aswins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous and evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of others of the same species, becometh sacred and is worshipped and venerated by all,

They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind, Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live. depending on each other, like tall trees growing in the same forest. We, however, have been forced into exile by the wicked Dhritarashtra and his sons, having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree! Having already suffered so much, where now are we to go? Ye sons of Dhritarastra of little foresight, ye wicked fellows, enjoy your temporary success! The gods are certainly auspicious to you! But ye wicked wretches, ye are alive yet, only because Yudhishthira doth not command me to take your lives! Else this very day, filled as I am with wrath, I would send thee. (O Duryyodhana), to the regions of Yama (Pluto) with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do, for, ye sinfuf wretches, the virtuous king Yudhishthira, the eldest of the Pandavas, is not yet angry with you, !'

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself—'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And these will slake their thirst after they rise refreshed from sleep! Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers,"

Thus ends the hundred and fifty third section in the Jatugriha of the Adi-Parva.

SECTION CLIV.

(*Hidimva badha Parva.*)

Vaisampayana said,—"Not far from the place where the Pandavas were asleep, a *Rakshasa* by name Hidimva dwelt on a Sala tree. Possessed of great energy and prowess, he was a cruel cancibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human food. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree; his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, while casting his glances around, the sons of Pandu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grixzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pandu yawning wishfuity at times. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human food. And scenting the odoru

of man, he addressed his sister, saying,—' O sister it is after a long time that such agreeable food hath approached me! My mouth waters at the anticipated relish of such food. My eight teeth, so sharp pointed and incapable of being resisted by any substance, I shall to-day, after a long time, put into the most delicious flesh. Attacking the human throat and even opening the veins, I shall (to-day) drink a plentiful quantity of human blood, hot and fresh and frothy. Go and ascertain who these are, lying asleep in these woods! The strong scent of man pleaseth my nostrils. Slaughtering all these men, bring them unto me. They sleep within my dominion. Thou needst have no fear from them. Do my bidding soon, for we shall then together eat their flesh, tearing off their bodies at pleasure. And after feasting to our fill on human flesh we shall then dance together to various measures!'

"Thus addressed by Hidimva in those woods, Hidimva, the female cannibal, at the command of her brother, went, O bull of Bharata's race, to the spot where the Pandavas were. And on going there, she beheld the Pandavas asleep with their mother and the invincible Bhimsena sitting awake. And beholding Bhimasena unrevalled on earth for beauty and like unto a vigorous Sala tree, the *Rakshasa* woman immediately fell in love with him, and she said to herself,—' This person of hue like heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus-petals, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy with him for ever and ever.' Thus saying, the *Rakshasa* woman, capable of assuming any form at will, assumed and excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked with celestial ornaments, she advanced with smiles on her lips and a modest gait, and addressing Bhima, said—' O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a *Rakshasa*. Truly do I say, here liveth the wicked *Rakhasa* called Hidimva! Ye beings of celestial beauty, I have been sent hither even by that *Rakshasa*—my brother—with the cruel intent of killing you for his food' But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper! My heart as well as my body hath been pierced by (the shafts of) Kama (Cupid)! O, desirous as I am of obtaining thee, make me thine! O thou of mighty arms, I will rescue thee from the *Rakshasa* who eateth human flesh! O sinless one, be thou my husband' We shall then live on the breasts of mountains inaccessible to ordinary

mortals. I can range the air and I do so at pleasure. Thou mayest enjoy great felicity with me in those regions !'

" Hearing these words of hers, Bhima replied,—' O *Rakshasa* woman, who can, like a *Muni* having all his passions under control, abandon his sleeping mother and elder and younger brothers ? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a *Rakshasa* ?'

" The *Rakshasha* woman replied,—' O, awaken all these, and I shall do unto you all what is agreeable to thee ! I shall certainly rescue you all from my cannibal brother ?

" Bhima then said,—' O *Rakshasa* woman, I will not, from fear of thy wicked brother, awaken my brothers, and mother sleeping comfortably in the woods ! O timid one, *Rakshasas* are never able to bear the prowess of my arms. And, O thou of handsome eyes, neither men, nor *Gandharvas*, nor *Yaksakas* are able to bear my might. O amiable one, thou mayest stay or go as thou likest, or mayest even send thy cannibal brother, O thou of delicate shape. I care not !"

Thus ends the hundred and fifty-fourth section in the Hidimva-badha of Adi Parva.

SECTION CLV.

(Hidimva badha Parva continued)

Vaisampayana said,—"Hidimva, the chief of the *Rakshasas*, seeing that his sister returned not soon enough, alighed from the tree and proceeded quickly to the spot where the Pandavas were. Of red eyes and strong arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, and teeth long and sharp-pointed, he was terrible to behold, And Hidimva, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said,—'The wicked cannibal is coming hither in wrath ! I entreat thee, do, with thy brothers, as I bid thee ! O thou of great courage, as I am endued with the powers of a *Rakshasa*, I am capable of going whithersoever I like. Mount ye on my hips, I will carry you all through the skies ! And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my body, I will convey you through the skies.

"Bhima then said,—'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no *Rakshasa* capable of injuring any of these O thou of slender waist, I will slay this (cannibal) before thy very eyes ! This worst of *Rakshasa*, O timid one, is no worthy antagonist of mine, nor can all the *Rokshasas* together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant ! Behold also these thighs of mine like unto iron maces, and this broad and adamantine chest ! O beautiful one, thou shalt to-day behold my prowess like unto that of Indra. O thou of fair hips, hate me not, thinking that I am a man !

"Hidimva replied, saying,—'O tiger among men, O thou of the beauty of

a celestial, I do not certainly hold thee in contempt ! But I have seen the prowess that *Rakshasa* exert upon men.'

Vaisampayana continued—"Then, O Bharata, the wrathful *Rakshasa* eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. The cannibal, beholding her in that charming human form suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the *Rakshasa* dilated his eyes and addressing her said,—'What senseless creature wishes to throw obstacles in my path now that I am so hungry ? Hast thou become so senseless, O Hidimva, that thou fearest not my wrath ? Fie on thee, thou unchaste woman ! Thou art even own desirous of carnel intercourse and solicitous of doing me an injury ! Thou art ready to sacrifice the good name and honour of all the *Rakshasas*, thy ancestors ! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee !' Addressing his sister thus, Hidimva, with eyes red with anger and teeth pressing against teeth, ran at her to kill her then and there. But beholding him rush at his sister, Bhima' that foremost of smiters, endued with great energy, rebuked him and said,—'Stop—Stop !'

Vaisampayana continued,—'And Bhima, beholding the *Rakshasa* angry with his sister, smiled (in derision), and addressing him, said,—'O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably ? O wicked cannibal approach me first without loss of time ! Smite me first,—it behoveth thee not to kill a woman, especially when she hath been sinned against instesd of sinning ! This girl is scarcely responsible for her act in desiring intercourse with me !, She hath, in this, been moved by the deity of desire that prevadeth every living form ! Thou wicked wretch and the most infamous of *Rakshasas*, thy sister came here at thy command ! Beholding my person, she desireth me. In that the timid girl doth no injury to thee, It is the deity of desire that hath offended, It behoveth thee not to injure her for this offence ! O wicked wretch, thou shalt not slay a woman when I am here ! Come with me, O cannibal, and fight with myself singly ! Singly shall I send thee to-day to the abode of Yama (Pluto) ! O *Rakshasa* let thy head to-day, pressed by my might, be pounded to pieces, as though pressed by the tread of a mighty elephant. Slain by me on the field of battle let herons and hawks and jackals tear in glee thy limbs to-day on the ground ! In a moment I shall today make this forest destitute of *Rakshasas*,—this forest that had so long been polluted by thee, devourer of human beings ! Thy sister, O *Rakshasa*, shall to-day behold thyself, huge though thou art like a mountain, like a huge elephant repeatedly dragged by a lion. O worst of *Rakshasas*, thyself slain

by me, men ranging these woods will henceforth do so safely and without fear !'

"Hearing these words, Hidimva said,—'What need is there, O man, this thy vaunt and this thy boast ? Accomplish all this first, and then mayest thou vaunt indeed ! Therefore, delay thou not. Thou knowest thyself to be strong and endued with prowess, so thou shalt rightly estimate thy strength to-day in thy encounter with me. Until that, I will not slay these (thy brothers) ! Let them sleep comfortably. But I will, as thou art a fool and the utterer of evil speeches, slay thee first. After drinking thy blood, I will slay these also, and then last of all, this (sister of mine) that hath done me an injury !"

Vaisampayana continued,—"Saying this, the cannibal, extending his arms ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as though in sport, with great force, the extended arms of the *Rakshasa* who had rushed at him. Then seizing the struggling *Rakshasa* with violence, Bhima dragged him from that spot full thirty two cubits like a lion dragging a little animal. Then the *Rakshasa*, thus made to feel the weight of Bhima's strength, became very angry and clasping the Pandava, sent forth a terrible yell. The mighty Bhima then dragged with force the *Rakshasa* to a greater distance, lest his yells should awaken his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full-grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pandavas) woke up with their mother, and saw Hidimva sitting before them"

Thus ends the hundred and fifty-fifth section in the Hidimva-badha of the Adi Parva.

SECTION CLVI.

(*Hidimva-badha Parva continued*).

Vaisampayana said,—"Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimva, were filled with wonder. And Kunti, gazing at her with wonder at her beauty, addressed her sweetly and gave her every assurance. She asked,—'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou ? O thou of the fairest complexion, on what business has thou come hither and whence hast thou come ? If thou art the deity of these woods or an *Apsara*, tell me all regarding thyself and also why thou stayest here ? Thereupon Hidimva replied,—'This extensive forest that thou seest, of the hue of blue cloud, is the abode of a *Rakshasa* of the name of Hidimva as also of mine. O handsome lady, know me as the sister of that chief of the *Rakshasa*. Reverend dame, I had been sent by that brother of mine to kill

thee with all thy children. But on arriving here at the command of that cruel brother of mine, I beheld thy mighty son colour like pure gold. Then, O blessed lady, I was brought under the control of thy son by the deity of love who pervadeth the nature of every being, and I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son's opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine—my husband! Behold now that couple—man and *Rakshasa*—both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.'

Vaisampayana continued,—"Hearing those words of hers, Yudhishthira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy and they beheld Bhima and the *Rakshasa* already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust, their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the *Rakshasa*, slowly said, with smiles on his lips,—'Fear not, O Bhima of mighty arms! We (had been asleep and therefore) knew not that thou wast engaged with a terrible *Rakshasa*, and tired in fight. Here do I stand to help thee; let me slay the *Rakshasa*, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said,—'Look on this encounter, O brother, like a stranger! Fear not for the result! Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said—'What need, O Bhima, for keeping the *Rakhhasa* alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. *Rakshasas* became stonger by break of day, therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible *Rakshasa* soon. During the two twilights *Rakshasas* always put forth their powers of deception. Use all the strength of thy arms!"

Vaisampayana continued,—"At this speech of Arjuna, Bhima, blazing up with anger, summoned the might that Vayu (his father) puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the *Rakshasa's* body, blue as the clouds of heaven, and whirled it a hundred times. Then addressing the cannibal, Bhima said,—'O *Rakshasa*, thy intelligence was given thee in vain, and in vain hast thou grown and thrived on unsanctified flesh. Thou deservest, therefore, an unholy death and I shall reduce thee to-day to nothing! I shall make this forest blessed to-day, like one without prickly plants. And, O *Rakshasa*, thou shalt no longer slay human beings for thy food!' Arjuna, at this juncture, said,—'O Bhima, if thou thinkest it a hard task for thee to overcome this *Rakshasa* in combat, let me render thee help, else, slay him thyself without loss of time! Or, O

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Vrikodara, let me alone slay the *Rakshasa*. Thou art tired, and hast almost finished the affair. Well dost thou deserve rest !'

Vaisampayana continued,—"Hearing these words of Arjuna, Bhima was fired with rage and dashing the *Rakshasa* on the ground with all his might slew him as if he were an animal. The *Rakshasa*, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima, that chastiser of all foes. Then Arjuna worshipping the illustrious Bhima of terrible prowess, addressed him again and said,—'Reverend senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryyodhana may not trace us.'

"Then all those mighty car-warriors, those tigers among men, saying,—'So be it," proceeded along with their mother, followed by Hidimva, the *Rakshasa* woman."

Thus ends the hundred and fifty-sixth section in the Hidimva-badha of the Adi Parva.

SECTION CLVII.

(*Hidimva-badha Parva continued.*)

Vaisampayana said,—"Bhima, beholding Hidimva following them, addressed her, saying,—'*Rakshasas* revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimva, go thou the way on which thy brother hath gone !' Then Yudhishthira beholding Bhima in rage, said,—'O Bhima, O tiger among men, however enraged, do not slay a woman ! O Pandava, the observance of virtue is a higher duty than the protection of life ! Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that *Rakshasa*, what can she do to us even if she were angry ?'

Vaisampayana continued,—"Then Hidimva, reverentially saluting Kunti and her son Yudhishthira also, said, with joined palms,—'O reverend lady thou knowest the pangs that women are made to feel at the hands of the deity of love ! Blessed dame, these pangs, of which Bhimasena hath been the cause, are torturing me ! I had hitherto borne these insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy ! Casting off my friends and relations and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband ! I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine ! Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave ! O illustrious

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dame, unite me with this thy son and my husband ! Endued as he is with the form of a celestial, let me go taking him with me, wherever I like. Trust me, O blessed lady, I will again bring him back unto you all ! When you think of me I will come to you immediately and convey you withersoever ye may command ! I will rescue you from all dangers and carry you across inaccessible and uneven regions ! I will carry you on my back whenever ye desire to proceed with swiftness. O, be graceful unto me and make Bhima accept me ! It hath been said that in a season of distress one should protect his life by any means. He that seeketh to discharge that duty should not scruple about the means. He, that in a season of distress keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life ; therefore is virtue called the giver of life. Hence, the means by which virtue or the observance of a duty is secured can never be censurable.'

"Hearing these words of Hidimva, Yudhisthira said—'It is even so, O Hidimva, as thou sayest. There is no doubt of it. But O thou of slender waist, thou must act even as thou hast said ! Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest during the day, O thou that art endued with the speed of the mind ! But thou must bring back Bhimasena hither every day at nightfall !'

Vaisampayana continued—"Then Bhima, expressing his assent to all that Yudhishthira said, addressed Hidimva, saying—'Listen to me, O *Rakshasa* woman ! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son !' Then Hidimva, saying—'So be it,' took Bhima upon her body and sped through the skies. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains, Hidimva sported with the Pandava and studied to make him happy. So also, inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees, on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain currents, in picturesque woods with blossoming trees and creepers, in Himalayan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of *Guhyakas* and ascetics, on the banks of Manasaravara abounding with fruits and flowers of every season, Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till, in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud

roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance, though born of man. And he excelled (in strength and prowess) all *Pisachas* and kindred tribes as well as all *Rakshasas*. And, O monarch, though a little child, he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in all weapons. The *Rakshasas* women bring forth the very day they conceive, and capable of assuming any forms at will, they always change their forms (for the purpose hand). And the bald-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a *Ghata* (water-pot), both his parents thereupon called him *Ghatotkacha* (the pot-headed). And Ghatotkacha who was exceedingly devoted to the Pandavas, became a great favourite with them, indeed, almost one of them.

"Then Hidimva, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also—that foremost of *Rakshasas*—promising unto his father that he would come when wanted on business, saluted them and went away northward. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist of Karna of unrivalled energy, in cansequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled)."

Thus ends the hundred and fifty-seventh section in the Hidimva-badha of the Adi Parva.

SECTION CLVIII.

(Hidimva-badha Parva continued.)

Vaisampayana said,—"Those mighty car-warriors, the heroic Pandavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in the course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas, and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company, those illustrious heroes were attired in the garbs of ascetics. And those mighty car-warriors sometimes they proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the *Rick* and the other *Vedas* and also all the *Vedangas* as well as the sciences of morals and politics. And the Pandavas, conversant with the science of morals,

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met, in course of their wanderings, their grand-father (Vyasa). And saulting the illustrious Krishna Dwaipayana, those chastisers of enemies, with their mother, stood before him with joined hands.

"Vyasa then said,—'Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarashtra ! Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness ! Undoubtedly, the sons of Dhritarashtra and you all are equal in my eye. But men are always partial to those who are in misfortune or of tender years. It is, therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me ! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise, waiting for my return !'

Vaisampayana continued,—"Vyasa, the son of Satyavati, thus comforting the Pandavas, led them into the town of Ekachakra. And the master also comforted Kunti, saying,—'Live, O daughter ! This son of thine, Yudhishthira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the earth There is little doubt that, having by means of Bhima's and Arjuna's prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as these of Madri—mighty car-warriors all—will cheerfully sport as pleaseth them in their dominions. These tigers among men will also perform various sacrifices, such as the *Rajasuya* and the horse-sacrifice, in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.'

Vaisampayana continued,—"With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi, addressing the eldest of the Pandavas, said,—'Wait here for me ! I will come back to you ! By adapting yourselves to the country and the occasion you will succeed in becoming very happy.'

"Then, O king, the Pandavas with joined hands said unto the *Rishi*,—'So be it.' And the illustrious master, the *Rishi* Vyasa, then went away to the region whence he had come."

Thus ends the hundred and fifty-eighth section in the Hidimva-badha of the Adi Parva.

SECTION CLIX.

(*Vaka-badha Parva.*)

Janamejaya asked—"O first of Brahmanas, what did the Pandavas, those mighty car-warriors, the sons of Kunti, do, after arriving at Ekachakra ?"

Vaisampayana said—"Those mighty car-warriors, the sons of Kunti, on arriving at Ekachakra, lived for a short time in the abode of a Brahmana. Heading an eleemosynary life, they behold (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes. And they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours, and Kunti used to divide the whole amongst them, each taking what was allotted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata's race, the illustrious Pandavas lived there for some time.

"One day, while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Pritha. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. Hearing the inmates of the Brahmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Pritha, addressing Bhima, said these words full of compassion :—'Our woes assuaged, we are, O son, living happily in the house of this Brahmana, respected by him and unknown to Dhritarashtra's son. O son, I always think of the good I should do to this Brahmana, like what they do that live happily in others' abodes ! O child, he is a true man upon whom favours are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt, some affliction hath overtaken this Brahmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said,—'Ascertain, O mother, the nature of the Brahmana's distress and whence also hath it arisen. Learning all about it, relieve it I will, however difficult may the task prove.'

Vaisampayana continued—"While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards her tethered calf. She beheld the Brahmana, with his wife, son and daughter, sitting with a woeful face, and she heard the Brahmana say,—'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all !—which is based on sorrow and hath no freedom, and which hath misery for its lot ! Life is sorrow and disease ; life is truly a record of misery ! The soul is one ; but it

hath to pursue virtue, wealth, and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the source of much misery. Some say that salvation is the highest object of our desire. But I believe it can never be attained. The acquisition of wealth is hell ; the pursuit of wealth is attended with misery ; there is more misery after one has acquired it, for one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence with my wife to some region free from danger. Remember O, wife, that I endeavoured to migrate to some other place where we could be happy, but thou didst not then listen to me ! Though frequently solicited by me, thou, O simple woman, told me,—I have been born here, and here have I grown old ; this is my ancestral homestead—Thy venerable father, O wife, and thy mother also, had, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh, why then didst thou yet like to live here ? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me ! Or, perhaps the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying, and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my prime stay. Thou hast, by my parents, been made the participator in my domestic concerns. Of pure lineage and good disposition, the mother of children, devoted to me, and so innocent, having chosen and wed thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my own life ! How shall I myself be able to sacrifice my son, a child of tender years and yet without the hirsute appendages (of manhood) ? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the illustrious Creator himself for bestowal on a husband, and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons ? Some people think that the father's affection for a son is greater ; Others, that his affection for a daughter is greater ; mine, however, is equal. How can I be prepared to give up the innocent daughter upon whom rest the regions of bliss (obtainable by me in after life and my own lineage and perpetual happiness ? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that, left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish ! The distress into which I have fallen is great ; nor do I know the means of escape. Alas, what course shall I take to-day with my near ones ! It is well that I should die with all these, for I can live no longer !' "

Thus ends the hundred and fifty-ninth section in the Vaka-badha of the Adi Parva.

SECTION CLX.

(*Vaka-badha Parva continued.*)

Vaisampayana said—"On hearing these words of the Brahmana, his wife said,—'Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning Thou hast learning; thou knowest that all men are sure to die; none should grieve for that which is inevitable. Wife, son, and daughter, all these are sought for one's own self. As thou art possessed of a good understanding, kill thou thy sorrows. I will myself go there. This, indeed, is the highest and the eternal duty of a woman, *viz*, that by sacrificing her life she should seek the good of her husband. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee, and thou mayest, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children, but I, however, can never support and cherish them like thee. Thou art my life, wealth, and lord, bereft of thee, how shall these children of tender years—how also shall I myself, exist? Widowed and masterless, with two children depending on me, how shall I without thee, keep alive the pair, myself leading an honest life? If the daughter of thine is solicited (in marriage) by persons dishonorable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brahmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house—this innocent girl—in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of every want when I shall become masterless? Overpowering myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the *Vedas*. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows carrying away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy person, I shall be despised in the world by even persons that are dishonourable, and scarcely knowing myself I will certainly die. These children also, bereft of me and thee, their father, will, I doubt not, perish like fish when the water drieth up. There is no doubt that bereft of thee the three will perish; therefore it behoveth thee to sacrifice me. O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for

thee. For a woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard one's wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by (means of) his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing against accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, reverend sir, protect thy own self by abandoning me. O, give me leave to sacrifice myself, and cherish thou my children ! Those that are conversant with the morals have, in their treatises, said, that women should never be slaughtered and that *Rakshasas* are not ignorant of the rules of morality. Therefore, while it is certain that the *Rakshasa* will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, conversant as thou art with the rules of morality, to place me before the *Rakshasa*. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore, it grieveth not me to die. I have borne thee children and have also grown old ; I am ever desirous of doing good to thee ; remembering all these I have come to this resolution. O reverend sir, abandoning me thou mayest obtain another wife. By her thou mayest again acquire religious merit. There is no sin in this. For a man polygamy is an act of merit, but for a woman it is very sinful to betake herself to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate to-day without loss of time thy own self, thy race, and these thy children (by abandoning me) !'

Vaisampayana continued—"Thus addressed by her, O Bharata, the Brahmana embraced her, and they both began to weep in silence, afflicted with grief."

Thus ends the hundred and sixtieth section in the Vaka badha of the Adi Parva.

SECTION CLXI.

(Vaka-badha Parva continued)

Vaisampayana said—"On hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them, saying—'Why are you so afflicted and why do you so weep, as if you have none to look after you ? O, listen to me and do what may be proper ! There is little doubt that you

are bound in duty to abandon me at a certain time. Sure to abandon me once, O, abandon me now and save everything at the expense of myself alone! Men desire to have children, thinking that children would save them (in this as well as in the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft! A child rescueth his parents in this and the other regions; therefore is the child called by the learned *Putra* (*rescuer*). The ancestors desire daughter's sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father This my brother is of tender years, so there is little doubt that he will perish if thou diest now. If thou, my father diest and my brother followeth thee, the funeral cake of the *Pitris* will be suspended and they will be greatly injured. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son), I shall be plunged deeper and deeper in woe, and ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one's own self; the wife is one's friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by removing that source of trouble, and do thou thereby set me in the path of virtue. As I am a girl, O father, destitute of thee, I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the *Rakshasa*), leaving me here, then I shall be very much pained. Therefore, O father, be kind to me! O thou best of men, for our sake, for that of virtue and also of thy race, save thyself, abandoning me, whom at one time thou shalt be constrained to part with! There need be no delay, O father, in doing that which is inevitable. What can be more painful than that, when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers! But if thou art rescued with thy relations from these difficulties, I shall then live happily in the region of the celestials! It hath been heard by us that if, after bestowing thy daughter in this way, thou offerest oblations to the gods and the celestials, they will certainly be propitious of thee.'

Vaisampayana continued,—"The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together! Their son then, of tender years, beholding them and their daughter thus weeping together, lisped these words in a sweet tone, his eyes having dilated with delight,—'Weep not, O father, nor thou, O mother, nor thou, O sister!' And smilingly did the child approach each of them, and at last taking up a blade of grass said in glee,—'With this I will slay that *Rakshasa*, who eateth human beings!' Although all of them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti, thinking that to be the proper opportunity, approached the group

and said these words. Indeed, her words revived them as nectar reviveth a person that is dead.'

Thus ends the hundred and sixty-first section in the Vaka badha of the Adi Parva.

SECTION CLXII.

(*Vaka-badha Parva continued.*)

"Kunti said,—'I desire to learn from you the cause of this grief, for I will remove it, if possible.'

"The Brahmana replied,—'O thou of ascetic wealth, thy speech is, indeed, worthy of thee ! But this grief is incapable of being removed by any human being. Not far off this town, there liveth a *Rakshasa* of the name of Vaka which cannibal is the lord of this country and town. Thriving on human flesh, that wretched *Rakshasa* endued with great strength ruleth this country. He being the chief of the *Asuras*, this town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or, indeed, from any living soul. The fee, however, fixed for that cannibal is his food, which consists of a cart-load of rice, two buffalos, and a human being who conveyeth them unto him. One after another, the house-holders have to send him this food. Difficult of being kept, the turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the *Rakshasa* slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government, and possessed of little intelligence he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody, they live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged into a sea of danger, I am suffering sorely. That turn, destructive of one's family, hath now devolved upon me. I shall have to give unto the *Rakshasa* as his fee the food of the aforesaid description and one human being to boot. I have no wealth to buy a man with. I cannot by any means consent to part with any one of my family, nor do I see any way of escape from (the clutches of) that *Rakshasa*. I am now sunk in an ocean of grief from which there is no escape. I shall go to that *Rakshasa* to-day, attended by all my family in order that, that wretch might devour us all at once.' "

Thus ends the hundred and sixty-second section in the Vaka-badha of the Adi Parva.

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SECTION CLXIII.

(*Vaka-badha Parva continued.*)

"Kunti said,—"Grieve not at all, O Brahmana, on account of this danger. I see a way by which to rescue thee from that *Rakshasa*. Thou hast only one son, who, besides, is of very tender years, also only one daughter, young and helpless, so I do not like that any of these, or thy wife, or even thyself should go unto the *Rakshasa*. I have five sons, O Brahmana, let one of them go, carrying in thy behalf the tribute of that *Rakshasa*!"

"Hearing this, the Brahmana replied,—'To save my own life I shall never suffer this to be done! I shall never sacrifice, to save myself, the life of a Brahmana or of a guest! Indeed, even those that are of low origin and of sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice one's self and one's offspring for the benefit of a Brahmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin, and there is no expiation for it. I think a reluctant sacrifice of one's own self is better than the reluctant sacrifice of a Brahmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brahmana, it would be a cruel and sinful act, from the consequence of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with the practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should to-day perish myself with my wife, but I would never sanction the death of a Brahmana.'

"Kunti said,—'I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had a hundred instead of the five I have. But this *Rakshasa* will not be able to kill my son, for that son of mine is endued with great prowess and energy, and skilled in *mantras*. He will faithfully deliver to the *Rakshasa* his food, but will, I know to a certainly, rescue himself. I have seen before many mighty *Rakshasas* of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brahmana, do not disclose this fact to anybody, for if it is known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Pritha, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as

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nector. Then Kunti, accompanied by the Brahmana, went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying,—'So be it.' "

Thus ends the hundred and sixty-third section in the Vaka-badha of the Adi parva.

SECTION CLXIV.

(Vaka-badha Parva continued.)

Vaisampayana said,—"After Bhima had pledged himself to accomplish the task, saying—'I will do it,' the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhishthira, the son of Pandu from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishthira asked her in private,—'What is this task, O mother, that Bhima of terrible prowess seeketh to accomplish ? Doth he do so at thy command or of his own accord ?' Kunti replied,—'Bhima, that chastiser of foes, will at my command, do this great deed for the good of the Brahmana and the liberation of this town.'

Yudhishthira said,—'What rash act hast thou done, O mother ! It is difficult of being performed and almost amounteth to suicide ! The learned never applaud the abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's ? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the *Vedas* ! That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarashtra, that hero of immeasurable energy, remembering whose prowess Duryyodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of Dhritarashtra and acquired the whole Earth with all her wealth, upon what considerations, O mother, hast thou resolved upon abandoning him ? Hast thou been deprived of thy reason ? Hath thy understanding been clouded by the calamities thou hast undergone ?'

"On hearing these words of her son, Kunti said,—'O Yudhishthira, thou needst not be at all anxious on acconnt of Vrikodara. I have not come to this resolve owing to any weakness of understanding. Respected by him and our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhritarashtra ! For requiting, O son, that Brahmana, I have resolved to do this ! He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the

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occasion of (our escape from) the house of lac, and from the destruction also of Hidimva, my confidence in Vrikodara is great. The might of Bhima's arms is equal unto that of ten thousand elephants. It was, therefore, that the succeeded in carrying you all, each heavy as an elephant, from Varanavata. There is no one on earth equal unto Bhima in might; he may even overcome that foremost of warriors, the holder of the thunder-bolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell down broke into pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not acted in this from foolishness or ignorance or from motive of gain. I have deliberately resolved to do this virtuous deed. By this act, O Yudhisthira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brahmana in anything, acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth that great fame in this world as well as in the other. A Kshatriya rendering help unto a Vaisya also on this earth certainly acquires world-wide popularity. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race, the illustrious Vyasa of wisdom acquired by hard ascetic toil told me so in bygone days. It is, therefore, that I have resolved upon accomplishing this!"

Thus ends the hundred and sixty-fourth section in the Vaka-badha of the Adi Parva.

SECTION CLXV.

(*Vaka-badha Parva continued*)

"Having heard these words of his mother, Yudhishthira said,—'What thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent! Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas. But tell the Brahmana, O mother, that he doth not do anything whereby the dwellers in this town may know all about it, and O make him promise to keep thy request!'

Vaisampayana continued,—"Then, when the night passed away, Bhimasena, the son of Pandu, taking with him the *Raksha's* food set out for the place where the cannibal lived. The mighty son of Pandu, approaching the forest where the *Rakshasa* dwelt, began to eat himself the food he carried, calling loudly to the *Rakshasa* by name. The *Rakshasa*, inflamed with anger at Bhima's words, came out and approached the place where Bhima was.

Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the Earth with his tread. The opening of his mouth, was from ear to ear, and his ears themselves were straight as arrows. Of grim visage his forehead was furrowed into three lines. Beholding Bhima eating his food, the *Rakshasa* advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said,—Who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me!—Hearing these words, Bhima, O Bharata smiled, in derision, and disregarding the *Rakshasa*, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima, desiring to kill him there and then. Even then disregarding the *Rakshasa* and casting only a single glance at him, Vrikodara, that slayer of hostile heroes, continued to eat the *Rakshasa's* food. Filled with wrath at this, the *Rakshksa* struck, from behind, with both his arms, a heavy blow on the back of Vrikodara, the son of Kunti. But Bhima, though struck heavily by the mighty *Rakshasa* with both his hands, did not even look up at the *Rakshasa* but continued to eat as before. Then the mighty *Rakshasa*, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men, had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bharata, possessed of great energy, Bhima, smilling in derision, caught with his left hand the tree hurled at him by the *Rakshasa* in wrath. Then that mighty *Rakshasa*, tearing up many more trees, hurled them at Bhima, and the Pandava also hurled as many at the *Rakshasa*. Then, O king, the combat with trees between that human being and the *Rakshasa*, became so terrible that the region around soon became destitute of trees. Then the *Rakshasa*, saying that he was none else than Vaka, sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also, clasping with his own strong arms the strong-armed *Rakshasa*, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The Earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke into pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the Earth with his knees and began to strike him with great force. Then placing one knee on the middle of the *Rakshasa's* back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima's knee."

Thus ends the hundred and sixty-fifth section in the Vaka-badha of the Adi Parva.

SECTION CLXVI.

(*Vaka-badha Parva continued*)

Vaisampayana said,—"Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died, uttering frightful yells. Terrified by these sounds, the relatives of that *Rakshasa* came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them and made them promise (to give up cannibalism, saying—'Do not ever again kill human beings. If ye kill men, ye will have to die even as Vaka! Those *Rakshasas* hearing this speech of Bhima, said—'So be it,' and gave, O king, the desired promise. From that day, O Bharata, the *Rakshasas* (of that region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

Meanwhile Bhima, having slain the *Rakshasa*, returned to the Brahmana's abode and related to Yudhishthira all that had happened in detail. The next morning the inhabitants of the towns in coming out saw the *Rakshasa* lying dead on the ground. his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakra, they soon gave the intelligence. Then. O king, the citizens by thousands, accompanied by their wives, young and old, all began to come to the spot for beholding Vaka. and they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the *Rakshasa*. And ascertaining this, they all came to that Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens :—'A certain high-souled Brahmana, skilled in *mantras*, beheld me weeping with my relatives after I had been ordered to supply the *Rakshasa's* food. Asking me the cause and ascertaining the distress of the town, that first of Brahmanas gave me every assurance and with smiles said,—I shall carry the food for that wretched *Rakshasa* to-day. Do not fear for me!—Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

"Then those Brahmanas and Kshatriyas (of the city), hearing this, wondered much. And the Vaisyas and the Sudras also became exceedingly glad, and they all established a festival in which the worship of Brahmanas was the prin-

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cipal ceremony (in remembrance of this Brahmana who had relieved them from their fears of Vaka)."

Thus ends the hundred and sixty-sixth section in the Vaka-badha of the Adi Parva.

SECTION CLXVII.

(*Chaitra-ratha Parva.*)

"After this the citizens returned to their respective homes, and the Pandavas continued to dwell at Ekachakra as before.'

Janamejaya said—"O Brahmana, what did those tigers among men the Pandavas, do after they had slain the *Rakshasa* Vaka ?"

Vaisampayana said—"The Pandavas, O king, after slaying the *Rakshasa* Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the *Vedas*. Within a few days there came a Brahmana of rigid vows unto the abode of their host to take up his quarters there. Their host, that bull among Brahmanas, ever hospitable unto all guests, worshipping the newly arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pandavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brahmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after his narration was over, that Brahmana, O Janamejaya also spoke of the wonderful self-choice of Yajnasena's daughter, the princess of Panchala, and of the births of Dhrishtadyumna and Sikhandi, and of the birth, without the intervention of a woman, of Krishna (Draupadi) at the great sacrifice of Drupada.

"Then those bulls among men, the Pandavas, hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. The Pandavas said—'How, O Brahmana, did the birth of Dhrishtadyumna, the son of Drupada, take place from the (sacrifical) fire ? How also did the extraordinary birth of Krishna take place from the centre of the sacrificial platform ? How also did Drupada's son learn all weapons from the great bowman Drona ? And, O Brahmana, how and for whom and for what reason was the friendship between Drona and Drupada broken off ?'

Vaisampayana continued,—"Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all the particulars about the birth of Draupadi."

Thus ends the hundred and sixty-seventh section in the Chaitra ratha of the Adi Parva.

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SECTION CLXVIII

(*Chaitra-ratha Parva continued*)

"The Brahmana said,—'At that region where the Ganges enters the Plains there lived a great *Rishi* devoted to the austerest of penances. Of rigid vows and great wisdom, his name was Bharadwaja. One day, on coming to the Ganges to perform his ablutions, the *Rishi* saw the *Apsara* Ghritachi, who had come before, standing on the bank after her ablutions were over. And it so happened that a wind arose and disrobed the *Apsara* standing there. And the *Rishi* beholding her thus disrobed, felt the influence of desire. Though practising the vow of continence from his very youth, as soon as he felt the influence of desire, the *Rishi's* vital fluid came out. And as it came out, he held it in a pot (*drona*), and of that fluid thus preserved in a pot was born a son who came to be called *Drona* (the pot-born). And Drona studied all the *Vedas* and their several branches. And Bharadwaja had a friend named Prishata who was the king of Panchalas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas, Prishata's son, going every day to that asylum of Bharadwaja, played and studied with Drona. And after Prishata's death. Drupada succeeded him on the throne. Drona about this time heard that (the great Brahmana hero) Rama (on the eve of his retiring into the woods) was resolved to give away all his wealth. Hearing this, the son of Bharadwaja repaired unto Rama who was about to retire into the woods and addressing him, said—O best of Brahmanas, know me to be Drona who hath come to thee to obtain thy wealth !—Rama replied, saying,—I have given away everything. All that I now have is this body of mine and my weapons ! O Brahmana, thou mayest ask of me one of these two, either my body or my weapons !—Then Drona said,—It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.—'

"The Brahmana continued,—'Then Rama of Bhrigu's race, saying,—*So be it*—gave all his weapons unto Drona, who obtaining them regarded himself as crowned with success. Drona obtaining from Rama the most exalted of all weapons, called the *Brahma* weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwaja, endued with great prowess, went to king Drupada, and approaching that monarch, that tiger among men, said,—Know me for thy friend !—Hearing this Drupada said,—One of low birth can never be the friend of one whose lineage is pure, nor can one who is not a car-warrior have a car-warrior for his friend. So also one who is not a king cannot have a king as his friend. Why dost thou, therefore, desire (to revive our) former friendship ?—'

"The Brahmana continued—'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchala he went to the capital of the Kurus, called after

the name of an elephant. Then Bhishma, taking with him his grandsons, presented them unto the wise son of Bharadwaja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada called together his disciples and addressed them, —Ye sinless one's it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart !—Then Arjuna and others said unto their preceptor,—*So be it* !—After a time when the Pandavas became skilled in arms and sure aims, demanding of them his fee, he again told them these words—*Drupada, the son of Prishata is the king of Chhatravati. Take away from him his kingdom, and give it unto me !*— Then the Pandavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona, who beholding the vanquished monarch, said,—O king, I again solicit thy friendship ! and because none who is not a king deserveth to be the friend of a king, there, O Yajnasena, I am resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of the Bhagirathi (Ganges). I will rule the country to the north !—'

"The Brahmana continued—'The king of the Panchala, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words—O high souled son of Bharadwaja, blest be thou, let it be so ! let there be eternal friendship between us as thou desirest !—Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Panchala, both of them chastisers of foes, went away to the places they came from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart the kind began to waste away.' "

Thus ends the hundred and sixty-eighth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXIX.

(*Chaitra-ratha Parva continued.*)

"The Brahmana continued.—'King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly yearning for children, the king always said,—'Oh, I have no offspring surpassing all in accomplishments ! And the monarch, from great despondency, always said.—Oh fie on those children that I have and on my relatives ! And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplish-

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ments of Drona. Wandering along the banks of the Yamuna and the Ganges, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a *Snataka*, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brahmanas. Ascertaining the superior accomplishments of the younger of the two. the king courted in private Upayaja of rigid vows, by the offer of every desirable acqisition. Employed in paying homage to the feet of Upayaja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that Brahmana, addressed him (one day), saying—O Upayaja, O Brahmana, if thou performest those sacrificial rites by (virtue of) which I may obtain a son who may slay Drona, I promise thee ten thousand kine! Or, whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to bestow on thee!—Thus addressed by the king, the *Rishi* replied, saying,—I cannot (perform such rites). But Drupada, without accepting this reply as final, once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja, that first of Brahmanas, O monarch, addressing Drupada in sweet tone, said,—My elder brother (Yaja), one day, while wandering through the deep woods, took up a fruit that had fallen upon a spot the purity of which he cared not to enquire about. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of a sinful nature. Indeed, he who observeth not purity (in one instance) is not very likely to observe it in other instances. When he lived in the house of his preceptor, employed in studying the institutes, he always used to eat the (impure) remnants of other people's feasts. He always speaks approvingly of food and entertains no dislike for anything. Arguing from these, I believe that my brother covets earthly acquisitions. Therefore, O king, go unto him; he will perform spiritual offices for thee!—Hearing these words of Upayaja, king Drupada, though entertaining a low opinion of Yaja, nevertheless went to his abode. Worshipping Yaja who was (still) worthy of homage, Drupada said unto him,—O master, perform thou spiritual offices for me and I will give thee eighty thousand kine! Enmity with Drona burneth my heart; it behoveth thee therefore to cool that heart of mine. Foremost of those conversant with the *Vedas*, Drona is also skilled in the *Brahma* weapon, and for this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable, and his shafts are capable of slaying

every living being. That great bowman, the high-souled son of Bharadwaja, habited as a Brahmana, is destroying the Kshatriya power all over the Earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed of Brahma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshatriya might. Therefore, as I am inferior (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force, having obtained the so superior to Drona in knowledge of Brahma. O Yaja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona ! Ready am I to give thee ten thousand kine !—Hearing these words of Drupada, Yaja said, —*So be it*—Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then that great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said—O king, a child shall be born unto thee, endued, as thou desirest, with great prowess, great energy, and great strength !—'

'"The Brahmana continued,—'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying,—Come hither, O queen. O daughter-in-law of Prishata ! A son and a daughter have arrived for thee !—Hearing this, the queen said,—O Brahmana, my mouth is yet filled with saffron and other perfumed things ? my body also beareth many sweet scents ; I am hardly fit for accepting (the sanctified butter which is to give me offspring). Wait for me a little, O Yaja ! Wait for that happy consummation !—Yaja, however, replied,—O lady, weather thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayaja's invocations ?—

"The Brahmana continued,—'Having said this, Yaja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial, who possessing the effulgence of fire, was terrible to behold. With a crown on this head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about in it for some time. Then the Panchalas in great joy shouted—*Excellent, Excellent.* The very Earth seemed at that time unable to bear the weight of the Panchalas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said,—*This prince hath been born for the destruction of Drona. He*

shall dispel all the fears of the Panchalas and spread their fame. He shall also remove the sorrow of the king.—And there arose, after this, from the centre of the sacrificial platform, a daughter also, called Panchali, who, blest with great good fortune, was exceedingly handsome. Her eyes were black, and large as lotuspetals, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex, and bright as burnished copper; her eye-brows were fair, and her bosom was deep. Indeed, she resembled the veritable daughter of a celestial born among men. Her body gave out fragrance like that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired [in marriage] by a celestial, a *Danava*, or a *Yaksha*. When this girl of fair hips was born, an incorporeal voice said,—This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. This slender-waisted one will, in time, accomplish the purpose of the gods, and along of her many a danger will overtake the Kauravas!—On hearing these words, the Panchalas uttered a loud leonine roar, and the Earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said,—Let not these know any one else except myself as their mother!—Yaja, desiring to do good unto the king said, —*So be it*!—Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new-born pair.—Let this son of king Drupada, they said, be called *Dhrishtadyumna* because of his excessive audacity and because of his being born like *Dyumna* with a natural mail and weapon. —And they also said,—Because this daughter is so dark in complexion, she should be called *Krishna* (the dark)!—

"The Brahmana continued,—'Thus were born those twins of the great sacrifice of Drupada. And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.'"

Thus ends the hundred and sixty-ninth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXX.

(*Chaitra-ratha Parva continued.*)

Vaisampayana said,—"Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were pierced with darts. Indeed, all those mighty heroes lost there peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive addressed Yudhishthira and said,—We have now lived many nights in the abode of this Brahmana. We have passed

our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, as we have now seen often and often all the agreeable woods and gardens that are in this part of the country, seeing them again would no longer give any pleasure. O heroic scion of Kuru's race, alms also are not now obtainable here as easily as before. If thou wishest it would be well for us now to go to Panchala ; we have not seen that country, it will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Panchala, and that Yajnasena, the king thereof, is devoted to Brahmanas. I am of opinion that it is not well to live long in one place. Therefore, O son, if thou likest, it is well for us to go there !'

"Hearing these words, Yudhishthira said,—'It is our duty to obey thy command, which, besides, must be for our good. I do not, however, know whether my younger brothers are willing to go.' "

Thus ends the hundred and seventieth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXI.

(*Chaitra ratha Parva continued*.)

Vaisampayana continued,—"Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said,—'So be it.' Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada.

Vaisampayana said,—"While the illustrious Pandavas were living disguised in the abode of the Brahmana, Vyasa the son of Satyavati once went to see them. Those chastisers of foes, beholding him coming rose up and stepped onward to receive him. Saluting him reverentially and worshipping him also the Pandavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said,—'Ye slayers of foes, are ye living in the path of virtue and according to the scriptures ? Do ye worship the Brahmanas ? Ye are not, I hope, backward in paying homage unto those that deserve your homage ? The illustrious *Rishi*, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he addressed them—'An illustrious *Rishi*, living in a certain hermitage, had a daughter of lender waist, fair lips, and fine eye-brows, and possessing every accomplishment. As a consequence of her own acts (in a past life) the fair maid became very unfortunate. Though chaste and beautiful, the damsel obtained not a husband, With a sorrowful heart she thereupon began to practise ascetic

penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva), who became propitious unto her and said unto that illustrious damsel,—Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask—Desirous of benefiting herself, the maid repeatedly said unto the supreme lord,—O give me, a husband endued with every accomplishment.—Then Isana (Mahadeva), that formost of all speakers replied unto her, saying,—O blessed one, thou shalt have five husbands from among the Bharata princes.—Thus told, the maiden said unto the god who had given her that boon,—O lord, I desire to have only one husband through thy grace!—The god then addressed her again and said these excellent words:—Thou hast, O girl, said full five times,—*Give me* (*a*) *husband*. Thou shalt, therefore, in another life have five husbands!—Ye princes of Bharata's line, that damsel of celestial beauty hath been born in the line of Drupada. The faultless Krishna of Prishata's line hath been appointed to be the wife of you all! Ye mighty ones, go, therefore, to the capital of the Panchalas and dwell ye there! There is no doubt that having obtained her as wife ye shall be very happy!'

Vaisampayana continued,—"Having said so unto the Padavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them and went to the place whence he came."

Thus ends the hundred and seventy-first section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXII.

(*Chaitra-ratha Parva continued.*)

Vaisampayana said,—"After Vyasa had gone away, those bulls among men, the Pandavas, saluted the Brahmana and bade him farewell, and proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night till they reached a sacred shrine of Siva with the crescent mark on his brow. Then those tigers among men, the sons of Pandu, arrived at the banks of the Ganges. Dhananjaya, that mighty car-warrior, walking before them, torch in hand, for showing the way and guarding them (against wild animals). And it so happened that at that time the proud king of the *Gandharvas*, with his wives, was sporting in that solitary region in the delightful waters of the Ganges. The king of the *Gandharvas* heard the tread of the Pandavas as they approached the river. On hearing the sounds of their foot-steps, the mighty *Gandharva* was inflamed with wrath, and beholding those chastiser of foes, the Pandavas, approach towards him with their mother, he drew his frightful bow to a circle, and said,—'It is known that excepting the first forty seconds the grey twilight

preceding nightfall hath been appointed for the wandering of the *Yakshas*, the *Gandharvas* and the *Rakshasas*, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If, therefore, men, wandering during those moments from greed of gain, come near us, both we and the *Rakshasas* slay those fools. Therefore, persons acquainted with the *Vedas* never applaud those men—not even kings at the head of their troops—who approach any pools of water at such a time. Stay ye at a distance, and approach me not. Know ye not that I am bathing in the waters of the Bhagirathi? Know that I am Angaraparna the *Gandharva*, ever relying on my own strength! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganges, where I sport to gratify all my senses, is called Angaraparna after my own name. Here neither gods, nor *Kapalikas*, nor *Gandharvas* nor *Yakshas*, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera?'

"Hearing these words of the *Gandharva*, Arjuna said—'Block-head, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for any body to come to the Ganga—that foremost of all rivers! As regards ourselves endued with might, we care not when we disturb thee! Wicked being, those that are weak in battle worship you! This Ganga, issuing out of the golden peaks of Himavat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, *viz.*, Ganga, Yamuna, Saraswati, Vitastha, Sarayu, Gomati, and Gandaki, are, cleansed of all their sins. O *Gandharva*, this sacred Ganga again, flowing through the celestial region is called there the Alakananda. It hath again in the region of the *Pitris* become the *Vaitarani*, difficult of being crossed by sinners and Krishna-Dwaipayana himself hath said so. This auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not consonant with eternal virtue. Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathi free from all dangers and from which none car bar us?

Vaisampayana continued,—"Hearing these words of Arjuna. Angaraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya, the son of Pandu, wielding a good shield and the torch he held in his hand, warded off all those arrows, and addressing the *Gandharva*, again said,—'O *Gandharva*, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O *Gandharoa*, that ye are superior (in prowess) to men; therefore shall I fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati, the reverend preceptor of Indra, gave unto Bharadwaja. from

whom it was obtained by Agnivesya, and from Agnivesya by my preceptor, that foremost of Brahmanas, Drona, who gave it away to me!

Vaisampayana continued,—"Saying these words, the Pandava wrathfully hurled at the *Gandharva* that blazing weapon made of fire which burnt the *Gandharva's* chariot in a trice. Deprived of consciousness by the force of that weapon, the mighty *Gandharva* was falling, head downward, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers and thus dragged the unconscious *Gandharva* towards his brothers, Beholding this, that *Gandharva's* wife Kumbhinasi, desirous of saving her husband, ran towards Yudhishthira and sought his protection. The *Gandharvi* said,—'O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinasi by name, the wife of this *Gandharva*, who seeketh thy protection!' Beholding her (so afflicated), the mighty Yudhishthira addressed Arjuna and said,—'O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying,—'Take thou thy life, O *Gandharva*! Go hence, and grieve not! Yudhishthira, the king of the Kurus commandeth me to show thee mercy.'

"The *Gandharva* replied.—'I have been vanquished by thee, I shall, therefore, abandon my former name *Angaraparna* (the blazing-vehicled). As I have been vanquished by thee, I shall, therefore, abanbon my former name. In name alone, O friend, I should not be boastful when my pride in my strength hath been overcome; I have been fortunate in that I have obtained thee, O Arjuna, that wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which *Gandharvas* alone, have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science (of producing illusions) that I have spoken of was formerly obtained by me by ascetic penances. That science I will to-day impart to the giver of my life—thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called *Chakshushi*. It was communicated by Manu unto Soma, and by Soma unto Viswavasu, and lastly by Viswavasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall, however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And capable as we are of seeing everything by spiritual sight, it is for this that we are equal to the gods. O best of men, I intend to give thee

and each of thy brothers a hundred steeds born in the country of the *Gandharvas*. Of celestial colour and endued with the speed of the mind, those horses are employed in bearing the celestials and the *Gandharvas*. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunder-bolt was created for the chief of the celestials in order that he might slay (the *Asura*) Vitra with it. But hurled at Vitra's head it broke into a thousand pieces. The celestials worship with reverence those fragments of the thunder-bolt, That which is known in the three worlds as glory is but a portion of the thunder-bolt. The hand of the Brahmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service the Sudra rendereth unto the three other classes, are all fragments of the thunder-bolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again, horses which from a portion of the Kshatriya's chariot, are the offspring of Vadava. Those amongst them that are born in the region of the *Gandharvas* con go every-where and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes !'

"On hearing these words of the *Gandharvas*, Arjuna said.—'O *Gandharva*, if from satisfaction for having obtained thy life at my hands in a situation of danger, thou givest me thy science and these horses, I would not accept thy gift.' The *Gandharva* replied, saying,—'A meeting with an illustrious person is ever a source of gratification ; besides, thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull in Bharata's race, thy excellent and eternal weapon of fire !'

"Arjuna said,—' I would accept thy horses in exchange for my weapon ! Let our friendship last for ever ! O friend, tell us for what we human beings have to stand in fear of the *Gandharvas* ! Chastisers of foes that we are virtuous and conversant with the *Vedas*, tell us, O *Gandharva*, why in travelling in the night-time we have been censured by thee ! '

"The *Gandharva* said,—'Ye are without wives (though ye have completed the period of study) ! Ye are without a particular Asrama (mode of life) ! lastly, ye are out without a Brahmana walking before, therefore, ye sons of Pandu, ye have been censured by me ! The *Yakshas*, *Rakshasas*, *Gandharvas*, *Pisachas*, *Uragas* and *Danavas*, are possessed of wisdom and intelligence, and acquainted with the history of the Kuru race, O hero, I, too, have heard from Narada and other celestial *Rishis* about the good deeds of your wise ancestors ! I myself, too, while roaming over the whole Earth bounded by her belt of seas, have witnessed the prowess of thy great race ! O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwaja, celebrated throughout the three worlds for his knowledge of the *Vedas* and the science of arms. O tiger in Kuru's race, O son of Pritha, I also know Dharma, Vayu, Sakra, the twin Aswins, and Pandu,—these six perpetuaters of

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Kuru race,—these excellent celestials and human progenitors of you all! I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you! For, O thou of Kuru's race, it behoveth no man endued with night of arms to bear with patience any ill usage in the sight of his wife! Especially as, O son of Kunti, our might increaseth during the hours of darkness. accompanied by my wife I was filled with wrath! O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture! The *Brahmacharyya* is a very superior mode of life, and as thou art in that mode now, it is for this, O Partha, that I have been defeated by thee in battle! O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape with life! But, O Partha, a married Kshatriya, who is sanctified with *Brahma*, and who hath assigned the cares of his State to a priest, might vanquish all wanderers in the night. O child of Tapati, men should, therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is learned in the *Vedas* and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brahmana conversant with the rules of morality, who is a master of words, and who is pure and of good behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guide by his priest, for he may then obtain even the whole Earth sorrounded by her belt of seas. O son of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery or glory of birth alone! Know, therefore, O perpetuater of Kuru's race, that the kingdom lasteth for ever in which Brahmanas have power.'"

Thus ends the hundred and seventy-second section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXIII.

(*Chaitra-ratha Parva continued.*)

"Arjuna said,—'Thou hast addressed me (more than once) as *Tapatya*, I therefore wish to know what the precise significance of this word is, O virtuous *Gandharva*, being sons of Kunti, we are, indeed, *Kounteyas*. But who is *Tapati* that we should be called *Tapatyas*?'

Vaisampayana continued.—"Thus addressed, the *Gandharva* related to Dhananjaya, the son of Kunti the (following) story well-known in the three worlds.

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"The *Gandharva* said,—'O son of Pritha, O foremost of all intelligent men, I will duly recite to you in full this charming narration. O, listen with attention to what I say in explanation of why I have addressed thee as *Tapatya*! That one in heaven who pervadeth by his light the whole firmament had a daughter named *Tapati* equal unto himself. Tapati, the daughter of the god Vivaswat, was the younger sister of Savitri, and she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the *Asuras*, the *Yukshas*, the *Rakshasas*, the *Apsaras*, and the *Gaddharvas*, who was equal to her in beauty. Of perfect, symmetrical and faultless features, of black and large eyes, and in beautiful attire, the girl was chaste and exceedingly well-conducted. And, O Bharata, seeing her Savitri (the sun) thought that there was none in the three worlds who, for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son, that bull amongst the Kurus, the mighty king Samvarana, was duly worshipping Suryya with offerings of *Arghya* and flower-garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping Suryya confestly in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on Earth for beauty, Suryya regarded him as the fit husband for his daughter Tapati. And, O thou of Kuru's race, Vivaswat then resolved to bestow his daughter on that best of kings, *viz.*, Samvarana, the secion of a race of world-wide fame. As Suryya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on earth fill every region with the splendour of his good achievements. And as utterers of *Brahma* worship Suryya confestly in all his glory, so did all men, O Partha, except Brahmanas, worship Samvarana! Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Suryya in scorching the hearts of foes. And, O Kaurava, Tapana (Suryya) himself was resolved upon bestowing his daughter Tapati upon king Samvarana, who was possessed of such virtues and accomplishments.

"'Once on a time, O Partha, king Samvarana, endued with beauty (of person) and immeasurable prowess, went on a hunting expedition to the underwoods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna began to wander about upon the mountain-breast on foot and in course of his wandering the monarch saw a maiden of large eyes and unrivalled beauty. That grinder of hostile hosts—that tiger among kings—himself without a companion, beholding there that maiden without a companion, stood motionless gazing at her steadfastly. For her beauty, the monarch for some moment believed her to be (the goddess) Sree

herself. Next he regarded her to be the embodiment of the rays emanating from Suryya. In splendour of her person she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, because of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. By beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king's heart and eyes were captivated by that damsel, as if they were bound with a cord and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods, *Asuras* and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden as unrivalled in the three worlds for wealth of beauty.'

"'And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama's (Cupid's) shafts and lost his peace of mind. Burnt with the strong flame of desire the king asked that charming maiden, still innocent, though in her full youth, saying,—O thou of tapering things, who art thou and whose! Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked with every ornaments, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or *Asura* or *Yaksha* or *Rakshasa* or *Naga* or *Gandharva* or human origin. O excellent lady, the best of women that I have ever seen or heard of, would not compare with thee in beauty! O thou of handsome face, at sight of thee lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me.'

"'King Samvarana thus addressed that damsel in the forest, who however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the wishful monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petals. Failing to find her, that best of monarchs indulged in copious lamentations, and for a time stood motionless with grief.'"

Thus ends the hundred and seventy-third section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXIV.

(*Chaitra-ratha Parva continued*)

"The *Gandharva* continued—'When that maiden disappeared, that feller of hostile ranks, deprived of his senses by *Kama* (concupiscence), himself fell down on the earth. And as the monarch fell down, that maiden of sweet smiles and prominent and round hips appeared again before him, and smiling sweetly, said unto that perpetuater of Kuru's race these honeyed words,—Rise, rise, O chastiser of foes! Blest be thou; it behoveth thee not, O tiger among kings, to lose thy reason, celebrated as thou art in the world!—Addressed in these honeyed words, the king opened his eyes and saw before him that self same girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents weak with emotion, and said,—Blest be thou O excellent woman of black eyes! As I am burning with desire and paying thee court, O, accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour of the filaments of the lotus, that Kama is incessantly piercing me with his keen shafts without stopping for a moment! O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous viper! O thou of swelling and large hips, have mercy on me! O thou of handsome and faultless features, O thou of face like unto the lotus-petal or the moon, O thou of voice sweet as that of singing *Kinnaras*, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-petals, Kama is piercing me incessantly! O large-eyed girl, be merciful unto me! It becometh thee not, O black-eyed maid, to cast me off; O handsome girl, it behoveth thee to relieve me from such affliction by giving me thy love! At first sight thou hast attracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful! I am thy obedient slave—thy adorer! O, accept me! O beautiful lady, O large-eyed girl, at the sight of thee, the god of desire hath entered my heart, and is piercing me with his shafts! O thou of lotus-eyes, the flame of desire burneth within me! O, extinguish that flame with the water of thy love poured on it! O beautiful lady, by becoming mine, pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that is piercing me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the *Gandharva* form, for, O thou of tapering hips, of all forms of marriage the *Gandharvas* hath been said to be the best!—'

"The *Gandharva* continued—'Hearing those words of the monarch, Tapati, answered,—O king I am not the mistress of my own self! Know that I am a maiden under the control of my father! If thou really entertaineth an affection for me, demand me of my father! Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart; I am not the mistress of my body, therefore, O best of

kings, I do not approach thee ; women are never independent. What girl is there in the three worlds that would not desire thee for her husband, as thou art kind unto all thy dependents and as thou art born in a pure race ? Therefore, when the opportunity comes, ask my father Aditya for my hand with worship, asectic penances, and vows ! If my father bestoweth me upon thee, then, O king I shall ever be thy obedient wife ! My name is Tapati, and I am the younger sister of Savitri, and the daughter, O bull amongst Kshatriyas, of Savitri, the illuminator of the universe !—"

Thus ends the hundred and seventy fourth section in the Chaitra-ratha of Adi Parva.

SECTION CLXXV.

(Chaitra-ratha Parva continued.)

"The *Gandharva* continued—'Saying this, Tapti of faultless features ascended the skies. The monarch thereupon again fell down of the earth. His ministers and followers searching for him throughout the forest at length came upon him lying on that solitary spot, and beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flam of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire. Old in wisdom as in age, old in achievements as in policy, the minister, after having raised the prostrate monarch, became easy (in mind). Addressing the king in sweet words that were also for his good, he said,—Blest be thou, O sinless one ! Fear not, O tiger among kings !—The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled over the crownless head of the monarch water that was cold and rendered fragrant with lotus-petals. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister only. After those attendants had retired at his command, the king sat upon the mountain-breast. Having purified himself duly, the king sat upon that chief of mountains, and began, with joined hands and upturned face, to worship Suryya. King Samvarana, that smiter of all foes, thought also of his chief priest Vasishtha, that best of *Rishi*. The king continued to sit there day and night without intermission. The Brahmana sage Vasishtha came there on the twelfth day ; that great *Rishi* of soul under perfect command knew at once by his ascetic power tha the monarch had lost his senses in consequence of Tapati. And that virtuous and best of *Munis*, as soon as he knew

this, desirous of benefiting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious *Rishi*, in the very sight of that monarch, ascended upward to interview Suryya, himself possessed of the splendour of that luminary. The Brahmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying—I am Vasishtha.—Then Vivasvat of great energy said unto that best of *Rishi*,—Welcome art thou, O great *Rishi*! Tell me what is in thy mind. O thou of great good fortune, whatever thou demandest of me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me!—Thus addressed by Suryya, the *Rishi* of great ascetic merit, bowing unto the god of light, replied, saying,—O Vibhavasu, this thy daughter Tapati, the younger sister of Savitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O firmament-ranger, Samvarana will make a worthy husband for thy daughter!—Thus addressed by the *Rishi* Vibhakara, resolved upon bestowing his daughter upon Samvarana, saluted the *Rishi*, and replied unto him, saying—Oh, Samvarana is the best of monarchs, thou art the best of *Rishis*, Tapati is the best of women. What should we do therefore but bestow her on Samvarana?—Saying this, the god Tapana made over his daughter Tapati of every feature perfectly faultless unto the illustrious Vasishtha to bestow her upon Samvarana. And the great *Rishi* then accepted the girl Tapati, and taking leave of Suryya, came back to the spot, where that bull amongst the Kurus, of celestial achievements, was. King Samvarana, possessed by Kama and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vasishtha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of the heavens. And the illustrious *Rishi* Vasishtha of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife, after having worshipped with ascetic penances the propitious lord Vivaswat, by the help of Vasishtha's (ascetic) power. And Samvarana, that bull among men with due rites took Tapati's hand on that mountain-breast which was resorted to by the celestials and the *Gandharvas*. The royal sage, with the permission of Vasishtha, desired to sport with his wife on that mountain. And the king caused Vasishtha to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vasishtha left him and went away. Samvarana, who sported on that mountain like a celestial, sported with his wife in the woods and the under-woods on that mountain for twelve full years. And, O best of the Bharatas, the god of a thousand eyes poured no rain for twelve years on the capital and on the kingdom of that monarch. Then, O chastiser of enemies, when that season of drought broken out, the people of that kingdom, as also the trees and lower animals began to die fast, And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn grew. And the inhabitants in despair, and afflicted with the fear of hunger, left their

homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. The people being afflicted with hunger, without a morsel of food, and reduced to skeletons, the capital looked very much like the city of the king of the dead, full of only ghostly beings. On beholding the capital reduced to such a state, the illustrious and virtuous and best of *Rishis*, Vasishtha was resolved upon applying remedy and brought back unto the city that tiger among kings, Samvarana along with his wife, after the latter had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before, for, when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of *Asuras*, poured rain in abundance and caused corn to grow. Revivified by the foremost of virtuous soul, the capital and the country became animated with extreme joy. The monarch, with his wife Tapati, once more performed sacrifices for twelve years, like the lord Indra (god of rain) performing sacrifices with his wife Sachi.'

"The *Gandharva* continued,—'This, O Partha, is the history of Tapati of old, the daughter of Vivaswat. It is for her that thou art (called) *Tapatya*! King Samvarana begot upon Tapati a son named Kuru, who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called *Tapatya*.'"

Thus ends the hundred and seventy-fifth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXVI.

(*Chaitra-ratha Parva continued*)

Vaisampayana said,—'That bull among the Bharatas, Arjuna, hearing these words of the *Gandharva*, was inspired with feelings of devotion and stood confestly like the full moon. And that mighty bowman, that foremost one in Kuru's race having his curiosity greatly excited by what he heard of Vasishtha's ascetic power, asked the *Gandharva*, saying—'I desire to hear of the *Rishi* whom thou hast mentioned as Vasishtha. O, tell me in full about him! O chief of the *Gandharvas*, tell me who this illustrious *Rishi* was that was the priest of our forefathers!' The *Gandharva* replied—'Vasishtha is Brahma's spiritual (lit. mind-born) son and Arundhati's husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vasishtha's ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra's offence, that high-souled *Rishi* did not yet exterminate Kusikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, he did not, as though powerless, though really otherwise, do any dreadful act destructive of Viswamitra. Like the ocean transgressing not its continents,

Vasishtha transgressed not (the laws of) Yama by bringing back his children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Iashaku and other great monarchs acquired the whole Earth. And O prince of Kuru's race it was by obtaining Vasistha, that best of *Rishis* as their priest that those monarchs performed many grand sacrifices. And O best of the Pandavas, that regenerate *Rishi* assisted these monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the *Vedas* and in whose heart virtue prevails, to appoint as your priest! A Kshatriya of good lineage, desirous of extending his dominions by conquering the Earth, should, O partha, first appoint a priest! He who is desirous of conquering the Earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, who has his senses under complete control and who is conversant with religion, profit and pleasure, be your priest!'"

Thus ends the hundred and seventy-sixth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXVII.

(Chaitra-ratha Parva Continued)

Vaisampayana continued,—"Hearing this, Arjuna said, 'O *Gandharva* whence arose the hostility between Viswamitra and Vasishtha both of whom dwelt in a celestial hermitage? O, tell us all about it!'

"The *Gandharva* replied—'O Partha, the story of Vasishtha is regarded as a *Purana* (legend) in all the three worlds. Listen to me as I recite it fully! There was, in Kanyakuvja, O bull of Bharata's race, a great king of world-wide fame named Gadhi, the son of Kusika. The virtuous Gadhi had a son named Viswamitra, that grinder of foes, possessing a large army and many animals and vehicles. And Viswamitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marshes, killing deer and wild boars. Once on a time, while out in quest of deer, the king became weak with exertion and thirst. The monarch arrived in that state at the asylum of Vasishtha, and the blessed and illustrious *Rishi* beholding him arrive, reverenced with his homage that best of men, king Viswamitra. And, O Bharata, the *Rishi* saluted the monarch by offering him water to wash his face and feet with, and *Arghya*, and wild fruits, and clarified butter. For the illustrious *Rishi* had a cow yielding anything that was desired of her. When she was addressed, saying,—*O give*,—she always yielded the article that was sought. And she yielded various fruits and corn wild or grown in gardens and fields, and milk, and many

excellent nutritive viands full of six different kinds of juice (taste ?) and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial, taste for drinking and eating, and for lapping and sucking, and also many precious gems and robes of various kinds. With these desirable objects in profusion the monarch was worshipped. And the king with his minister and troops became highly pleased. And the monarch wondered, much, beholding that cow with six elevated limbs, and beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.'

" 'And, O prince, the son of Gadhi, gratified with everything and applauding the cow named Nandini, addressed the *Rishi*, saying—O Brahmana, O great *Muni*, give me thy Nandini in exchange for ten thousand kine, or my kingdom ! Enjoy thou my kingdom (giving me thy cow) ! —'

" 'Hearing these words of Viswamitra, Vasishtha said,—O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the *Pitris*, as also for my sacrifices ! I cannot give thee Nandini in exchange for even thy kingdom !—Viswamitra replied,—I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command ? When thou givest me not what I desire in exchange even for ten thousand cows, I will not abandon the practice of my order ; I will take thy cow even by force !

Vasishtha said,—Thou art a Kshatriya endued with might of arms ! Thou art a powerful monarch ! O, do in haste what thou desirest ; and stop not to consider its propriety —'

" The *Gandharva* continued,—'Thus addressed by Vasishtha, Viswamitra, O Partha, then forcibly seized Nandini, that cow (white) like the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Partha, to low piteously, and approaching the illustrious Vasishtha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the *Rishi's* asylum.

" 'Beholding her in that plight, Vasishtha said—O amiable one, thou art lowing repeatedly and I am hearing thy cries ! But, O Nandini, even Viswamitra is taking thee away by force, what can I do in this matter, as I am a forgiving Brahmana ?—'

" The *Gandharva* continued—'Then, O bull in Bharata's race, Nandini, alarmed at the sight of Viswamitra's troops and terrified by Viswamitra himself, approached the *Rishi* still closer, and said,—O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswamitra and crying so piteously as if I were masterless ?—Hearing these words of the crying and perse uted Nandini, the great *Rishi* lost not his patience nor turned from his v w of forgiveness. He replied,—The Kshatriya's might lies in physical strength, the Brahmana's in forgiveness. Because I cannot give up forgiveness, go thou, O Nandini, if thou choosest !—Nandini

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answered,—'Castest thou me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force! Vasishtha said,—O blessed one, I do not cast thee off! Stay, if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!—'

"The *Gandharva* continued,—'Then the cow of Vasishtha, hearing the word *stay*, raised her head and neck upward, and became terrible to behold, With eyes red with rage and lowing repeatedly, she then attacked Viswamitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with rage, she soon became terrible to behold like unto the sun in his mid-day glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas; and from her udders, an army of Dravidas and Sakes; and from her womb,, an army of Yavans; and from her dung, an army of Savaras; and from her urine, an army of Kanchis; and from her sides, an army of Savaras. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Singhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chins and Huns with Keralas, and numerous other *Mlechchhas*. And that vast army of *Mlechchhas* in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswamitra, attacked that monarch's soldiers. And so numerous was that *Mlecchha* host that each particular soldier of Viswamitra was attacked by a band of five or seven of their enemies. Assailed with a mighty shower of weapons, Viswamitra's troops broke and fled, panic-stricken, in all directions, before his very eyes. But, O bull in Bharata's race, the troops of Vasishtha, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) twenty seven full miles, panic-stricken, they shrieked aloud and behold not any one that could protect them. Viswamitra, beholding this wonderful feat that resulted from Brahmana prowess, became disgusted with Kshatriya prowess and said,—O, fie on Kshatriya prowess! Brahmana prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength!—Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three words with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. The son of Kusika at last drank *Soma* with Indra himself (in Heaven)'"

Thus ends the hundred and seventy-seventh section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXVIII.

(*Chaitra-ratha Paraa continued.*)

"The *Gandharva* continued,—"There was, O Partha, a king in this world, named Kalmashapada, who was the race of Ikshaku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting, and this grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued and at last he gave up the chase, desiring to rest awhile.":

" 'The great Viswamitra, endued with energy, had, a little while ago, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thurst, was proceeding through the woods, he came across that best of *Rishis*, the illustrious son of Vasishtha coming along the same path. The king ever victorious in battle saw that *Muni* bearing the name of Saktri, that illustrious propagator of Vasishtha's race, the eldest of the high-souled Vasishtha's hundred sons, coming along from opposite direction. The king, beholding him said,—*Stand out of our way*—The *Rishi*, addressing the monarch in a conciliatory manner, said unto him sweetly,—O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, *viz.*, that a king should ever make way for Brahmanas.—Thus did they address each other respecting their right of way. *Stand aside—stand aside*, were the words they said unto each other. The *Rishi*, who was in the right, did not yield, nor did the king yield to him from pride and anger. That best of monarchs, enraged at the *Rishi's* refusing to yield him the way, acted like a *Rakshasa*, striking him with his whip. Thus whipped by the monarch, that best of *Rishis*, the son of Vasishtha, was deprived of his senses by anger, and speedily cursed that first of monarchs, saying,—O worst of kings, since thou persecutest like a *Rakshasa* an ascetic, thou shalt from this day, become a *Rakshasa* subsisting on human flesh! Hence, thou worst of kings! Thou shalt wander over the earth, affecting human flesh!—This did the *Rishi* Saktri, endued with great prowess, speak unto king Kalmashapada. At this time Viswamitra, between whom and Vasishtha there was a dispute about the discipleship of Kalmashapada, approached the place where that monarch and Vasishtha's son were. And, O Partha, that *Rishi* of severe ascetic penances, *viz.*, Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarrelling with each other). After the curse had been pronounced, that best of monarchs knew that *Rishi* to be Vasishtha's son and equal unto Vasishtha himself in energy. And, O

Bharata, Viswamitra, desirous of benefiting himself, remained on that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Saktri, desiring to propitiate the *Rishi*, began to humbly beseech him. And, O chief of the Kurus, Viswamitra, ascertaining the disposition of the king (and fearing that that the difference might be made up), ordered a *Rakshasa* to enter the body of the king. And a *Rakshasa* of the name of Kinkara then entered the monarch's body obedient to Saktri's curse and Viswamitra's command. And knowing, O chastiser of foes, that the *Rakshasa* had possessed himself of the monarch, that best of *Rishi*, Viswamitra, then left the spot and went away.'

" 'Shortly after, O Partha, the monarch, possessed by the *Rakshasa* and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in the woods. Afflicted with hunger, that Brahmana begged of the king some food with meat. The royal sage, Kalmashapada, that cherisher of friends, answered the Brahmana, saying,—Stay thou here, O Brahmana for a moment ! On my return. I will give thee whatever food thou desirest ! Having said this, the monarch went away, but the Brahmana stayed on there. The high-minded king, having roved for some time at pleasure and according to his will, at last entered his inner appartment. Thus waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brahmana staying in the forest. And he commanded him, saying,—Hie thee to that forest. A Brahmana waiteth for me in hope of food. Go and entertain him with food with meat !—'

"The *Gandharva* continued,—'Thus commanded, the cook went out in search of meat- Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the *Rakshasa*, repeatedly said, without scruple of any kind,—Feed him with human meat.—The cook, saying,—So be it,—went to the place where the (king's) executioners were, and thence taking human flesh and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red with anger,—Because that worst of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food ! And becoming fond of human .flesh as cursed by Saktri of old, the wretch shall wander over the earth, alarming and otherwise troubling all creatures !—The curse, therefore. on that king, thus repeated a second time, became very strong. and the king, possessed by a *Rakshasa* disposition, soon lost all his senses.'

" 'A little while after, O Bharata, that best of monarch, deprived of all his senses by the *Rakshasa* within him, beholding Saktri who had cursed him, said,—Because thou hast pronounced on me his extra ordinary curse, therefore, I shall begin my life cannibalism by devouring thee !—Having said this, the king immediately slew Saktri and ate him up, like a tiger eating animal it

was fond of. Beholding Saktri thus slain and devoured, Viswamitra repeatedly urged that *Rakshasa* (who was within the monarch) against the other sons of Vasishtha. Like a wrathful lion devouring small animals, that *Rakshasa* soon devoured the other sons of the illustrious Vasishtha that were junior to Saktri in age. But Vasishtha, learning that all his sons had been caused to be slain by Viswamitra, patiently bore his grief like the great mountain that bears the Earth. That best of *Munis*, that foremost of intelligent men, was resolved rather to sacrifice his own life than exterminate (in anger) the race of Kusikas. The illustrious *Rishi* threw himself down from the summit of Meru, but he descended on the stony ground as though on a heap of cotton. And, O son of Pandu, when the illustrious one found that death did not result from that fall, he kindled a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great *Muni* under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum.' "

Thus ends the hundred and seventy-eighth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXIX.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued,—'Beholding his asylum bereft of his children, the *Muni* afflicted with great grief left it again. And in course of his wandering he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numberless tress and plants that grew on its margin. Beholding this, O thou of Kuru's race, the distressed *Muni* fell a thinking, and thought he would certainly be drowned if he fell into the waters of that river. Then the great *Muni* tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the *Rishi* ashore. And the *Rishi* rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken by the violence of the current, the *Rishi* called the stream by the name of *Vipasa* (the cord-breaker). For his grief the *Muni* could not, from that time, stay in one place; he began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from Hi mavata) of terrible aspect and full of fierce crocodiles and other (aquatic) monsters, the *Rishi* threw himself into it, but the river mistaking the Brahmana for a mass of (unquenchable) fire, immediately

fied in a hundred different directions, and hath been known ever since by the name of the *Satadru* (the river of a hundred courses). Seeing himself on the dry land even there he exclaimed,—O, I cannot die by my own hands!—Saying this, the *Rishi* once more bent his steps towards his asylum. Crossing numberless mountains and countries, as he was about to re-enter his asylum, he was followed by his daughter-in-law named *Adrisyanti*. As she neared him, he heard the sound, from behind, of a very intelligent recitation of the *Vedas* with the six graces of elocution. Hearing that sound, the *Rishi* asked,—Who is it that followeth me?—His daughter-in-law then answered.—I am Adrisyanti, the wife of Saktri. I am helpless, though devoted to asceticism—Hearing her, Vasishtha said,—O daughter, whose is this voice that I heard, repeating the *Vedas* along with the *Angas* like unto the voice of Saktri reciting the *Vedas* with the *Angas*?—Adrisyanti answered,—I bear in my womb a child by thy son Saktri. He hath been here full twelve years. The voice thou hearest is that of the *Muni*, who is reciting the *Vedas*.—'

"The *Gandharva* continued,—'Thus addressed by her, the illustrious Vasishtha became exceedingly glad. And saying,—*O, there is a child (of my race)!*—he refrained, O Partha, from self-destruction. The sinless one accompanied by his daughter-in-law, then returned to his asylum. And the *Rishi* saw one day in the solitary woods (the *Rakshasa*) Kalmashapada. The king, O Bharata, possessed by fierce *Rakshasa*, as he saw the *Rishi*, became filled with wrath and rose up, desiring to devour him. And Adrisyanti, beholding before her that *Rakshasa* of cruel deeds addressed Vasishtha in these words, full of anxiety and fear!—O illustrious one the cruel *Rakshasa*, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on earth, except thee, O illustrious one, and, O foremost of all that are conversant with the *Vedas* to restrain him to-day! Protect me, O illustrious one, from this cruel wretch of terrible mien! Surely, the *Rakshasa* cometh hither to devour us! Vasishtha, hearing this, said,—Fear not, O daughter, there is no need of any fear from any *Rakshasa*! This one is no *Rakshasa* from whom thou apprehendest such imminent danger. This is king Kalmashapada endued with great energy and celebrated on Earth. That terrible man dwelleth in these woods.—'

"The *Gandharva* continued,—'Beholding him advancing, the illustrious *Rishi* Vasishtha, endued with great energy, restrained him, O Bharata, by uttering the sound *Hum*. Sprinkling him again with water sanctified with incantations, the *Rishi* freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of Vasishtha's son like Suryya seized by the planet (Rahu) during the season of an eclipse. Freed from the *Rakshasa* the monarch illumined that large forest by his splendour like the sun illumining the evening clouds. Recovering his reason, the king saluted that best of *Rishis* with joined hands and said,—O illustrious one, I am the son of Sudasa and thy disciple, O best of *Munis*! O, tell me what is thy pleasure and what I am to do,—Vasishtha replied, saying,—My desire hath already been

accomplished. Return now to thy kingdom and rule thy subjects. And, O chief of men, never insult Brahmanas any more!—The monarch replied,—O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the *Vedas*, I may be freed from the debt I owe to the race of Ikshaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshaku's race, a desirable son possessing beauty and accomplishments and good behaviour.—'

"The *Gandharva* continued,—'Thus addressed, Vasishtha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a manarch. saying,—*I will give you.*—After some time, O prince of men. Vasishtha, accompanied by the monarch, went to the latter's capital known all over the earth by the name of Ayodhya. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers in heaven comming out to receive their chief. The monarch, accompanied by Vasishtha, re-entered his auspicious capital after a long time. The citizens of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodha, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of Kuru's race, the city filled as it was with joyous and healthy souls, in consequence of his presence looked gay like Amaravati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king's command, approached Vasishtha. The great *Rishi*, making a convenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of *Rishis*, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya.' "

Thus ends the hundred and seventy-ninth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXX.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* continued.—"Then O Partha, Adrisyanti, who had been residing in Vasishtha's asylum, brought forth (when the time came) a son who was the perpetuater of Saktri's race and who was a socond Saktri in everything. O foremost of the Bharata, that best of *Munis*, the illustrious Vasishtha himself performed the usual after-birth ceremonies of his grandson. And, because the *Rishi* Vasishtha had resolved on self-destruction but had abstained there-from as soon as he knew of the existence of that child, that child, when born, was called *Parasara* (the vivifier of the dead.) The virtuous Parashara, from the day of his birth, knew Vasishtha for his father and behaved towards the *Muni* as such. One day, O son of Kunti, the child addressed Vasishtha, that first of Brahmana sages, as *father*, in the presence of his mother Adrisyanti. Adrisyanti, hearing the very intelligible sound *father* sweetly uttered by her son, addressed him with tearful eyes and said,—O child, do not address this thy grand-father as *father*! Thy father, O son, has been devoured by a *Rakshasa* in a different forest! O innocent one, he is not thy father whom thou regardest so! The reverend one is the father of that celebrated father of thine!—Thus addressed by his mother, that best of *Rishis* of truthful speech, gave away to sorrow, but soon fired up and resolved to destroy the whole creation. Then that illustrious and great ascetic Vasishtha, that foremost of all persons conversant with *Brahma*, that son of Mitravaruna, that *Rishi* acquainted with positive truth, addressed his grandson who had set his heart upon the destruction of the world, Hear, O Arjuna, the arguments by which Vasishtha succeeded in driving out that resolution from his grandson's mind!'

"The *Gandharva* continued—'Then Vasishtha said,—There was a celebrated king of the name of Kritavirya. That bull among the kings of the earth was the disciple of the *Veda*-knowing Bhrigus. That king, O child, after performing the Soma sacrifice, gratified the Brahmanas with large presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under earth; and some from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of particular Bhargava, came upon a large treasure. And that treasure was seen by all those bulls among Kshtriyas who had there. Enraged at what they regarded as the deceitful behaviour of the Bhrigus, the

Kshatriyas insulted the Brahmanas, though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavata. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported unto them. And the Kshatriyas then went to destroy that embryo. Arrived at the place, they beheld the would-be mother blazing with inborn energy, and the child that in her thigh came out tearing open the thigh and dazzling the eyes of those Kshatriyas like the midday sun. Then deprived of their eyes, the Kshatriyas began to wander over those inaccessible mountains. And distressed at the loss of sight, the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow, and from loss of sight like unto a fire that hath gone out, addressed with anxious hearts that illustrious lady, saying—By thy grace, O lady, we wish to be restored to sight! We shall then return to our homes all together and abstain for ever from our sinful practice! O handsome one, it behoveth thee with thy child to show us mercy! It behoveth thee to favour these kings by granting them their eye-sights!—' "

Thus ends the hundred and eightieth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXI.

(*Chaitra-ratha Parva continued.*)

"Vasishtha continued:—'The Brahmana lady, thus addressed by them, said,—Ye children, I have not robbed ye of your eye-sights, nor am I angry with ye! This child, however, of the Bhrigu race hath certainly been angry with ye. There is little doubt, ye children, that ye have been robbed of your sights by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race! Ye children, while ye were destroying even the embryos of the Bhrigu race, this child was held by me in my thigh for a hundred years! And in order that the prosperity of Bhrigu's race might be restored, the entire *Vedas* with its branches came unto this one even while he was in the womb. It is plain that this scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay ye! It is by his celestial energy that

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your eyes have been scorched! Therefore ye children, pray ye unto this my excellent child born of my thigh! Propitiated by your homage he may restore your eye-sights!'

"Vasishtha continued,—'Hearing those words of the Brahmana lady, all these princes addressed the thigh-born child, saying,—*Be propitious*!—And the child became propitious unto them. And that best of Brahmana *Rishis*, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three words by the name of Aurva (thigh-born). And those princes regaining their eye-sights went away. But the *Muni* Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-souled *Rishi* set his heart, O child, upon the destruction of every creature in the world.' And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world! And desirous of gratifying his ancestors, the *Rishi* afflicted by his severe asceticism the three worlds with the celestials, the *Asuras*, and human beings. The *Pitris* then, learning what the child of their race was about, all came from their own region unto the *Rishi* and addressing him said.—

'Aurva, O son, fierce thou hast been in thy asceticism! Thy power hath been witnessed by us! Be propitious unto the three worlds! O, control thy wrath! O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas! O child, when we grew weary of the long periods of life allotted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas! The wealth that the Bhrigus had placed in their house underground had been placed only with the object of enraging the Kshatriyas and picking a quarrel with them. O thou best of Brahmanas, as we were desirous of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera had kept a large treasure for us! When we found that death could not, by any means, overtake us all, it was then, O child, that we regarded this as the best means (of compassing our desire)! They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore thou desirest to do is not agreeable to us! Restrain thy mind, therefore, from the sinful act of destroying the whole world! O child, destroy not the Kshatriyas nor the seven worlds! O kill this wrath of thine that staineth thy ascetic energy?—' "

Thus ends the hundred and eighty-first section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXII.

(*Chaitra-ratha Parva continued.*)

"The *Gandharva* said,—'Vasishtha' after this, continued the narration, saying—Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect :—

Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not be in vain ! I cannot consent to be one whose anger and vows are futile ! Like fire consuming dry wood, this rage of mine will certainly consume me if I do not accomplish my vow ! The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (*viz.*, religion, profit, and pleasure). The wrath that kings desirous of subjugating the whole Earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother's thigh, I heard the doleful cries of my mother and the other women of the Bhrigu race that was then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with unborn children of their race, it was then that wrath filled my soul ! My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector ! Then when the Bhrigu women found not a single protector, my mother held me in one of her things ! If there be a punisher of crimes in the worlds no one in all the worlds would dare commit a crime, if he findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protect them not, postponing that duty to the pleasures of life, I have just cause to be enraged with them ! I am the lord of the creation (capable of punishing its iniquity) ! I am incapable of obeying your command ! Capable of punishing this crime, if I abastain from so doing, men will once more have to undergo a similar persecution ! The fire of my wrath too that is ready to consume the worlds, if repressed, will certainly consume by its own energy my own self ! Ye masters, I know that ye ever seek the good of the worlds ; direct me therefore as to what may benefit both myself and the worlds.—'

" 'Vasishtha continued,—The Pitris replied, saying,—

O throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water : indeed, the whole universe is made of water. Therefore, O thou best of Brahmanas, cast thou this fire of thy wrath into the waters. If,

therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed !—'

" 'Vasishtha continued,—Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire which consumeth the waters of the great ocean, became like unto a large horse's head which persons conversant with the *Vedas* call by the name of *Vadavamukha*. And emitting itself from that mouth it consumeth the waters of the mighty ocean ! Blest be thou ! It behoveth not thee, therefore, to destroy the worlds, O thou Parasara, who art acquainted with the higher regions, thou foremost of wise men !—' "

Thus ends the hundred and eighty second section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXIII.

(*Chaitra-ratha Parva continued.*)

" The *Gandharva* continued,—'The Brahmana sage (Parashara thus addressed by the illustrious Vasishtha restrained his wrath from destroying the worlds. But the *Rishi* Parashara endued with great energy—the son of Saktri—the foremost of all persons aquainted with the *Vedas*—performed a grand *Rakshasa* sacrifice. And remembering the slaughter of (his father) Saktri, the great *Muni* began to consume the *Rakshasa*, young and old, in the sacrifice he performed. And Vasishtha did not restrain him from this slaughter of the *Rakshasa*, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great *Muni* Parashara sat before three blazing fires, himself like unto a fourth fire. And the son of Saktri, like the sun just emerged from the clouds, illuminated the whole firmament by that stainless sacrifice of his into which large were the libations poured of clarified butter. Then Vasishtha and the other *Rishis* regarded that *Muni* blazing with his own energy as if he were the second Sun. Then the great *Rishi* Atri of liberal soul, desirous of ending that sacrifice, an achievement highly difficult for others,—came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha, and Kratu the performer of many great sacrifices, all influenced by the desire of saving the *Rakshasas*. And, O thou bull of the Bharata race, Pulastya then, seeing that many *Rakshasas* had already been slain, told these words unto Parashara that oppressor of all enemies :—

There is no obstruction, I hope, to this sacrifice of thine, O child ! Takest thou any pleasure, O child, in this slaughter of even all those innocent *Rakshasas* that know nothing of thy father's death ? It behoveth thee not to destroy my creatures thus ! This O child, is not the occupation of a Brahmana devoted to asceticsm. Peace is the highest virtue. Therefore, O Parashara, establish thou peace ! How hast thou, O Parashara, being so superior engaged

thyself in such a sinful practice ? It behoveth not thee to transgress against Saktri himself who was well acquainted with all rules of morality ! It behoveth not thee to extirpate my creatures ! O descendant of Vashishtha's race, that which befell thy father was brought about by his own curse ! It was for his own fault that Saktri was taken hence unto heaven ! O *Muni*, no *Rakshasa* was capable of devouring Saktri ; he himself provided for his own death ! And O Parashara, Viswamitra was only a blind instrument in that matter. Both Saktri and Kalmashapada, having ascended to heaven are enjoying great happiness. And the other sons also of the great *Rishi* Vasishtha who were younger than Saktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vasishtha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent *Rakshasas* ! O, blest be thou ! Abandon this sacrifice of thine. Let it come to an end !—'

"The *Gandharva* continued.—'Thus addressed by Pulastya, as also by the intelligent Vasishtha, that mighty *Muni*—the son of Saktri—then brought that sacrifice to an end. Aud the *Rishi* cast the fire that he had ignited for the purpose of the *Rakshasas* sacrifice into the deep woods on the north of the Himavata. And that fire may be seen to this day consuming *Rakshasas* and trees and stones in all seasons.' "

Thus ends the hundred and eighty-third section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXIV

(*Chaitra-ratha Parva continued*)

"Arjuna asked,—For what cause, O *Gandharva*, did king Kalmashapada command his queen to go unto that foremost of all persons conversant with the *Vedas*—the master Vasishtha ? Why also did that illustrious and great *Rishi* Vasishtha himself who was aquainted with every rule of morality know a woman he should not have known ? O friend. was this an act of sin on the part of Vasishtha ? It behoveth thee to remove the doubts I entertain and refer to thee for solution ! '

The *Gandharva* replied, saying—'O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vasishtha and king Kalmashapada that cherisher of friends ! O thou best of the Bharatas, I have told thee all about the curse of king Kalmashapada by Saktri, the illustrious son of Vasishtha. Brought under the influence of the curse, that smiter of all foes—king Kalmashapada—with eyes whirling in anger went out of his capital accompanied by his wife. And enterning with his wife the solitary woods the king began to wander about. And one day while the king under the infiuence of the curse was wandering through that forest abounding in several kinds of

deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Pinched with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife enjoing each other. Alarmed at beholding the monarch the couple ran away, their desire ungratified. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying,—Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors! It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the *Rishi's*) curse! My season hath come, and wishful of husband's company I was connected with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband!—The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that woman shed blazed up like fire and consumed eveything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage, Kalmashapada, saying,—Vile wretch, since thou hast to-day cruelly devoured under my very nose my illustrious husband dear unto me, even before my desires have been gratified, therefore shalt thou, O wicked one, afflicted by my curse, meet with instant death when thou goest in into thy wife in season! And thy wife, O wretch, shall bring forth a son, uniting herself with that *Rishi* Vasishtha whose children have been devoured by thee! And that child, O worst of king, shall be the perpetuator of thy race!—And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vasishtha by his ascetic power and spiritual insight immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanti when her season came. But Madayanti softly sent him away. Under the influence of desire the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. It was for this reason, O thou best of men, that the monarch, infected with the Brahmani's curse, appointed Vasishtha to beget a son upon his queen.'"

Thus ends the hundred and eighty-forth section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXV.

(Chaitra-ratha Parva continued.)

"Arjuna asked,—'O *Gandharva*, thou art acquainted with everything! Tell us, therefore, what *Veda*-knowing Brahmana is worthy to be appointed as our priest!'

"The *Gandharva* replied,—'There is in these woods a shrine of the name of Utkochaka. Dhaumya, the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest!'

Vaisampayana said,—"Then Arjuna, highly pleased with everything that had happened, gave unto that *Gandharva* his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said,—'O thou best of *Gandharvas*, let the horses thou givest us remain with thee for a time. When the occasion cometh, we will take them from thee! Blest be thou!' Then the *Gandharva* and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhagirathi and went whithersoever they desired. Then, O Bharata, the Pandavas wending to Utkochaka, the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya the foremost of all conversant with the *Vedas*, receiving them with presents of wild fruits and (edible) roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Panchala king as already obtained in the *Swayamvara*. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the *Vedas* and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his *Yjamanas* (spiritual disciples). And that Brahmana, beholding those heroes endued with intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of these their own accomplishments, to their sovereignty and kingdom Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompained by him, to the *Swayamvara* of the princess of Panchala."

Thus ends the hundred and eighty-fifth section in the Chaitra-ratha of the Adi Parva.

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SECTION CLXXXVI.

(Swayamvara Parva.)

Vaisampayana said,—"Then those tigers among men—those brothers—the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivities (in new of her marriage). And those tigers among men—those oppressors of all enemies—in going along, with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all *Brahmacharis* beholding the Pandavas, O king, asked them,—Where are ye going to? Whence also are ye come? And Yudhishthira replied unto them, saying, 'Ye bulls among Brahmanas know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakra. The Brahmanas then said, 'Go ye this very day to the abode of Drupada in the country of the Panachalas! A great *Swayamvara* takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us all go together. Extraordinary festivities will take place (in Drupada's abode). The illustrious Yajna-sena, otherwise called Drupada, hath a doughter risen from the centre of the sacrificial alter. Of eyes like lotus-petals and of faultless features, endued with youth and intelligence, she is extremely beautiful. And the selender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for two full miles around, is the sister of the strong-armed Drishtadyumna gifted with great prowess—the (would-be) slayer of Drona—who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto the second Fire. And that daughter of Yajnasena will select a husband from among the invited princes. And we are reparing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that *Swayamvara* will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large: who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty car-warriors and accomplished in arms. Desirous of winning (the hand of) the maiden, those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all they will give away and witnessing the *Swayamvara*, and enjoying the festivies, we shall go whithersoever we like. And there will also come unto that *Swayamvara*, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athlets. And beholding all these sights and taking what will be given away, ye illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding ye, Krishna may, by chance, choose some one amongst ye superior to the rest. This thy brother of mighty arms, and hand-

some and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth !'

"On hearing these words of the Brahmanas, Yudhishthira replied,—'Ye Brahmanas, we all will go with ye to witness that maiden's *Swayamvara*—that excellent jubilee.' "

Thus ends the hundred and eighty-sixth section in the Swayamvara of the Adi Parva.

SECTION CLXXXVII.

(*Swayamvara Parva continued.*)

Vaisampayana said,—"Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by king Drupada. And on their way those heroes beheld the illustrious Dwaipayana—that *Muni* of pure soul, and perfectly sinless. And duly saluting the *Rishi* and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighy chariot-fighters proceeded by slow stages staying for some time within those beautiful woods and by fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pandavas at last entered the country of the Panchalas. And beholding the capital, as also the fort, they took up their quarters in the house of a potter. Adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajnasena always cherished the desire of bestowing his daughter on Kiriti (Arjuna), the son of Pandu. But he never spoke of it to any body. And, O Janamejaya, the king of Panchala thinking of Arjuna, caused a very stiff bow to be made that was incapable of being bent by any except Arjuna. Causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said,—'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.'

Vaisampayana continued,—"With these words king Drupada proclaimed the *Swayamvara*. On hearing of them, O Bharata, the kings of other lands came to his capital. And there came also many illustrious *Rishis* desirous of beholding the *Swayamvara*. And there came also, O king, Duryyodhana and the Kurus accompanied by Karna. There also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. Desirous of beholding the *Swayamvara*, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. The monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre which itself had been erected on an auspicious and level plain to the north-east of Drupada's capital, was sur-

rounded by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched door-ways here and there. The vast amphitheatre was also shaded by canopy of various colours. And resounding with the notes of thousands of trumpets, it was scented with the black aloe and sprinkled all over with water mixed with sandal paste and decorated with garlands of flowers. It was surrounded with high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. The windows of those mansions were covered with net-works of gold; the walls were set with diamonds and precious stones; the staircases were easy of ascent; and the floors were covered with costly carpets and cloths. All those mansions adorned with wreaths and garlands of flowers and rendered fragrant with excellent aloes, were all white and spotless, like unto the necks of swans And the fragrance therefrom could be perceived from the distance of a *Yojana* (eight miles). And they were each furnished with a hundred doors wide enough to admit a crowed of persons; they were adorned with costly beds and carpets, and beautified with various metals; they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs invited by Drupada whose persons were adorned with every ornament and who were possessed with the desire of excelling one another. And the inhabitants of the city and the country who had come to behold Krishna and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were beloved by the whole world.

"The Pandavas, too, entering that amphitheatre, sat with the Brahmanas and beheld the unequalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay at the performances of actors and dancers and in which large presents of every kind of wealth were constantly made, began to swell day by day. And it lasted, O king, several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean, entered amphitheatre, richly attired and adorned with every ornament and bearing in her hand a dish of gold (whereon were the usual offerings of *Arghya*) and a garland of flowers. Then the priest of the lunar race—a holy Brahmana conversant with all *mantras*—ignited the sacrificial fire and poured on it with due rites libations of clarified butter. And gratifying Agni by these libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, become perfectly still, Dhrishtadyumna possessed of a voice deep as the sound of the kettle-drum or the clouds, taking hold of his sister's arm stood the midst of that concourse, and said, with a voice loud and deep as the roar of the clouds, these charming words of excellent import—"Hear ye assembled

kings this is the bow, that is the mark, and these are the arrows! Shoot the mark through the orifice of the machine with these five sharpened arrows! Truly do I say that, possessed of lineage, beauty of persons, and strength whoever achieveth this great feat shall obtain to-day this my sister, Krishna for his wife!' Having thus spoken unto the assembled monarchs Drupada's son then addressed his sister, reciting unto her the names and lineages and achievements of those assembled lords of the earth."

Thus ends the hundred and eighty-seventh section in the Swayamvara of the Adi Parva.

SECTION CLXXXVIII.

(*Swayamvara Parva continued*)

"Dhrishtadyumna said.—'Duryyodhana, Durvishaha Durmukha and Dushpradharshana; Vivinsati, Vikarna, Saha, and Duhsasana; Yuyutsu and Vayuvega and Bhimavegarava; Ugrayudha, Valaki, Kanakayu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhwaja; Nandaka, and Vahusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarashtra—all heroes—accompanied by karna, have come for thy hand! Innumerable other illustrious monorchs—all bulls among Kshatriyas—have also come for thee! Sakuni, Sauvala, Vrishaka, and Vrihadvala,—these sons of the king of Gandhara—have also come. Foremost of all wielders of weapons—the illustrious Aswathaman and Bhoja, adorned with every ornament have also come for thee! Vrihanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara, Vardhakshemi, Susarma, Senavindu, Suketu with his two sons Sumana and Suvarcha, Suchitra, Sukumara Vrika, Satyadhriti, Suryadhwaja, Rochamana, Nila, Chitrayudha, Augsumana, Chekitana, the mighty Srenimana, Chandrasena the mighty son of Samudra-sena, Jarasandha, Vidanda, and Danda—the father and son, Paundraka, Vasudeva, Bhagadatta endued with great energy, Kalinga, Tamralipta, the king of Pattana, the mighty car-warrior Salya, the king of Madra with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty chariot-fighters and heroes, *viz.*, Bhuri, Bhurisrava, and Sala, Sudakshina, Kamvoja of the Puru race, Vrihadvala Sushena, Sivi, the son of Usinara, Patchcharanihanta, the king of Karusha, Sankarshana (Valadeva), Vasudeva (Krishna), the mighty son of Rukminy, Samva Charudeshna, the son of Pradyumna with Gada, Akrura, Satyaki, the high-souled Uddhava, Kritavarma, the son of Hridika, Prithu, Viprithu Viduratha, Kanka, Sanku with Gaveshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapati Jhilli pindaraka, the powerful Usinara, all these of the Vrishni race, Bhagiratha, Vrihatkshatra, Jayadratha the son of Sindhu, Vrihadratha, Valhika, the mighty charioteer Srutayu, Uluka, Kaitava, Chitrangada and Suvangada, the highly intelligent Vatsaraja, the king of Kosala, Sisupala

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and the powerful Jarasandha, these and many other great kings—all Kshatriyas celebrated throughout the world—have come, O blessed one, for thee! Endued with prowess, these will shoot the mark. And thou shalt chose him for thy husband who amongst these will shoot the mark."

Thus ends the hundred and eighty-eighth section in the Swayamvara of the Adi Parva.

SECTION CLXXXIX.

(*Swaymvara Parva continued.*)

Vaisampayana said,—"Then those youthful princes adorned with earrings, vying with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himalayan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming 'Krishna shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of wining the daughter of drupada, looked like the celestial (of old) standing round Uma, the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishna, those princes descended into the amphitheatre for wining the Panchala maiden and began to regard even their best friends with jealousy, And there came also the celestials and their cars, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Suparnas, the great Nagas and the celestial *Rishis*, the Guhyakas and the Charanas, and Viswavasu and Narada and Parvata, and the principal *Gandharvas* with the *Apsaras*. And Halayudha (Valadeva) and Janardana (Krishna) and the chief of the Vrishni, Andhaka, and Yadava tribes who obeyed the leadership of Krishha, were also there, viewing the scene. And beholding those elephants in rut—the five (Pandavas)—attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rama (Valadeva),—"that is Yudhishthira; that is Bhima with Jishnu (Arjuna); and those are the twin heros." And Rama surveying them slowly cast a glance of satisfaction at Krishna. Biting their nether lips in wrath, the other heroes there—sons and grandsons of kings—with their eyes and hearts and thoughts set on Krishna, looked with expanded eyes on Drupadi alone with noticing the Pandavas. And the sons of Pritha also, of mighty arms, and the illustrious twin heroes, beholding Drupadi, were all likewise struck by the shafts of *Kama*. And crowded with celestial *Rishis* and *Gandharvas* and Suparnas and Nagas and Asuras and Siddhas, and filled with

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celestial perfumes and scattered over with celestial flowers, and resounding wirh the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials could scarcely find a passage through the firmament. Then those princes—Karna, Duryyodhana, Salwa, Salya, Aswathama, Kratha, Sunitha. Vakra, the ruler of Kalinga and Banga, Pandya, Paundra, the ruler of Videha, the chief of the Yavanas, and many other sons and grandsons of kings,—sovereigns of territories with eyes like lotus-petals,—one after another began to exhibit prowess for (wining) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigour and bursting with strengh and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

"And (some amongst) those kings in exerting with swelling lips each according to his strength, education, skill, and energy,—to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of wining that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs their hope of obtaining Krishna gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it stringed it soon and placed the arrows on the string. And beholding the son of Suryya—Karna of the Suta tribe—like unto fire, or Soma, or Suryya himself, resolved to shoot the mark, those foremost of bowmen—the sons of Pandu—regarded the mark as already shot and brought down upon the ground. But seeing Karna, Draupadi loudly said,—'I will not select a Suta for my lord ! Then Karna, laughing in vexation and casting a glance at the Sun, threw aside the bow already drawn to a circle.

"Then when all those Kshatriyas gave up the task, the heroic king of the Chedis—mighty as Yama (Pluto) himself—the illustrious and determined Sisupala the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarasandha endued with great strength and powers. approaching the bow stood there for some moments fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground, and rising up, the monarch left the amphitheatre for (returning to) his kingdom. Then the great hero Salya the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become subjects of derisive talk that foremost of heroes—Jishnu the son of Kunti—desired to string the bow and placed the arrows on the bowstring."

Thus ends the hundred and eighty-ninth section in the Swayamvara of the Adi Parva.

SECTION CLXL.

(Swayamvara Parva continued.)

Vaisampayana continued,—"When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Partha possessing the complexion of Indra's banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said 'Ye Brahmanas, how can a Brahmana stripling unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others endued with might and accomplished in the science and practice of arms, could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish unsteadiness, the entire body of Brahmanas here will be ridiculous in the eyes of assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he even now desirous of doing from vanity, childish daring, or mere unsteadiness.' Others replied,—'We shall not be ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns.' Some remarked,—'This handsome youth who is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, will, it is probable, accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe, Rama the son of *Jamadagni* defeated in battle all the Kshatriyas. Agastya by his Brahma energy drank off the fathomless ocean. Therefore, say ye—'Let this youth bend the bow and string it with ease.'—Many said, 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons—the lord Isana,—and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Radha's son, Duryyodhana, Salya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna the son of Indra that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, stringed in the twinkling of

an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Partha the slayer of foes. And thousands of Brahmanas began to wave their upper garments in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and dispair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in concert. Bards and hearlds began to chant in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada—that slayer of foes—was filled with joy. And the monarch desired to assist with his forces the hero if the occasion arose. And when the uproar was at its height, Yudhishthira the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishna Beholding the mark shot and beholding Partha also like unto Indra himself, who had shot the mark, was filld with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife."

Thus ends the hundred and ninetieth section in the Swayamvara of the Adi Parva.

SECTION CLXLI.

(*Swayamvara Parva continued.*)

Vaisampayana said,—"When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the *Swayamvara*, looking at one another. were suddenly filled with wrath. And they said,—'Passing us by and treating the assembled monarchs as straw this Drupada desireth to bestow his daughter—that first of women—on a Brahmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slay him! He desrveth not our respect nor the veneration due to age. Owing to such qualities of his, we shall, therefore, slay this wretch that insulteth all kings, along with his son! Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the *Swayamvara* is for the Kshatriyas. The Brahmanas have no claim in respect of a selection of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to select any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from officiousness or avarice, done this injury to the

monarchs, he should not yet be slain ; for our kingdoms. lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Some thing must be done here (even unto him) so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other *Swayamvaras* may not, terminate in this way.'

"Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada to slay him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bows and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pandavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with gloved fingers and upraised weapons rushed in anger at the Kuru princes, Bhima and Arjuna to slay them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder' tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima the son of Pritha,—that grinder of all foes,—stood, like unto the mace-bearing king of the dead (Yama) armed with his fierce mace, near Arjuna that bull amongst men. And beholding that feat of his brother, Jishnu of extraordinary intelligence and himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, shaking off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Damodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halaydudha (Valadeva) of fierce energy, said,—'That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand four full cubits in length, is Arjuna ! There is no doubt, O Sankarshana, about this, if I am Vasudeva ! That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs, is Vrikodara ! For no one in the world, except Vrikodara, could to-day perform such a feet in the field of battle ! And, O Achyuta, that other youth of eyes like unto lotus-petals of full four cubits' height, of gait like that of a mighty lion, and humble withal, of fair complexion and prominent and shining nose, who had, a little before, left the amphitheatre, is Dharma's son (Yudhishthira). The two other youths, like unto Kartikeya, are, I suspect, the sons of the twin Aswinas. I heard that the sons of Pandu along with their mother Pritha had all escaped from the conflagration of the house of lac.' Then Halayudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction 'O, I am happy to hear, as I do from sheer good fortune, that our father's sister Pritha with the foremost of the Kaurava princes have all escaped (from death) !' "

Thus ends the hundred and ninety-first section in the Swayamvara of the Adi Parva.

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SECTION CLXLII.

(*Swayamvara Parva continuea.*)

Vaisampayana said,—"Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocoanut-shells exclaimed,—'Fear not, we will fight the foe!' Arjuna smilingly addressing those Brahmanas exclaming thus, said,—'stand ye aside as spectators (of the fray). Showering hundreds of arrows furnished with straight points even I shall check, like snakes with *mantras*, all those angry monarchs.' Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima, stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a host of hostile elephants. Then those monarchs eagar for the fight fiercely exclamed,—'The slaughter in battle of a Brahmana desiring to fight is permitted.' And saying this, the monarchs suddenly rushed against the Brahmanas. And Karna endued with great energy rushed against Jishnu for fight. And Salya the mighty king of the Madras rushed against Bhima like one elephant rushing against another for the sake of a she-elephant in heat; while Duryyodhana and others engaged with the Brahmanas skirmished with them lightly and carelessly Then the illustrious Arjuna beholding Karna the son of Vikartana (Suryya) advancing towards him, drew his tough bow and pierced him with his sharp arrows. And the impetus of those whetted arrows furnished with fierce energy made Radheya (Karna) faint. Recovering conciousness Karna attacked Arjuna with greater care than before. Then Karna and Arjuna, both foremost of victorious, warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms,'—Mark, how I have counteracted the feat,'—those the words—intelligible to heroes alone—in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on the earth, Karna the son of Suryya fought with greater vigour. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said 'O thou foremost of Brahmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou, Rama that, best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Sachi or Kiriti the son of Pandu is capable of fighting with me when I am angry on the field of battle. Then

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hearing those words of his, Phalguna replied, saying,—O Karna, I am neither the science of arms (personified), nor Rama endued with superhuman powers! I am only a Brahmana who is the foremost of all warriors of all wielders of weapons. By the grace of my preceptor I have become accomplished in the *Brahma* and the *Paurandara* weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little!'

Vaisampayana continued,—"Thus addressed (by Arjuna), Karna the adopted son of Radha desisted from the fight, for that mighty chariot-fighter thought that *Brahma* energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Salya and Vrikodara, well skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in rut! And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down face downward and sometimes on the sides, they fought on, striking each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Salya on his arms hurled him to a distance. And Bhimasena—that bull amongst men—surprised all (by the dexterity of his feat) for though he threw Salya on the ground he did it without hurting him much. And when Salya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima and exclaimed, 'Surely these bulls amongst Brahmana's are excellent (warriors)! Ascertain in what race they have been born and where they abide. Who can encounter Karna the son of Radha in fight, except Rama or Drona, or Kiriti, the son of Pandu? Who also can encounter Duryyodhana in battle except Krishna the son of Devaki, and Kripa the son of Saradwan? Who also can overthrow in battle Salya—that first of mighty warriors—except the hero Valadeva or Vrikodara, the son of Pandu, or the heroic Duryyodhana? Let us, therefore, desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.'

Vaisampayana continued,—"And Krishna, having beheld that feat of Bhima, believed them both to be the son of Kunti. And gently addressing the assembled monarch, saying,—'This maiden hath been justly acquired (by the Brahmana),' he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who came there went away saying,—'The festive scene hath terminated in the victory of the Brahmanas. The princes of Panchala hath become the bride of a Brahamana. And surrounded by Brahmanas dressed in skins of deer and other wild animals Bhima and Dhananjaya passed with difficulty out of the throng.

And those heroes among men, mangled by the enemy and followed by Krishna, on coming at last out of that throng, looked like the full moon and the sun emerged from the clouds.

"Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. She began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhritarashtra having recognised her children had slain them, Next she feared that some cruel and strong *Rakshasas* endued with powers of deception had slain them. And she asked herself, 'Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?' Thus reflected Pritha in consequence of her affection for her children. Then in the stillness of the late afternoon, Jishnu accompanied by a body of Brahmanas, entered the abode of the potter, like the cloud-covered sun appearing on a cloudy day."

Thus ends the hundred and ninety-second section in the Swayamvara of the Adi Parva.

SECTION CLXLIII.

(Swayamvara Parva continued.)

Vaisampayana said,—"Then those illustrious sons of Pritha, on returning to the potter's abode, approached their mother. And those first of men represented Yajnaseni unto their mother as the *alms* they had obtained that day. And Kunti who was there whithin the room and saw not her sons, replied, saying,—'Enjoy ye all (what ye have obtained)!' The moment after, she beheld Krishna and then she said,—'Oh, what have I said?' And anxious from fear of sin, and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishthira said,—'The daughter of King Yajnasena upon being represented to me by thy younger brothers as the *alms* they had obtained, from ignorance, O king, I said what was proper, *viz.*—*Enjoy ye all what hath been obtained.* O thou bull of the Kuru race, tell me how my speech may not become untrue; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy!'

Vaisampayana continued,—"Thus addressed by his mother that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishthira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said,—'By thee, O Phalguna, hath Yajnaseni been won. It is proper, therefore that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire, take thou her hand with due rites!'

"Arjuna, hearing this, replied,—'O king, do not make me a participator in sin! Thy behest is not conformable to virtue! That is the path followed

by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, and conformable to virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest !'

Vaisampayana continued,—"Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala, And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishna, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the god of Desire invaded their hearts and continued to crush all their senses. As the ravishing beauty of Panchali who had been modelled by the Creator himself, was superior to that of all other women on earth, it could captivate the heart of every creature. And Yudhishthira, the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the King then, from fear of a division amongst the brothers, addressing all of them, said—'The auspicious Draupadi shall be the common wife of us all !'

Vaisampayana continued,—"The sons of Pandu then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. Then the hero of the Vrishni race (Krishna suspecting the five persons he had seen at the *Swayamvara* to be none else than the heroes of the Kuru race), came, accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. On arriving there, Krishna and Valadeva beheld seated in that potter's house Ajatasatru (Yudhishthira) of well-developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vasudeva approaching that foremost of virtuous men—the son of Kunti—and touching the feet of that prince of the Ajamida race, said,—'I am Krishna ! And the son of Rohini (Valadeva) also approaching Yudhishthira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of (Kunti) their father's sister. And Ajatasatru—that foremost of the Kuru race, beholding Krishna, enquired after his well-being and asked,—'How, O Vasudeva, hast thou been able to trace us, as we are living in disguise ?' And Vasudeva, smilingly answered,—'O king, fire, even is covered, can be known. Who else among men, than the Pandavas could exhibit such might ? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire ! And it is by sheer good fortune alone that the wretched

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son of Dhritarashtra and his counsellors have not succeeded in accomplishing their wishes, Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around! And lest any of the monarchs recognise ye, give us return to our tent!' Then, obtaining Yudhishthira's leave, Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode."

Thus ends the hundred and ninety-third section in the Swayamvara of the Adi Parva.

SECTION CLXLIV.

(*Swayamvara Parva continued.*)

Vaisampayana said,—"When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhrishtadyumna, the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, on returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishthira. Then the kind Kunti addressing the daughter of Drupada said,—'O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and gave unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion—equal unto a king of elephants—this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.' Then the princess hearing those excellent words of her mother-in-law cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishna. Then Sahadeva, the son of Madri, endued with great activity, spread on the ground a bed of *kusa* grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the kuru princes lay down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishna along that of their feet. And Krishna, though she lay with the sons of Pandu on that bed of *Kusa* grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with one another. And the conversations of those princes, each worthy to lead an army, was exceedingly interesting they being upon celestial weapons, and cars, and elephants, and swords and arrows, and battle-axes. And the son of the Panchal king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishna in that state.

"When morning came, the prince Dhrishtadyumna set out from his place of concealment with great haste in oder to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes say amongst one another during the night. The king of Panchala had been sad because he knew not as Pandavas those who had taken away his daughter. And the illustrious monarch asked Dhrishtadyumna on his return.—'Oh, where hath Krishna gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreath of flowers been thrown away on a grave-yard? Hath any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy. if my daughter hath been united with Partha that foremost of men! O thou exalted one, tell me truly who hath won my daughter to-day! O, are the sons of that foremost of Kurus, Vichitravirya's son alive? Was it Partha (Arjuna) that took up the bow and shot the mark?' "

Thus ends the hundred and ninety-fourth section in the Swayamvara of the Adi Parva.

SECTION CLXLV.

(*Vaivahika Parva*).

Vaisampayana said,—"Thus addressed Dhrishtadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom Krishna had been won. And the prince said,—'With large, red eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who stringed that foremost of bows and brought down to the ground the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And sorrounded by the Brahmanas he resembled the thunder-wielding Indra standing in the midst of the celestial and the *Rishis*. And like a she-elephant following the leader of a herd, Krishna cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight rose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed at that concourse of kings, felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless looked at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishna with them, left the amphitheatre and wended into the abode of a potter in the suburbs of the

town, and there at the potter's sat a lady like unto a flame of fire who, I ween, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having aproached her paid homage unto her feet, and they said unto Krishna also to do the same. And keeping Krishna with her, those foremost of men all went the round of eleemosynation. Some time after when they returned, Krishna taking from them what they had obtained in alms, devoted a portion thereof to the gods, and gave another portion away (in gift) to Brahmanas. And of what remained after this, she gavé a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishna lying along the line of their feet as their nether pillow, And the bed on which they lay was made of *Kusa* grass upon which was spread their deer-skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. And the talk of those heroes was such that neither Vaisyas nor Sudras, nor Brahmanas, would talk in that way. Without doubt, O monarch, they are bulls amongst Kshatriyas, their talk having been on military subjects. It seems, O father, that our hope hath fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was stringed by him, and the manner in which I have heard them talk with one another it is certain, O monarch, that they are the sons of Pritha wandering in disguise.'

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying,—'Ye who are worthy of preference in everything, the boon-giving king of the earth—Drupada—is desirous of ascertaining who ye are! Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala and his men and mine also! King Pandu was the dear friend of king Drupada and regarded by him as his counter self. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heros of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better: nothing more beneficial; nothing more conductive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest became silent and humbly waited for an answer. Beholding him sitting thus, the king Yudhishthira commanded Bhima who sat near, saying,—"Let water to wash his feet with and the *Arghya* be

offered unto this Brahmana. He is king Drupada's priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence.' Then, O monarch. Bhima did as directed, Accepting the worship thus offered unto him, the Brahmana with a joyous heart sat at his ease. Then Yudhishthira addressed him and said,— The king of the Panchalas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely, This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishna from among the assembled monarchs. Under these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy without mending matters in the least. The desire that king Drupada hath all along cherished will be accomplished .for this handsome princess beareth, I ween, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark, It behoveth not, therefore, the king of the Panchalas to grieve for his daughter to-day. Nor can any body in the world undo that act of shooting down the mark. Therefore, the king should not grieve for what must take its course.'

"While Yudhishthira was saying all this, another messenger from the king of the Panchalas, coming thither in haste, said—'The (nuptial) feast is ready."

Thus ends the hundred and ninety-fifth section in the Vaivahika of the Adi Parva.

SECTION CXCVI.

(Vaivahika Parva continued.)

Vaisampayana continued,—"The messenger said,—'King Drupada hath, in view of his daughter's nuptials, prepared a good feast for the bride groom's party. Come ye thither after finishing your daily rites. Krishna's wedding will take place there. Delay ye not. These cars adorned with golden lotuses and drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Panchalas.'

Vaisampayana continued,—"Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishna to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada's palace. Meanwhile O Bharata, hearing from his priest the words that Yudhishthira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and

kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparati of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars, of fine temper, and beautiful chariots and horses, and first-class bows and well-adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various sorts. When the party went to Drupada's abode, Kunti taking with her the virtuous Krishna entered the inner apartments of the king. The ladies of the king's household with joyous hearts worshipped the queen of the Kurus. Beholding, O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long hanging arms like unto the bodies of mighty snakes, the king, and the king's ministers, and the king's son, and the king's friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats, furnished with foot-stools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. After those heroes were seated, well dressed servants, male and female, and skilful cooks brought excellent and costly viands worth of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war, Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood, became exceedingly glad."

Thus ends the hundred and ninety-sixth section in the Vaivahika of the Adi Parva.

SECTION CXCVII.

(Vaivahika Parva continued.)

Vaisampayana said,—"Then the illustrious king of the Panchala, addressing prince Yudhishthira in the form applicable to Brahmanas, cheerfully enquired of that illustrious son of Kunti, saying,—'Are we to know you as Kshatriyas, or Brhmanas, or are we to know you as celestials who disguising themselves as Brahmanas are ranging the Earth and come hither for the hand of Krishna? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been removed? O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue! O thou of the beauty of a celestial, O chastiser of foes, hearing

thy reply I shall make arrangements for my doughter's wedding according to the order to which ye belong !'

"Hearing these words of Drupada, Yudhishthira answered, saying,—'Be not cheerless, O king ! Let joy fill thy heart ! The desire cherished by thee hath certainly been accomplished ! We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti, and these to be Bhima and Arjuna ! By these, O king, was thy daughter won amid the concourse of monarchs ; The twins (Nakula and Sahadeva) and Kunti wait where Krishna is. O bull amongst men, let grief be driven from thy heart, for we are Kshatriyas ! Thy daughter, O monarch, hath like a lotus been transferred only from one lake into another. O king, thou art our reverend superior and chief refuge ! I have told thee the whole truth !'

Vaisampayana continued,—"Hering those words, king Drupada's eyes rolled in ecstasy. And filled with delight the king could not, for some moments answer Yudhishthira. Supressing his emotion with great effort, that chastiser of foes at last replied unto Yudhishthira in proper words. The virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. The son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac. Hearing everything that the son of Kunti said, king Drupada censured Dhritarashtra, that ruler of men. And the monarch gave every assurance unto Yudhishthira the son of Kunti. And that foremost of eloquent men there and then vowed to restore Yudhishthira to his paternal throne.

"Then Kunti and Krishna and Bhima and Arjuna and the twins, commanded by the king, all took up their quarters in a palace. They continued, O king, to reside there, treated by Yajnasena with every respect. Then king Drupada with his sons, assured by all that had happened, approching Yudhishthira, said,—'O thou of mighty arms, let the Kuru prince Arjuna take, with due rites, the hand of my daughter on this auspicious day, and let him, therefore, perform the usual initiatory rites of marriage !'

Vaisampayana continued,—"Hearing these words of Drupada, the virtuous king Yudhishthira replied, saying,—'O great king, I also shall have to marry !' Hearing him, Drupada said,—'If it pleaseth thee, take thou the hand of my daughter thyself with due rites ! Or, give Krishna in marriage unto whomsoever of thy brothers thou likest ! Yudhishthira said,—'Thy daughter, O king, shall be the common wife of us all ! Even thus it hath been ordered, O monarch, by our mother ! I am unmarried still, and Bhima also is so amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna, This, O king, is the rule with us : to ever enjoy equally a jewel that we may obtain ! O best of monarchs, that rule of conduct we cannot now abandon ! Krishna, therefore, shall become the wedded wife of us all. Let her take our hands, one after another, before the fire.'

"Drupada answered.—'O scion of Kuru's race, it hath been directed that one man may have many wives. But it hath never been heard that one woman

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may have many husbands! O son of Kunti as thou art pure and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the *Vedas*! Why, O prince, hath thy understanding become so? Yudhishthira said in reply,—'O monarch, morality is subtle. We do not know its course. Let us follow the way trodden by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to what is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, about this matter!'

"Druprda said,—'O son of Kunti, thy mother, and my son Dhrishtadyumna and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and to-morrow I will do what is proper.'

Vaisampayana continued,—"After this, O Bharata, Yudhishthira, Kunti, and Dhrishtadyumna discoursed upon this matter. Just at that time, however, the island-born (Vyasa), O monarch, came there in course of his wanderings."

'Thus ends the hundred and ninety-seventh section in the Vaivahika of the Adi Parva.

SECTION CXCVIII

(*Vaivahika Parva continued.*)

Vaisampayana said—"Then all the Pandavas and the illustrious king of the Panchalas and all others there present stood up and saluted with reverence the illustrious *Rishi* Krishna (Dwaipayana). The high-souled *Rishi*, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (Dwaipayana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in sweet accents asked the illustrious *Rishi* about the wedding of his daughter. And he said,—'How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this.' Hearing these words, Vyasa replied,—'This practice O king, being opposed to usage and the *Vedas*, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.'

"Hearing these words of the *Rishi*, Drupada spoke first, saying,—'The practice is sinful in my opinion, being opposed to both usage and the *Vedas*. O best of Brahmanas, nowhere have I seen *many* men having one wife. The illustrious ones also of former ages never had such a usage amongst them. The wise should never commit a sin. I, therefore, can never make up my mind to act in this way. This practice always appeareth to me to be of doubtful morality.'

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"After Drupada had ceased, Dhrishtadyumna spoke, saying,—'O bull amongst Brahmanas, O thou of ascetic wealth, how can, O Brahmana, the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and, therefore, we know them not, We cannot, therefore, say what is conformable to marality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say—*Let Draupadi become the common wife of five brothers.*—'

"Yudhishthira then spoke, saying,—'My tongue never uttereth an untruth, and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the *Purana* that a lady of name Jatila,—the foremost of all virtuous women,—belonging to the race of Gotama had married seven *Rishis*. So also an ascetic's daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of prachetas and who were all of souls exalted by asceticism. O foremost of all that are aquainted with the rules of morality, it is said that obedience to supperiors is ever meritorious. Amongst all superiors, it is well known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as *alms*. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said,—'The act is even so as the virtuous Yudhishthira hath said. I greatly fear, O Brahmana, lest my speech should become untrue! How shall I be saved from untruth!'

"When they had all finished speaking, Vyasa said,—'O amiable one, how shalt be saved from the consequences of untruth Even this is eternal virtue! I will not, O king of the Panchalas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishthira hath said is quite conformable to virtue.'

Vaisampayana continued,—"Then the illustrious Vyasa—the master Dwaipayana—rose, and taking hold of Drupada's hand led him to a private apartment. The Pandavas and Kunti and Dhrishtadyumna of Prishata's race sat there, waiting for the return of Vyasa and Drupada. Meantime Dwaipayana began his discourse with that illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful."

Thus ends the hundred and ninety-eighth section in the Vaivahika of the Adi parva.

SECTION CXCIX.

(Vaivahika Parva continued.)

Vaisampayana said,—"Vyasa continued,—'In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. At that sacrifice, O king, Yama, the son of Vivaswan, became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not (during that period), O king, kill a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Sakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswins,—these and other celestials went unto Prajapati the Creator of the universe. Struck with fear for the increase of the human population of the world, they addressed the Master of creation and said,—Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief! Indeed, we crave thy protection!—Hearing those words, the Grandsire said,—Ye have little cause to be frightened at this increase of human beings. Ye all are immortal! It behoveth ye not to take fright at human beings!—The celestials replied,—The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them!—The Creator then said,—The son of Vivaswat is even now engaged in the grand sacrifice, It is for this that men are not dying. But when Yama's work in connection with the sacrifice terminates, men will again being to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants on earth who will scarcely have then any energy left in them.'

"Vyasa continued,—'Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty ones sitting by the side of the Bhagirathee saw a (golden) lotus being carried along by the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, *viz.*, Indra, desirous of ascertaining whence it came, proceeded up along the course of the Bhagirathee. And reaching that spot whence the goddess Ganga isues perennially, Indra beheld a woman possessing the splendour of fire. The woman who had come there to take water was washing herself in the stream, weeping all the while. The tear-drops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunder-bolt, beholding that wonderful sight, approached the woman and asked her,—Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O tell me everything!—'

"Vyasa continued,—'The woman thereupon answered—O Sakra, thou mayest know who I am, and why, unfortunate that I am, I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shalt then

see what it is I weep for !—Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat, and playing at dice. Beholding that youth, the chief of the celestials said,—Know, intelligent youth, that this universe is under my sway !—Seeing, however, that the person addressed was so engrossed in dice that he took no notice of what he said, Indra was possessed by anger and repeated, —I am the lord of the universe !—The youth who was none else than the god Mahadeva (the god of gods), seeing Indra filled with wrath, only smilled, having cast a glance at him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Ishana addressing the weeping woman, said,—Bring Sakra hither, for I shall soon so deal with him that pride may not again enter his heart !—As soon as Sakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down on the earth. The illustrious Ishana of fierce energy then said unto him,—Act not, O Sakra, ever again in this way ! Remove this huge stone, for thy strengh and energy are immeasurable, and enter the hole (it will disclose) where await some others possessing the splendour of the sun and who are all like unto thee !—Indra then, on removing that stone, beheld a cave in the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Sakra became sized with grief and exclaimed,—Shall I be even like these ?—Then the god Girisha (Ishana), looking full at Indra with expanded eyes, said in anger,—O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast from folly insulted me before my eyes !—Thus addressed by the lord Ishana, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear, trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joind hands and shaking from head to foot, addressed that fierce god of multiform manifestations, saying.—Thou art, O Bhava, the overlooker of the infinite Universe !—Hearing these words, the god of fiery energy smiled and said,—Those that are of disposition like thine never obtain my grace. These other (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of you all shall certainly be the same. All of you shall have to take your birth in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more, besides, of other kinds of work.—Then those Indras, of their shorn glory, said—We shall go from our celestial regions even unto the rigion of man where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vayu, Maghavat, and the twin Ashwins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra !—'

"Vyasa continued,—'Hearing these words of the former Indras, the wielder of the thunder-bolt once more addressed that foremost of gods, saying,—Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest) to form the fifth among these !—Vishwabhuk, Bhutadhaman, Sivi of great energy, Santi the fourth, and Tejaswin, these, it is said were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, who was none else than celestial Sree (goddess of grace) herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Isana than went unto Narayana of immeasurable energy. the Infinlte, the Immaterial, the Increate, the Old, the Eternal. and the Spirit of these universe without limits. Narayana approved of everything. Those Indras then were born in the world of men. And Hari (Narayana) took up up two hairs from his body, one of which heirs was black and the other white. And those two hairs entered the wombs of two of the dames of the Yadu race, by name Devaki and Rohini. And one of these hairs, *viz.*, that which was white, became Valadeva. And the hair that was black was born as Kesava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pandu, endued with great energy. And Arjuna amongest the Pandavas, called also Savaysachin (using both hands with equal dexterity) is a portion of Sakra.'

"Vyasa continued,—'Thus, O king they who have been born as the Pandavas are none else than those Indras of old. And the celestial Sree herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take her birth in any other than an extraordinary way, *viz.*, from within the Earth, by virtue of the sacrificial rites ? Unto thee, O king, I cheerfully grant this other boon in the from of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old !'

Vaisampayana continued,—"Saying this, that sacred Brahmana Vyasa of generous deeds, by means of his ascetic power, granted celestial sight unto the king, Thereupon the king beheld all the Pandavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. Endued with every accomplishment, and decked with celestial robes of great beauty and fragrant garlands of excellent making, the king beheld them as so many three-eyed gods (Mahadeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pandavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Sakra himself, king Drupada was highly pleased. And the monarch wondered

much on beholding that manifestation of celestial power under deep disguise. The king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour, and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming,—'O great *Rishi*, nothing is miraculous in thee!' The *Rishi* then cheerfully continued—'In a certain hermitage there was an illustrious *Rishi's* daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Sankara (Mahadeva). The lord Sankara, gratified at her penances, told her himself,—Ask thou the boon thou desirest!—Thus addressed, the maiden repeatedly said unto the boon-giving Supreme Lord,—I desire to obtain a husband possessed of every accomplishment!—Sankara, the chief of the gods, gratified with her, gave her the boon she asked, saying,—Thou shalt have, amiable maiden, five husbands!—The maiden, who had succeeded in gratifying the god, said again,—O Sankara, I desire to have from thee only *one* husband possessed of every virtue!—The god of gods, well pleased with her, spake again, saying,—Thou hast, O maiden, addressed me five full times, repeating,—*Give me a husband*!—Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou. All this, however, will happen in a future life of thine!—'

"Vyasa continued,—'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishna sprung from Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sree, having undergone severe ascetic penances, hath, for the sake of the Pandavas, had her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts, becomes the (common) wife of five husbands. It is for this that the Self-create had created her. Having listened to all this, O king Drupada, do what thou desirest!"

Thus ends the hundred and ninety-ninth section in the Vaivahika of the Adi Parva.

SECTION CC.

(Vaivahika Parva continued.)

Vaisampayana said,—"Drupada, on hearing this, observed,—O great *Rishi*, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of Destiny cannot be united. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bridegroom hath now terminated in favour of many.

As Krishna (in a former life) had repeatedly said,—*O, give me a husband* !—the great god himself even gave her the boon she had asked. The god himself knows the right or the wrong of this. A regards myself, when Sankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishna with the rites.' "

Vaisampayana continued,—"Then the illustrious Vyasa, addressing Yudhishthira the just, said,—'To day is an auspicious day, O son of Pandu! This day the moon has entered the constellation called *Pushya*. Take thou the hand of Krishna to-day, thyself first before thy brothers!' When Vyasa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. Then he brought out his daughter Krishna, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brahmanas and citizens. And they all took their seats according to their respeclive ranks. Adorned with that coucourse of principal men, with its yard decked with lotuses and lilies scattered thereupon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandalpaste, bathed and performed the usual religious rites and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall one after another in due order, and with glad hearts, like mighty bulls entering a cow-pen. Then Dhaumya, well conversant with the *Vedas*, igniting the sacred fire, poured with due *mantras* libations of clarified butter into that blazing element. And calling Yudhishthira there, Dhaumya, acquainted with *mantras*, united him with Krishna. Walking round the fire the bridegroom and the bride took each other's hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishthira, that ornament of battle, went out of the palace. Then those mighty car-warriors,—those perpetuators of the Kuru line,—those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that pirest. O king, the celestial *Rishi* told me of a very wonderful and extraordinary thing in connection with these marriages—*viz.*, that the illustrious princess of slender waist regained her virginity every day after a previous marriage. After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephant all possessing auspicious marks on their temples and faces, and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, much wealth and many

costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their weddings were over, and after they had obtained Krishna like unto a second Sree along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas."

Thus ends the two hundredth section in the Vaivahika of the Adi Parva.

SECTION CCI.

(*Vaivahika Parva continued.*)

Vaisampayna said,—"King Drupada, after his alliance with the Pandavas, had all his fears dispelled. Indeed. the monarch no longer stood in fear even of the gods. The ladies of the illustrious Drupada's household approached Kunti and introduced themselves unto her, mentioning their respective names, and worshipped her feet with heads touching the ground. Krishna also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. Pritha, out of affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying,—'But thou unto thy husband as Sachi unto Indra, Swaha unto Vibhavasu, Rohini unto Soma, Damayanti unto Nala, Bhadra unto Vaisravana, Arundhati unto Vasishtha, Lakshmi unto Narayana! O amiable one, be thou the mother of long-lived and heroic children, and possessed of everything that can make thee happy! Let luck and prosperity ever wait on thee! Wait thou ever on husbands engaged in the performance of grand sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old; children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujangala, with thy husband Yudhishthira the just! O daughter, let the whole Earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brahmanas at a horse-sacrifice! O accomplished one, whatever gems there are on earth, possesssd of superior virtues, obtain them, O lucky one, and be thou happy for a hundred full years! And, O daughter-in-law, as I rejoice to-day beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son!'

Vaisampayana continued,—"After the sons of Pandu had been married, Hari (Krishna) sent unto them (as presents) various gold ornaments set with pearls and black gems (*lapis lasuli*). And Madhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. He also sent them vessels by hundreds, set with gems and

diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth and accomplishments, and decked with every ornament. He also gave them many well-trained elephants brought from the country of the Madras, and many excellent horses in costly harness. cars drawn by horses of excellent colours and large teeth. The slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishthira the just, desirous of gratifying Govinda, accepted all those presents with great joy."

Thus ends the two hundred and first section in the Vaivahika of the Adi Parva.

SECTION CCII.

(Viduragamana Parva.)

Vaisampayana said,—"The news was carried unto all the monarchs (who had come to the Seif-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the mighty warrior who had dashed Salya, the king of the Madras, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the lives out of all foes. The monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmans, wondered much. They even heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had come back from (the region of) the dead. And recollecting the cruel scheme contrived by Purochana, they began to say,—'O' fie on Bhishma, fie on Dhritarashtra of the Kuru race !"

"After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions. And Duryyodhana, hearing that Draupadi had selected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompained by his brothers, Aswathaman, his uncle (Sakuni), Karna, and Kripa the prince set out with a heavy heart for his capital. Then Dussasana, blushing with shame, addressed his brother softly and said,—'If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Fate, I ween, is ever supreme. Exertion is fruitless ; fie on our exertions, O brother ! The Pandavas are still alive !' Speaking unto one another thus and blaming Purochana (for his carelessness),

they then entered the city of Hastinapura, with cheerless and sorrowful hearts. Beholding the mighty sons of Pritha, escaped from the burning house of lac and allied with Drupada, and thinking of Dhrishtadyumna and Sikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

"Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra had come back (to Hastinapura) in shame, their pride humiliated, became filled with joy. And, O king, approaching Dhritarashtra, Kshatri said,—"The Kurus are prospering by good luck!' Hearing those words of Vidura, the son of the Vichitraviryya, wondering, said in great glee,—'What good luck, O Vidura? What good luck?' From ignorance, the blind monarch understood that his eldest son Duryyodhana had been chosen by Drupada's daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryyodhana should be brought with pomp to Hastinapura. It was then that Vidura told the monarch that Draupadi had chosen the Pandavas for her lords, and that those heroes were all alive and at peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarashtra that the Pandavas had been united with the many relatives and friends of Drupada, each owing large armies, and with many others who had come to that Self-choice.

"Hearing these words of Vidura, Dhritarashtra said,—'Those children are to me, O Kshatri, as dear as they were to Pandu. Nay, more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well, and at ease. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who, O Kshatri, amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as an ally?'

Vaisampayana continued,—"Having heard these words of the monarch, Vidura said,—'O king, let thy understanding remain so without change for a hundred years!' Having said this, Vidura returned to his own abode. Then, O monarch, there came unto Dhritarashtra, Duryyodhana and the son of Radha, Karna. Addressing the monarch, they said,—'We cannot O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hast been applauding the Pandavas, O foremost of men, in the presence of Vidura? O sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken (the strength of) the Pandavas! The time hath come, O father, for us to take counsel together, so that the Pandavas may not swallow us all with our children and friends and relatives!"

Thus ends the two hundred and second section in the Viduragamana of the Adi Parva.

SECTION CCIII.

(Viduragamana Parva continued.)

Vaisampayana said,—"Dhritarashtra replied, saying,—'I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana (Duryyodhana), for telling me what thou hast hit upon, and what, O Radheya (Karna), thou too hast hit upon !'

"Duryyodhana said,—'Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and those Madri. Or, let king Drupada and his sons, and all his ministers of state, be plied with presents of large wealth, so that they may abandon the cause of Yudhishthira, the son of Kunti. Or let our spies induce the Pandavas to settle in Drupada's dominions, by describing to them, separately, the inconvenience of residing in Hastinapura, so that, separated from us, they may permanently settle in Panchala. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or let them incite Krishna against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pandavas themselves dissatisfied with Krishna, in which case Krishna also will be dissatisfied with them. Or, let, O king, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the Pandavas used to disregard us, of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he be slain, the others will be deprived of strength and energy. Deprived of Bhima, who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Radheya, Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Radheya, let messengers be despatched to bring them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada—that bull amongst kings—is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pandavas ! Judge whether they be good or bad ! What, O Karna, dost thou think ?'

Thus ends the two hundred and third section in the Viduragamana of the Adi Parva.

SECTION CCIV.

(*Viduragamana Parva continued.*)

Vaisampayana said,—"Thus addressed by Duryyodhana, Karna said,—'It doth not seem to me, O Duryyodhana, that thy reasoning is well-founded. O perpetuator of the Kuru race, no method will succeed against the Pandavas! O brave prince, thou hast before, by various subtle means, striven to carry out thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years, but thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. As they are aided by the very Fates, and as they are desirous of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishna from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides women always like to have many husbands. Krishna hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchala is honest and virtuous; he is not avaricious. Even if we offer him our whole kingdom he will not abandon the Pandavas. Drupada's son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured by any subtle means in thy power. But O bull amongst men, this is what is good and advisable for us now, *viz.*, to attack and smite them till they are exterminated. Let this course recommend itself to thee! As long as our party is strong and that of the king of the Panchalas is weak, so long strike them without any scruple. O son of Gandhari, as long as their innumberable vehicles and, animals, friends, and friendly tribes are not mustered together, continue, O king, to exhibit thy prowess! As long as the king of the Panchalas together with his sons gifted with great prowess, settest not his heart upon fighting with us, so long, O king, exhibit thy prowess! And O king exert thy prowess before he of the Vrishni race *viz.*, (Krishna) cometh with the Yadava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas! The illustrious Bhararta had aquired the whole Earth by his prowess alone. Indra hath aquired sovernignty of the three worlds by prowess alone. O king, prowess is aways applauded by the Kshatriyas. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pandavas! Indeed, the Pandavas are incapable of being discomfited by any policy of conciliation, of gift, of

wealth and bribery, or of disunion. Vanquish them, therefore, by thy prowess! and vanquising them by thy prowess, rule thou this wide Earth! O monarch, I see not any other means by which we may accomplish our end!"

Vaisampayana continued,—"Hearing these words of Radheya, Dhritarashtra, endued with great strength, applauded him highly. The monarch then addressed him and said,—'Thou, O son of a *Suta*, art gifted with great wisdom and accomplished in arms. This speech, therefore, favouring the exhibition of prowess suiteth thee well! But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'

Vaisampayana continued,—"Then king Dhritarashtra called unto him all those celebrated ministers and took counsel with them."

Thus ends the two hundred and fourth section in the Viduragamana of the Adi Parva.

SECTION CCV.

(*Viduragamana Parva continued.*)

Vaisampayana said,—"Asked by Dhritarashtra to give his opinion, Bhishma replied,—'O Dhritarashtra, a quarrel with the Pandavas is what I can never approve of. As thou art to me, so was Pandu without doubt. And the sons of Gandhari are to me, as those of Kunti. I should protect them as well as I should thy sons, O Dhritarashtra! And, O king, the Pandavas are as much near to me as they are to prince Duryyodhana or to all the other Kurus. Under these circumstances, a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is, without doubt, the paternal kingdom of those foremost ones of the Kuru race! And, O Duryyodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or that of any other descendant of the Bharata race? If thou regardest thyself as one that hath lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee! Give them half the kingdom quietly. This, O tiger among men is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shalt be covered with dishonour. O Duryyodhana, strive to maintain thy good name. A good name is, indeed, the source of one's strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth! One liveth as long as one's fame endureth, and dieth when one's fame is gone! Follow thou, O son of Gandhari, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors! We are fortunate that the Pandavas have not perished. We are fortunate that Kunti liveth. We are furtunate that the wretch Purochana without being able to accomplish his purpose hath

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himself perished. From that time when I heard that the sons of Kuntibhoja's daughter had been burnt to death, I was, O son of Gandhari, ill able to meet any living creature. O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee! O king, the escape, therefore, of the sons of Pandu with life from that conflagration, and their reappearance, do away with thy evil repute! Know, O thou of Kuru's race, that as long as those heroes live, the wielder of the thunder himself cannot deprive them of their ancestral share in the kingdom! The Pandavas are virtuous and united, They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them!"

Thus ends the two hundred and fifth section in the Viduragamana of the Adi Parva.

SECTION CCVI.

(Viduragamana Parva continued.)

Vaisampayana said,—"After Bhishma had concluded, Drona spake, saying,—'O king Dhritarashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conductive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma. Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bridegrooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man also that both thyself and Duryyodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna. And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself, being worthy of it. And let the man repeatedly propitiate the sons of Kunti and those of Madri (in proper words). And at thy command, O king let plenty of ornaments of pure gold be given unto Draupadi. And let, O bull of Bharata's race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hastinapura. After the heroes will have been permitted (by Drupada) to come hither, let Dussasana and Vaikarna go out with a handsome train to receive them. And when they will have arrived at Hastinapura, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I think

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should be thy behaviour towards the Pandavas who are to thee even as thy own sons !' "

Vaisampayana continued,—"After Drona had ceased, Karna spake again, —"Both Bhishma and Drona have been pampered with wealth that is thine and favours conferred by thee ! They are also always regarded by thee as thy trusted friends ! What can, therefore be more amusing than that they both should give thee advice which is not for thy good ? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart ? indeed, in a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is foolish, he that is young (in years) and he that is old, he that hath allies and he that hath none all become, it is seen everywhere, happy or unhappy at times, It hath been heard by us that there was, of old, a king by name Amvuvicha. Having his capital at Rajagriha, he was the king of all the Magadha chiefs. He never attened to his affairs. All his exertion consisted in inhaling and exhaling the air. All his affairs were in the hands of his minister. And his minister, named Mahakarni, became the supreme authority in the state. Regarding himself all powerfull, he began to disregard the king, And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame in the more. Having appropriated everything belonging to the king, he even coveted the throne. But it hath been heard by us that with all his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that that monarcha's sovereignty was dependent on destiny ? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee. even if the whole world were to become thy enemy ! If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee ! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers ! Ascertain also who amongst them are wicked and who have spoken wisely and well !'

Vaisampayana continued,—'Hearing these words of Karna, Drona replied,— 'As thou wicked art, it is evident thou sayest so in consequence of the wickedness of thy intent ! It is for injuring the Pandavas that thou findest fault with us. But know, O Karna, what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.' "

Thus ends the two hundred and sixth section in the Viduragamana of the Adi Parva.

SECTION CCVII.

(Viduragamana Parva continued

Vaisampayana said,—"After Drona had ceased, Vidura spoke, saying—'O monarch, thy friends without doubt, are saying unto thee what is for thy good. But as thou art unwilling to listen to what they say, their words scarcely find a place in thy ears. What that foremost one of Kuru's race, *viz* Bhishma, the son of Santanu, hath said, is excellent and is for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good, which, however, Karna, the son of Radha doth not regard to be such. But, O king, reflecting hard I do not find any one who is better friend to thee than either of these two lions among men (*viz.* Bhishma and Drona), or any one who excells either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. Without doubt, O king of Bharata's race, they are both, in virtue and truthfulness, not inferior to Rama, the son of Dasaratha, and Gaya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, espesially when thou hast never injured them ? Endued with wisdom. these foremost of men, O king will never give the counsels that are crooked. O scion of Kuru's race, this is my firm conviction that these two, as they acquainted are with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partizanship. What they have said, O Bharata I regard highly beneficial to thee ! Without doubt, O monarch, the Pandavas are thy sons as much as Duryyodhana and others are. Those ministers, therefore, that give thee any counsel fraught with evil unto the Pandavas, do not really look to thy interests. If there is any partiality in thy heart O king, for thy own children, they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endued with great splendour, have not, I think, said anything that leadeth to evil. Thou however dost not understand it. What these bulls among men have said regarding the invincibility of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men. Blest be thou ! Can the handsome Dhananjaya the son of Pandu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself ? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves ? Who also that desireth to live can overcome in battle the twins (Nakula and Sahadeva) like unto the sons of Yama himself, and well-skilled in fight ? How too can the eldest one of the Pandavas in whom patience, mercy, forgiveness, truth, and prowess always live together, be vanquished ? They who have Rama (Valadeva) as their ally, and Janarddana (krishna) as their counsellor, and Satyaki as their partisan, whom have they not already defeated in

war? They who have Drupada for their father-in-law, and Drupada's sons—the heroic brothers, *viz.*, Dhrishtadyumna and others of Prishata's race for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards the Pandavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order! We had formerly warred with king Drupada; if we can now secure him as an ally, it will strengthen our party. The *Dasarhas*, O king, are numerous and strong. Know where Krishna is, all of them must be, and where Krishna is, there victory also must be! O king, who, unless cursed by the gods, would seek to effect that by means of war which can be effected by conciliation? Hearing that the sons of Pritha are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryyodhana and Karna and Sakuni the son of Suvala, are sinful, foolish and young. Listen not to them! Possessed of every virtue as thou art, I long ago told thee, O monarch, that for Duryyodhana's fault, the subjects of this kingdom would be exterminated!"

Thus ends the two hundred and seventh section in the Viduragamana of the Adi Parva.

SECTION CCVIII.

(Viduragamana Parva continued.)

Vaisampayana said,—"Hearing these various speeches, Dhritarashtra said,—'The learned Bhishma the son of Santanu, and the illustrious *Rishi* Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me! Indeed, as those mighty car-warriors—the heroic sons of Kunti are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu certainly entitled to it. Therefore, hie thee, O Kshatri, and bring hither the Pandavas along with their mother, treating them with affectionate consideration. O thou of Bharata's race, bring also Krishna of celestial beauty along with them. From sheer good fortune the sons of Pritha are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada! It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour, it is from good fortune that my great grief hath been killed!"

Vaisampayana continued,—"Then Vidura, at the command of Dhritarashtra, repaired, O Bharata, unto Yajnasena and the Pandavas. And he repaired

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thither, carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajnasena also. Arrived at Drupada's abode, Vidura, conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they then both enquired after each other's welfare. Vidura then saw there the Pandavas and Vasudeva. As soon as he saw them he embraced them from affection and enquired after their well-being. The Pandavas also, long with Vasudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarashtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus :—

"With thy ministers and sons, O monarch, listen to what I say! King Dhritarashtra, with ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare! And, O monarch, he hath been highly pleased with this alliance with thee! So also, O king, Bhishma of great wisdom, the son of Santanu, with all the Kurus, enquired after the welfare in every respect. Drona also of great wisdom, the son of Bharadwaja and thy dear friend, embracing thee mentally, enquired of thy happiness! And, O king of Panchalas, Dhritarashtra and all the Kurus, in consequence of this alliance with thee, regard themselves supremely blest. O Yajnasena, the establishment of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to re-visit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu! These bulls among men have been long absent (from their kingdom). They as well as Pritha must be very eager to behold their city. And all the Kuru ladies and the citizens and our subjects are eagerly waiting to behold Krishna, the Panchala princess. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with their wife! And after the illustrious Pandavas, O king, will have received thy permission to go thither, I shall send information unto Dhritarashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishna."

Thus ends the two hundred and eighth section in the Viduragamana of the Adi Parva.

SECTION CCIX.

(*Viduragamana Parva continued.*)

Vaisampayana said,—"Hearing these words of Vidura, Drupada said,—'It is even so as thou, O Vidura of great wisdom, hast said! Venerable one, I too have been exceedingly happy in consequence of this alliance! It is highly proper that these illustrious princes should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti, *viz.*, Yudhishthira, if Bhima and Arjuna, if these bulls among men, *viz.*, the twins, themselves desire to go and if Rama (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.'

"Hearing this, Yudhishthira said,—'we are now, O monarch, will all our younger brothers, dependent on thee! We shall cheerfully do what thou art pleased to command!'

Vaisampayana continued,—"Then Vasudeva said,—'I am of opinion that the Pandavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.'

"Drupada then spoke,—'I certainly agree with what this foremost of men, *viz.*, the heroic Dasarha of strong arms, thinketh, having regard to the circumstances. For the illustrious sons of Pandu now are to me as they are, without doubt, to Vasudeva. Kunti's son Yudhishthira himself doth not seek the welfare of the Pandavas so earnestly as Keshava, that tiger among men.'

Vaisampayana continued,—"Commanded by the illustrious Drupada, the Pandavas then, O king, and Krishna and Vidura, taking with them Krishna the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. King Dhritarashtra, hearing that those heroes had neared the capital, sent out the Kauravas to receive them. They who were thus sent out were, O Bharata, Vikarana of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama's line. Surrounded by these, those mighty heroes, their splendour enhanced by that throng, slowly entered the city of Hastinapura. The whole city became radiant, as it were, with the gay throng of sight-seers animated by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. Some exclaimed,—'Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives!' And elsewhere the same said,—'It seems that king Pandu—

the beloved of his people—returneth to-day from the forest, doubtless to do what is agreeable to us !' And there were some that said,—'What good is not done to us to-day when the heroic sons of Kunti come back to our town ? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pandavas, by virtue of all those acts, stay in our town for a hundred years !'

"At last the Pandavas, on arriving at the palace, worshipped the feet of Dhritarashtra, as also those of the illustrious Bhishma. They also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarashtra, they entered the chambers that had been assigned to them.

"After they had rested there for some time, they were summoned (to the court) by king Dhritarashtra and Bhishma the son of Santanu. When they came, king Dhritarashtra addressing Yudhishthira, said,—"Listen, O son of Kunti, with thy brothers, to what I say ! Repair ye to Khandavaprastha so that no difference may arise again (between you and your cousins) ! If you take up your quarters there, no one will be able to do you any injury ! Protected by Partha (Arjuna), like the celestials by the thunderbolt, reside ye at Khandavaprastha, taking half the kingdom !' "

Vaisampayana continued,—'Agreeing to what Dhritarashtra said, those bulls among men worshipping the king set out from Hastinapura. And content with half the kingdom, they removed to Khandavaprastha, which was an unreclaimed desert. Then those heroes of unfading splendour, *viz.*, the Pandavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipayana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the Nagas. And it stood adorned with palatial mansions and numerous gates, each furnished with a couple of pannels resembling the outstretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well-furnished with numerous weapons of attack, the missiles of the foes could not make the slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. The turrets along the walls were filled with armed men in course of training ; and the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and *Sataghnis* (machines slaying a century of warriors) and numerous other machines on the battlements. There were also large iron wheels planted on them. And with all these was that foremost of cities adorned. The streets were all wide and laid out excellently ; and there

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was no fear in them of accident. And decked with innumerable with mansions, the city became like unto Amaravati and came to be called *Indraprastha* (like unto Indra's city). In a delightful and auspicious part of the city rose the palace of the Pandavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like a mass of clouds charged with lightning.

"When the city was built, there came, O king, numerous Brahmanas well-acquainted with all the *Vedas* and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in the hope of earning wealth. There also came numerous persons, well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. There were *Amras* (mango trees) and *Amaratakas*, and *Kadamvas* and *Asokas*, and *Champakas* ; and *Punnagas* and *Nagas* and *Lakuchas* and *Panasas* ; and *Salas* and *Talas* (palm trees) and *Tamalas* and *Vakulas*, and *Ketakas* with their fragrant loads ; beautiful and blossoming and grand *Amalakas* with branches bent down with the weight of fruits, and *Lodhras* and blossoming *Ankolas* ; and *Jamvus* (black berry trees) and *Patalas* and *Kunjakas* and *Atimuktas* ; and *Karaviras* and *Parijatas* and numerous other kinds of trees, always adorned with flowers and fruits and alive with feathery creatures of various species. And those verdant groves always resounded with the notes of maddened peacocks and *Kokilas* (black birds). And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim of crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and *chakravakas* (brahminy ducks). And there were many delicious pools overgrown with fine acquatic plants. And there were also divers ponds of great beauty and large dimensions. And O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus in consequence of the virtuous behaviour of Bhishma and king Dhritarashtra towards them, the Pandavas took up their abode in Khandavaprasth. Adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the *Nagas*. And, O monarch, having settled the Pandavas there, the heroic Krishna, obtaining their leave, came back with Rama to Dwaravati."

Thus ends the two hundred and ninth section in the Rajya-labha of the Adi Parva.

SECTION CCX.

(*Rajya-labha Parva.*)

Janamejaya said,—"O thou possessed of ascetic wealth, what did those high-souled ones, my grandsires, the illustrious Pandavas, do, after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to *one* wife, *viz.*, Krishna? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishna!"

Vaisampayana said,—"Those scorchers of foes, the Pandavas, having obtained their kingdom, at the command of Dhritarashtra, passed their days in joy and happiness at Khandavaprastha with Krishna. And Yudhishthira, endued with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquisned all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial *Rishi* Narada in course of his wanderings. Beholding the *Rishi*, Yudhishthira offered him his own handsome seat. And after the celestial *Rishi* had been seated, the wise Yudhishthira duly offered him the *Arghya* with his own hands. And the king also informed the *Rishi* of the state of his kingdom. The *Rishi* accepting the worship, became well pleased, and, eulogising him with benedictions, commanded the king to take his seat. Commanded by the *Rishi*, the king took his seat. Then the king sent word unto Krishna (in the inner appartments) of the arival of the illustrious one. Hearing of the *Rishi's* arrival, Draupadi, purifying herself properly, came with a respectful attitude to where Narada was with the Pandavas. The virtuous princess of Panchala, worshiping the celestial *Rishi's* feet, stood with joined hands before him, properly veiled. The illustrious Narada, prononncing various benedictions on her, commanded the princess to retire. After Krishna had retired, the illustrious *Rishi*, addressing in private all the Pandavas with Yudhisbthira at their head, said—'The renowned princess of Panchala is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate from the same dish. And yet

they killed each other for the sake of Tilottama. Therefore, O Yudhishthira, preserve your friendship for one another and do that which may not produce disunion amongst you !'

'On hearing this, Yudhishthira asked,—O great *Muni*, whose sons were *Asuras* called Sunda and Upasunda ? Whence arose that dissension amongst them, and why did they slay each other ? Whose daughter also was this Tilottama, for whose love the maddened brothers killed erch other ? Was she an *Apsara* (water nymph) or the daughter of any celestial ? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it happened ! Indeed. our curiosity hath become great !"

Thus ends the two hundred and tenth section in the Rajya-labha of the Adi Parva.

SECTION CCXI.

(Rajya-labha Parva continued)

Vaisampayana said,—"Hearing these words of Yudhishthira, Narada replied, —'O son of Pritha, listen with thy brothers to me as I recite this old story, O Yudhishthira, exactly as everything happened ! In olden days, a mighty *Daitya* named Nikumbha, endued with great energy and strength was born in the race of the great *Asura*, Hiranyakasipu. Unto this Nikumbha, were born two sons called Sunda and Upasunda. Both of them were mighty *Asuras* endued with great anergy and terrible prowess. The brothers were both fierce and possessed of wicked hearts And those *Daityas* were both of the same resolution, and ever engaged in achieving the same tasks and ends. They were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never are unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great anergy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three worlds, the brothers, after due initiation, went to the mountains of Vindhya. And wending there, severe were the ascetic penances they performed. Exhausted with hunger and thirst, with matted locks on theirs heads and attired in barks of trees, long was the time after which they acquired sufficient ascetic merit. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they threw pieces of the flesh of their bodies into the fire. With arms upraised, and eye-lids fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident occured there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their bodies. And beholding the severity of their

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austerities, the celestials became alarmed. The gods began to cause numerous obstructions to impede the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. By firmly wedded thereto, the brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with disordered hair and ornaments and robes, were running towards them in terror, pursued and struck by a *Rakshasa* with a lance in hand. And it seemed that the women implored the help of the brothers crying.—*O save us !*—But all this went for nothing, for firmly wedded thereto, the brothers did not still break there vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the *Rakshasa* vanished from sight. At last the Grandsire himself, the Supreme Lord ever seeking the welfare of all, came unto those great *Asuras* and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined hands. And the brothers both said unto the god,—O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion ! Let us be endued with great strength, and let us be able th assume any form at will ! And last of all, let us also be immortal !—Hearing these words of theirs, Brahman said,—Except the immortality you ask for, you shall even be all that you desire ! Solicit you some from of death by which you may still be equal unto the immortals ! And since you have undergone these severe ascetic austerities from desire of sovereignty alone I cannot confer on you the boon of immortality ! You have performed your ascetic penances even for the subjugation of the three-worlds. It is for this, O mighty *Daityas*, that I cannot grant you what you desire !

"Narada continued,—'Hearing these words of Brahman, Sunda and Upasunda said,—O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other !—The Grandsire then said,—I grant you what you have asked and said, even this your desire !—And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty *Daityas*, having received those several boons became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those *Daityas* of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad, And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. Attired in costly robes and ornaments, they looked exceedingly handsome. They caused the Moon to rise over their city every night even out of his season. And their friends and relatives gave themselves up to joy and merriment with happy hearts. *Eat, feed give, make merry, sing, drink*—these were the sounds heard every day in every

house. And here and there arose loud uproars of hilarity mixed with clappings of hands, which filled the whole city of the *Daityas*, who, capable of assuming any form at will, engaged in every kind of amusement and sport and scarcely noticed the flight of time, even, regarding a whole year as a single day."

Thus ends the two hundred and eleventh section in the Rajya-labha of the Adi Parva.

SECTION CCXII.

(*Rajya-labha Parva continued.*)

"Narada continued,—'As soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the *Daitya* race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation *Magha* was in the ascendant. The brothers set out with a large *Daitya* force clad in the mail and armed with maces and axes and lances and clubs. The *Daitya* heroes set out on their expedition with joyous hearts, the *charanas*(bards) chanting auspicious panegyrics indicative of their future triumphs. Furious in war, the *Daitya* brothers, capable of going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming, and acquainted also with the boons granted unto them by the Supreme Deity left heaven sought refuge in the rigion of Brahman. Endued with fierce prowess. The *Daitya* heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of *Yakshas* and *Rakshasas* and every creature ranging the skies, came away. Those mighty car-wariors next subjugated the *Naga*s of the nether region, and then the inmates of the ocean and then all the tribes of the *Mlechchhas*. Desirous next of subjugating the whole Earth, those heroes of irresistible sway, summoning their soldiers, issued these cruel commands :— Brahmanas and royal sages (on Earth) with their libations and other food offered at grand sacrifices, increase the energy and strength of the gods, as also their prosperity. Engaged in such acts, they are the enemies of the *Asuras*. All of us, therefore, mustering together, should completely slaughter them off the face of the Earth !—Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the *Asura* brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. Whilst their soldiers threw into the water the sacrifical fires that were in the asylums of *Munis* with souls under complete control. The curses uttered by the illustrious *Rishis* in wrath, rendered abortive by the boons granted

(by Brahman); affected not the *Asura* brothers. When the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones, they fled in all directions, forsaking their rites and vows. Even those *Rishis* on Earth that were crowned with ascetic success, and had their passions under complete control and were wholly engrossed in meditation of the Deity, from fear of the *Asura* brothers, fled like snakes at the approach of Vinata's son (Garuda the snake-eater). The sacred asylums were all trodden down and broken The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been striken down during the season of general dissolution. And O king, after the *Rishis* had all disappeared and made themselves invisible both the great *Asuras*, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples rent from excess of juice, the *Asura* pair, searching out the *Rishis* who had sheltered themselves in caves, sent them to the region of Yama. Sametimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel couple, seeing the *Rishis*, s'ew them instantly. Sacrifice and study ceased ; and kings and Brahmanas were exterminated. The Earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of *Oh* and *Alas* and all buying and selling were stopped. All religious rites ceased, and the Earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and cattle were no longer tended. Towns and asylums became desolate. And scattered over with bones and skeletons, the Earth assumed a frightful aspect. All ceremonies in honour of the *Pitris* were suspended, and the sacred sound of *Vashat* and the whole circle of auspicious rites ceased. The Earth became frightful to behold. The Sun and the Moon, the Planets and Stars, and Constellations, and the other dwellers in the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the *Asura* brothers took up their abode in Kurukshetra, without a single rival."

Thus ends the two hundred and twelfth section in the Rajya-labha of the Adi Parva.

SECTION CCXIII.

(*Rajya-labha Parva continued.*)

"Narada continued,—'Then the celestial *Rishis*, the *Siddhas*, and the high souled *Rishis* possessing the attributes of tranquility and self-restraint, beholding that act of universal slaughter, were affected with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated with gods, *Siddhas*, and *Brahmarshis* around him.

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There were present that god of gods, *viz.* Mahadeva, and Agni accompanied by Vayu, and Soma and Suryya and Sakra, and *Rishis* devoted to the contemplation of Brahma, and the Vaikhanasas, the Valikhillyas, the Vanaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those *Rishis* were sitting with the Grandsire, when the celestial and other *Rishis*, approaching Brahman with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the *Asura* brothers had done, and how they had done it, and in what order. Then all celestials and the great *Rishis* pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled in his mind what he should do. Resolving to compass the destruction of the *Asura* brothers, he summoned Viswakarman (the celestial architect). Seeing Viswakarman before him, the Grandsire possessed of supreme ascetic merit commanded him, saying,—Create thou a damsel capable of captivating all hearts !—Bowing down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention, Viswakrit first collected whatever of handsome creatures, mobile or immobile there were in the three worlds, and he placed gems by crores upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viswakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not rivel upon it the gaze of beholders. And like unto the embodied Sree herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken into minute measures, the Grandsire bestowed upon her the name of *Tilottama*. And as soon as she started into life, the damsel bowed to Brahman and with joined hands said,—Lord of every created thing, what task am I to accomplish and what have I been created for ?—The Grandsire answered,—Go, O Tilottama, unto the *Asuras* Sunda and Upasunda ! O amiable one, tempt them with thy captivating beauty ! And, O damsel, conduct thyself there in such a way that the *Asura* brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee.—'

"Narada continued,—' Bowing unto the Grandsire and saying—*So be it*,—the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahadeva with face also towards the east, and all the celestials with face northwards, and the *Rishis* with face towards all directions. While Tilottama walked round the conclave of the celestials, Indra and the illustrious Sthanu (Mahadeva) were the only ones that succeeded in preserving their tranquility of mind. But exceedingly desirous as Mahadeva was (of beholding Tilottama), when that damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind

him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahadeva (who was eager to behold the damsel) came also to have a thousand eyes, each large and slightly reddish, before, behind and on his flanks. And it was thus that Sthanu the great god came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the *Rishis*, they turned their faces towards all directions as Tilottama walked round them. Excepting the divine Grandsire himself, the glances of those illustrious personages, even of all of them, fell upon Tilottama's body. And when Tilottama set out (for the city of the *Asuras*), beholding the wealth of her beauty, regarded the task as already accomplished. After Tilottama had gone away, the great god who was the First Cause of the Universe, dismissed all the celestials and the *Rishis*."

Thus ends the two hundred and thirteenth section in the Rajya-labha of the Adi Parva.

SECTION CCXIV.

(Rajya-labha Parva continued.)

"Narada continued,—Meanwhile the *Asura* brothers having subjugated the Earth were without a rival. The fatigue of exertion gone, they, having brought the three worlds under equal sway, regarded themselves as persons that had nothing more to do. Having brought all the treasures of the gods, the *Gandharvas*, the *Yakshas*, the *Nagas*, *Rakshasas*, and the kings of the Earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes and floral wreaths and viands, and drinks and many other agreeable objects all in profusion. In houses and woods and gardens, on hills and in forests, wherever they liked, they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a table-land of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all of the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment to music, and sweetly chanted many a song in praise of the mighty pair.'

"Meanwhile Tilottama attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty *Asuras* were, gathering, as she walked, *karnikaras* from the trees that grew along the river-side. The *Asura* brothers, intoxicated with the large potations they had imbibed, were smitten upon beholding that

maiden of transcendant beauty. Leaving their seat they went quickly to where the damsel was. Both of them being under the influence of lust, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by wishful desire, they addressed each other, each contracting his bow in anger.—*She is my wife.* and *therefore your superior.*—said Sunda. *She is my wife, and therefore your sister-in-law.*—replied Upasunda. And they said unto each other—*She is mine not yours* —And soon they were under the influence of rage. Maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by desire, then took up their fierce maces. Each repeating,—*I was the first, I was the first,* (in taking her hand)—struck the other. And the fierce *Asuras,* struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns dislodged from the firmament. And beholding this, the women that had come there, and the other *Asuras* there present, all fled away, trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself of pure soul, then came there, accompanied by the celestials, and the great *Rishis.* And the illustrious Grandsire applauded Tilottama and expressed his wish of granting her a boon. The Supreme Diety, before Tilottama spoke, desirous of granting her a boon, cheerfully said—O beautiful damsel, thou shalt roam in the region of the Adityas. Thy splendour shall be so great that no body will ever be able to look at thee for any length of time! The Grandsire of all creatures, granting this boon unto her, establishing the three worlds in Indra as before, returned to his own region.'

"Narada continued—' It was thus that *Asuras,* ever united and inspired by the same purpose slew each other in wrath for the sake of Tilottama. Therefore, from affect ion I tell you, ye foremost ones of Bharata's line, that it you desire to do anything agreeable to me, make some such arrangements that you may not quarrel with one another for the sake of Draupadi !'

Vaisampayana continued,—"The illustrious Pandavas, thus addressed by the great *Rishi* Narada, consulting with one another, established a rule amongst themselves in the presence of the celestial *Rishi* himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve years, passing his days as a *Brahmacharin.* After the virtuous Pandavas had established that rule amongst themselves, the great *Muni* Narada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pandavas urged by Narada, establish a rule amongst themselves in regard to their common wife. And it was for this, O Bharata, that no dispute ever arose between them."

Thus ends the two hundred and fourteenth section in the Rajya-labha of the Adi Parva.

SECTION CCXV.

(Arjuna Vanavasa Parva.)

Vaisampayana said,— "The Pandavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishna became obedient unto all the five sons of Pritha, those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, which again take pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin, and happy, grew in prosperity.

"After some time, O king, it so happened that certain robbers lifted the cattle of a Brahmana, and while they were carrying away the booty, the Brahmana, deprived of his senses by anger, repaired to Khandavaprastha, and began to reprove the Pandavas in accents of woe. The Brahmana said,—'Ye Pandavas, from this, your dominion, my kine are even now being taken away by force by despicable and wicked wretches! Pursue ye the thieves! Alas, the sacrificial butter of a peaceful Brahmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of a lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world! The wealth of a Brahmana is being taken away by rebbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas, for I am plunged in grief!"

Vaisampayana continued,—"Dhananjaya, the son of Kunti, heard those accents of the Brahmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brahmana, saying,—'No fear!'—But it so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhishthira the just with Krishna. Arjuna, therefore, was incapable of entering it, or going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected, with a sorrowful heart,—'Alas, this innocent Brahman's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference; our own irreligiousness will be bruited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body, and lasteth after the body hath perished!

Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishthira. Coming out with the bow, he cheerfully told the Brahmana,—Proceed, O Brahmana, with haste, so that those wretched robbers may not go much ahead of us. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves! Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding in his war-chariot decked with standard, pursued the thieves. and piercing them with his arrows, compelled them to give up the booty. Benefiting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Partha at last approached Yudhishthira, and addressing him, said,—Give me leave, O lord, to observe the vow I took! In beholding thee sitting with Draupadi, I have violated the rule established by ourselves! I shall, therefore go into the woods, for this is even our understanding!' Then Yudhishthira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice,—'Why!' A little while after, king Yudhishthira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words :—'O sinless one, if I am an authority worthy of regard, listen to what I say! O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest to be an act disagreeable to me! But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose! Do what I say! Thy virtue hath sustained no diminution. Thou hast not disregarded me!'

"Arjuna, hearing this, replied,—'I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon.',

Vaisampayana continued,—"Obtaining then the king's permission, Arjuna prepared himself for a forest life; and he went to the forest to live there for twelve years"

Thus ends the two hundred and fifteenth section in the Arjuna-vanavasa of the Adi Parva.

SECTION CCXVI.

(Arjuna vanavasa Parva continued.)

Vaisampayana said,—"When that spreader of the renown of Kuru's race *viz*, the strong armed Arjuna, set out (for the forest), Brahmanas conversant with the *Vedas* walked behind that illustrious hero to a certain distance. Followed by Brahmanas conversant with the *Vedas* and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in

music, by ascetics devoted to the Diety, by reciters of *Puranas*, by narrators of sacred stories, by devotees leading celibate lives' by *Vanaprasthas*, by Brahmanas sweetly reciting celestial histories, and by various other clssses of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata's race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At length, on arriving at the source of the Ganges, the mighty hero thought of settling there.

"Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did, while living there. When that son of Kunti, O Bharata, and the Brahmanas who had followed him, took up their residence in that region, the latter performed innumerable *Agni-hotras* (sacrificial rites by igniting the sacred fire). And, O king, in consequence of those learned vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing and igniting with *mantras* on the banks of that sacred stream. after the performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful. One day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges to perform his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, he was about to get up from the stream to perform his sacrificial rites before the fire, when the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the *Nagas*, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya, the king of the *Nagas*. Arjuna, saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the *Nagas*, addressed her smilingly and said,—O handsome girl, what an act of rashness hast thou done O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered,—"There is a *Naga* of the name of Kauravya, born in the line of Airavata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream to perform thy ablutions, I was deprived of reason by the god of desire! O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me to-day by giving thyself up to me!'

"Arjuna replied,—Commanded by king Yudhishthira, O amiable one, I am undergoing the vow of a *Brahmacharin* for twelve years! I am not free

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to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can) ! I have never spoken an untruth in my life. Tell me, therefore, O *Naga* maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty !'

"Ulupi answered,—'I know, O son of Pandu, why thou wanderest over the earth, and why thou hast been commanded to lead the life of a *Brahmacharin* by thy superior ! Kven this was the understanding to which all of you had been pledged, *viz.*, that amongst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a *Brahmacharin* in the woods for twelve years ! The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed ! Thy virtue suffereth no diminution by relieving me ! Or, if (by this act), O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Partha ! Therefore, yield thyself up to me ! Even this, O lord, is the opinion of the wise, (*viz*, that one should accept a woman that wooeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty-arms, earn great merit by saving my life ! I seek thy shelter, O best of men ! Thou protectest always, O son of Kunti, the afflicted and the masterless ! I seek thy protection, weeping in sorrow. I woo thee, being filled with desire ! Therefore, do what is agreeable to me ! It behoveth thee to gratify my wish by yielding thyself up to me !'

Vaisampayana said,—'Thus addressed by the daughter of the king of the *Nagas*, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the *Naga* rose with the sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking her leave there, returned to her own abode. And, O Bharata, she granted unto Arjuna a boon making him invincible in water, saying,—'Every amphibious creature shall, without doubt, be vanquishable by thee !'

Thus ends the two hundred and sixteenth section in the Arjuna-vanavasa of the Adi Parva.

SECTION CCXVII.

(*Arjuna-vanavasa Parva continued.*)

Vaisampayana said,—"Then the son of the wielder of the thunder-bolt narrated everything unto those Brahmanas (residing with him there), and set out for the breast of Himavat. Arriving at the spot called *Agastyavata*, he next went to Vashishtha's peak. Thence the son of Kunti proceeded to the peak

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of Bhrigu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of cows and many houses. Thence that best of men proceeded to the sacred asylum called Hirnyavindu. Performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. Descending from those heights, that chief of men, O Bharata, accompanied by the Brahmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. That foremost one of Kuru's race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river *Utpalini* (full of lotuses) and the Nanda and the Apara Nanda, the far-famed Kausiki, and the mighty rivers Gaya and Ganga, and all the regions of sacred water, he purified himself, O Bharata, (with the usual rites), and gave away many cows unto Brahmanas. Whatever regions of sacred waters and whatever other holy places there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bharata, all those Brahmanas following the son of Pandu, bade him farewell at the gate of the kingdom of Kailinga and desisted from proceeding with him any further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountains adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the sea-shore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitravahana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrangada. And it so happened that Arjuna beheld her in her father's palace roving at pleasure. Beholding the handsome daughter of Chitravahana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. He said,—'Give away unto me thy daughter, O king! I am an illustrious Kshatriya's son.' Hearing this, the king asked him,—'Whose son art thou?' Arjuna replied,—'I am Dhananjaya, the son of Pandu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents :—'There was in our race a king of the name of Prabhanjana, who was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Partha, he gratified that god of gods, Mahadeva, the husband of Uma, that supreme Lord holding (the mighty bow called) *Pinaka*. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon only one child is born unto every successive descendant of this race. All my ancesters (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a *Putrika*. Therefore, one amongst the sons that may be begotten upon her

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by thee, O Bharata, shall be the perpetuater of my race. That son is the dower for which I may give away my daughter. O son of Pandu, if thou choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying,—'So be it.' Taking Chitravahana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrangada at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again.

Thus ends the two hundred and seventeenth section in the Arjuna vanavasa of the Adi Parva.

SECTION CCXVIII.

(*Arjuna-vanavasa Parva continued.*)

Vaisampayana said,—"Then that bull of Bharata's race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra, and Pauloma of great holiness, and Karandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bharadwaja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying,—'Why, O ascetics, are these five sacred waters shunned by utterers of *Brahma*?' Hearing him, the ascetics replied,—'There dwell in these waters five large crocodiles which take away the ascetics (that may happen to bathe in them). It is for this, O son of Kuru's race, that these waters are shunned!'"

Vaisampayana continued,—"Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them, went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great *Rishi*, the brave scorcher of all foes suddenly plunged into it to have a bath. As soon as that tiger among men had plunged into the water, a great crocodile (that was in it) seized him by the leg. But the strong-armed Dhananjaya the son of Kunti,—that foremost of all men endued with might,—seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel decked with every ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart,—'Who art thou, O beautiful one? Why hast thou been a ranger of the waters? Why also didst thou commit such

a dreadful sin? The damsel replied, saying,—'I am, O mighty-armed one, an *Apsara* that sported in the celestial woods. I am, O mighty one, Varga by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana of rigid vows, and exceedingly handsome, studying the *Vedas* in solitute. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and Sauraveyi and Samichi and Vudvuda and Lata, approached that Brahmana, O Bharata, at the same time. We began to sing and smile and otherwise tempt that Brahmana. But, O hero, that Brahmana (youth) set not his heart even once upon us, His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver. O bull among Kshatriyas, the glance he cast upon us was one of wrath. And he said, staring at us,—Becoming crocodiles, range ye the waters for a hundred years.—' "

Thus ends the two hundred and eighteenth section in the Arjuna-vanavasa of the Adi Parva.

SECTION CCXIX.

(*Arjuna-vanavasa Parva continued.*)

Vaisampayana said,—"Varga continued,—'We were then, O foremost one of Bharata's race, deeply distressed at this curse. We sought to propitiate that Brahmana of ascetic wealth that departed not from his vow. Addressing him, we said,—Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brahmana, to pardon us! Truly, O Brahmana, it was death to us that we had at all come hither to tempt thee of rigid vows and ascetic wealth! The virtuous, however, have said that women should never be slain. Therefore grow thou in virtue. It behoveth thee not to slay us so! O thou that art conversant with virtue, it hath been said that a Brahmana is ever the friend of every creature! O thou of great prosperity, let this speech of the wise become true! The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon!—' "

Vaisampayana continued,—"Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, O hero, unto the sun or the moon' became propitious unto them! And the Brahmana said,—"The words *hundred* and *hundred thousand* are all indicative of eternity. The word *hundred*, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles,

seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over the world by the name of *Nari-tirthas* (or sacred waters connected with the sufferings and the deliverance of females), and all of them shall become sacred and sin-cleansing in the eyes of the virtuous and the wise.' "

Vaisampayana continued,—"Varga then, addressing Arjuna, finished her discourse, saying,—Hearing these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded,—Where shall we all soon meet with that man who will give us back our own shapes (after our transformation?) —As we were thinking of it, in almost a moment, O Bharata, we beheld even the eminent celestial *Rishi* Narada. Beholding that *Rishi* of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Partha, we stood before him, with blushing faces. He asked of us the cause of our sorrow and we told him all. Hearing what had happened, the *Rishi* said,—In the lowlands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya, the son of Pandu of pure soul, will soon deliver you, without doubt, from this sad plight !—O hero, hearing the *Rishi's* words, all of us came hither. O sinless one, true it is that I have to-day been delivered by thee ! But those four friends of mine are still within the other waters here, O hero, do a good deed by delivering them also !' "

Vaisampayana continued,—"Then O monarch, that foremost of the Pandavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those *Apsaras* then, O king, all looked as before. Freeing those sacred waters (from the danger of which they had been notorious), and giving the *Apsaras* leave to go where they chose, Arjuna became desirous of once more beholding Chitrangada. He, therefore, proceeded towards the city of Manipura. Arrived there he beheld on the throne the son he had begotten upon Chitrangada, and who was called by the name of Vabhruvahana. Seeing Chitrangada once more, Arjuna proceeded, O monarch, towards the spot called Gokarna."

Thus ends the two hundred and nineteenth section in the Arjuna-vanavasa of the Adi Parva.

SECTION CCXX.

(Arjuna-vanavasa Parva continued.)

Vaisampayana said,—"Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the western ocean, Vibhatsu reached the sacred spot called Prabhasa. When the invincible Arjuna arrived at that sacred and delightful region, the slayer of Madhu (Krishna), heard of it. Madhava soon went there to see his friend the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other's welfare. Those dear friends, who were none else than the *Rishis* Nara and Narayana of old, sat down. Vasudeva asked Arjuna about his travels, saying,—'Why, O Pandava, art thou wandering over the Earth, beholding all the sacred waters and other holy places?' Then Arjuna told him everything that had happened. Hearing all, that mighty hero of Vrishni's race said—'This is as it should be. And Krishna and Arjuna, having sported as they liked, for some time at Probhasa, went to the Raivataka mountain to pass some days there. Before they arrived at Raivataka, that mountain had, at the command of Krishna, been well adorned by many artificers. Much food also had, at Krishna's command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vasudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred waters, the lakes and the mountains, the rivers and the forests he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awakened by sweet songs and melodious notes of the *Vina* (guitar) and the penegyrics and benedictions of bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwaraka, the capital of the Yadavas. And, O Janamejaya, for honouring the son of Kunti, the city of Dwaraka was well-adorned, even all the gardens and houses within it. The citizens of Dwaraka, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. Arjuna was welcomed with respect by all the sons of the Bhojas, the Vrishnis, and the Andhakas. And he, in his turn, worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of the Yadava tribe. He repeatedly embraced all that were equal to him in age Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days."

Thus ends the two hundred and twentieth section in the Arjuna-vanavasa of the Adi Parva.

SECTION CCXXI.

(Subhadra-harana Parva.)

Vaisampayana said,—"O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. At the mountain festival of the Bhojas, the Vrishnis and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king, was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youths of the Vrishni race, endued with great energy, adorned with every ornament, and riding in their gold-decked cars, looked extremely handsome. The citizens, some on foot and some in excellent cars, with their wives and followers went there by hundreds and thousands. And there was the lord Haladhara (Valarama), roving at will, hilarious with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of the Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shamva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and with costly attires, and disported themselves like a pair of celestials. And Akrura and Sarana and Gada, and Vabhru, and Nishatha, and Sharudeshna, and Prithu, and Viprithu, and Satyaka, and Satyaki, and Bhangakara, and Maharava, and Hardikya, and Uddhava, and many others whose names are not given, accompanied by their wives and followed by bands of singers, adorned that mountain-festival. When that delightful festival of immense grandeur commenced, Vasudeva and Partha went about, together, beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadra by name, decked with every ornament in the midst of her maids. As soon as Arjuna beheld her, he was possessed by the god of desire. Then O Bharata, that tiger among men, Krishna, observing Partha contemplate her with absorbed attention, said with a smile,—'How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Partha, and the uterine sister of Sarana. Blest be thou, her name is Bhadra and she is the favorite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself!'

"Arjuna answered,—'She is Vasudeva's daughter and Vasudeva's sister; endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything! Tell me, O Janarddana, by what means I may obtain her! To get her I will achieve anything that is achievable by man!'

"Vasudeva answered,—O bull amongst men, *self-choice* hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Partha, as we do not know this girl's temper and disposition. In the case of Kshatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore, O Arjuna, carry away this my beautiful sister by force, for who knows what she may do at a Self-choice. Then Krishna and Arjuna, having thus settled as to what should be done sent some speedy messengers unto Yudhishthira at Indraprastha, informing him of everything. The strong-armed Yudhishthira, as soon as he heard it, gave his assent to it."

Thus ends the two hundred and twenty-first section in the Subhadra-harana of the Adi Parva.

SECTION CCXXII.

(*Subhadra-harana Parva continued.*)

"Vaisampayana said,—'Then Dhananjaya, informed of the assent of Yudhishthira, and ascertaining, O Janamenjaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vasudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding in his well-built car of gold equipped with rows of small bells and with every kind of weapon and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Saivya and Sugriva, himself accoutred in mail and armed with sword and his fingers encased in leathern gloves, set out, as it were, on a hunting expedition. Meanwhile Subhadra, having paid her homage unto that prince of hills, *viz.*, Raivataka, and having worshipped the deities and made the Brahmanas utter benedictions upon her, and having also walked round the hill, was coming towards Dwaravati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yadava girl of faultless features and forcibly took her into his car. Having seized that girl of sweet smiles, that tiger among men proceeded in his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadra, beholding her thus seized and taken away, all ran, crying, towards the city Dwaraka. Reaching all together the Yadava court called by the name of Sudharma, the represented everything about the prowess of Partha unto the chief officer of the court. The chief officer of the court, having heard everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhoj Vrishnis, and the Audhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink, Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes,

took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed, they took their seats upon those thrones, like blazing fires receiving faggots to increase their splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said.—'Yoke our cars ;' and some,—'Bring our weapons ;' and some said,—'Bring our costly bows and strong coats of mail ;' and some loudly called upon their charioteers to harness their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadava, white and tall as the peak of Kailasa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words :—

'Ye senseless men, what are ye doing, when Janardana sitteth silent ? Without knowing what is in his mind, vainly do we roar in wrath ! Let the high-souled Krishna give out what he purposeth. Accomplish promptly what he desireth to do !' Then all of them, hearing those words of Hallayudha that deserved to be accepted, exclaimed, 'Excellent !' Excellent !' They then all became silent. Silence having been restored by the words of the intellegent Valadeva, they took their seats once more in that assembly. Then Rama, that oppressor of foes, spoke unto Vasudeva, saying.—'Why, O Janardhana, sittest thou, gazing silently ? O Achyuta, it was for thy sake that the son of Pritha had been welcomed and honoured by us ! It seemeth, however, that that vile wretch deserved not our homage ! What man is there born of a respectable family that would break the plate after having dined from it ? Even if one desireth to contract such an alliance, yet, remembering all the services he hath received, who is there, desirous of happiness, that acts so rashly ? That Pandava, disregarding us and thee too, hath to-day outraged Subhadra, desiring (to compass) his own death, ! He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it ? Shall I not resent it, even like a snake that is troden upon ? Alone shall I to-day make the Earth destitute of Kauravas ! Never shall I put up with this transgression by Arjuna.' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds."

Thus ends the two hundred and twenty-second section in the Subhadra-harana of the Adi Parva.

SECTION CCXXIII.

(*Haranaharana Parva.*)

Vaisampayana said,—"When the heroes of the Vrishni race began to speak repeatedly in this strain, Vasudeva uttered these words pregnant with deep import and consistent with true morality. Gudakesha (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath, without doubt, rather enhanced our respect. Partha knoweth that we of the Satwata race are never mercenary. The son of Pandu also regardeth a Selfchoice as doutful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods, took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadra is a renowned girl. Partha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, who is born in the race of Bharata and the renowned Santanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Partha in battle, except the three-eyed god Mahadeva! His car is well-known. Yoked thereunto are those steeds of mine. Partha as a warrior is well-known; and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion; go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Partha goes to his city after having vanquished us by force, out fame will be gone. There is no disgrace, however, in conciliation.' Hearing, O monarch, those words of Vasudeva, they did as he directed. Stopped by them, Arjuna returned to Dwaraka and was united to marriage with Subhadra. Worshipped by the sons of Vrishni's race, Arjuna, sporting there as he pleased, passed a whole year in Dwaraka, The last year of his exile the exalted one passed at the sacred region of Pushkara. After the twelve years were complete, he came back to Khandavaprastha. He approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying, 'Why tarriest thou here, O son of Kunti? Go where the daughter of the Satwata race is! A second tie always relaxeth the first one upon a faggot!' And Krishna lamented much in this strain. But Dhananjaya pacified her and repeatedly asked her forgiveness. And returning soon unto where Subhadra, attired in red silk, was staying Arjuna, sent her into the inner appartments dressed (not as a queen but) in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadra looked handsomer in that dress. The celebrated Bhadra of large and slightly red eyes first worshipped Pritha. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessings upon her. Then that girl of face like the full moon hastily

went unto Draupadi and worshipped her, saying,—'I am thy maid!' Krishna rose hastily and embraced the sister of Madhava from affection, and said,—'Let thy husband be without a foe! Bhadra then, with a delighted heart, said unto Draupadi,—'So be it!' From that time, O Janamejaya, those great warriors, the Pandavas, began to live happily, and Kunti also became very happy."

Vaisampayana continued,—When that scorcher of foes, *viz*, Kesava of pure soul and eyes, like lotus-petals, heard that the foremost of the Pandavas, *viz*, Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rama and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Saurin came, accompanied by a large army that protected him. And there came with Saurin, that oppressor of foes, *viz*, the exceedingly liberal Akrura of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anadhrishti of great prowess, and Uddava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself, (in mortals). And there also came Satyaka and Salyak and Kritavarman and Satwata; and Pradyumna and Samva and Nishatha and Sanku; and Sharudeshna, and Jhilli of great prowess, and Viprithu also and Sarana of mighty arms and Gada the foremost of learned men. These and many other Vrishnis and Bhojas, and Andhakas came to Indraprastha, bringing with them many nuptial presents. King Yudhishthira, hearing that Madhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khandavaprastha well-adorned with flags and ensigns. The streets were well swept and watered and decked with floral wreaths and bunches. These were, again, sprinkled over with sandal-wood water that was fragrant and cooling. Every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, *viz*, Keshava of mighty arms, accompanied by Rama and any of the Vrishnis, Andhakas and Bhojas, having entered the town, was worshipped by the citizens and Brahmanas by thousands. At last Kesava entered the palace of the king which was like unto the mansion of Indra himself. Beholding Rama, Yudhishthira received him with due ceremonies. The king smelt the head of Kesava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishthira. He also paid homage unto Bhima, that tiger among men. Yudhishthira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishthira reverentially worshipped some as his superiors, and welcomed others as equals, And some he received with affection and by some he was worshipped with reverence. Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells,

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and unto each of which were put four steeds driven by well trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent complexion. Well-pleased, Janarddana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their *first season*, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janarddana also gave unto them hundreds of thousands of draught horses from the country of the Valhikas as Subhadra's excellent dower. That foremost one of Dasarha's race also gave unto Subhadra as her peculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus), each large as a mountain summit, irresistible in battle, decked with coverlets and ever-ringing bells, well-adorned with other golden ornaments, and equipt with excellent thrones on their backs. And that large wave of wealth and gems that the Yadavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds, swelling into large proportions, mingled with the Pandu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishthira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kuru and the Vrishnis with joyous hearts amused themselves there, setting up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kuru all the while, the Vrishni heroes endued with great energy then returned to the city of Dwaravati. And the great warriors of the Vrishni and the Andhaka races set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bharata, the high-souled Vasudeva remained there with Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna, piercing with his shafts deer and wild boars. Then Subhadra, the favourite sister of Kesava, gave birth to an illustrious son, like Puloma's daughter (the Queen of heaven) bringing forth Jayanta. And the son that Subhadra brought forth was of long arms, broad chest, and eyes as large as those of a bull. That hero and oppressor of foes came

to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Satwata race by Dhananjaya, like fire produced in a sacrifice from within the *sami* wood by the process of rubbing. Upon the birth of this child, Yudhishthira, the powerful son of Kunti, gave away unto Brahmanas ten thousand cows and coins of gold. The child from his earliest years became the favourite of Vasudeva and of his father and uncles, like the moon of all the people of the world. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon of the bright fortnight. That grinder of foes soon became conversant with the *Vedas* and acquired from his father the science of weapon both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand and fleetness of motion forward and backward and transverse and wheeling. Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. He was invincible in battle and broad shouldered as the bull. Possessing a broad face as (the hood of) the snake, he was proud like the lion. Wielding a large bow, his prowess was like that of an elephant in rut. Possessed of a face handsome as the full-moon, and of a voice deep as the sound of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Panchali also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Partivindhya by Yudhishthira, Sutasoma by Vrikodara, Srutakarman by Arjuna, Satanika, by Nakula, and Srutasena by Sahadeva,—these were the five heroes and great warriors that Panchali brought forth, like Aditi bringing forth the Adityas. And the Brahmans, from their fore knowledge, said unto Yudhishthira that, as the son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called *Prativindhya*. And because the child that Draupadi bore to Bhimsena was born after Bhima had performed a thousand *Soma* sacrifices, he came to be called *Sutasoma*. And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called *Srutakarman*. While Nakula named his son *Satanika* after a royal sage of that name in the illustrious race of Kuru. Again the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Kirtika), therefore was he called after the generalissimo of the celestial host, *Srutasena* (Kartikeya). The sons of Draupadi were born, each at the interval of one year, and all of them became renowned and much attached to one

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another. And, O monarch, all their rites of infancy and childhood, such as *Chudakarma* and *Upanyana* (first shave of the head and investiture with the sacred threads) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the *Vedas*, acquired from Arjuna a knowledge of all the weapons celestial and human. And, O tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy."

Thus ends the two hundred and twenty-third section in the Haranaharana of the Adi Parva.

SECTION CCXXIV.

(*Khandava-daha Parva*)

Vaisampayana said,—"The Pandavas, after they had taken up their abode at Indraprastha at the command of Dhritarashtra and Bhishma, began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily, depending upon Yudhishthira the just, like a soul living happily depending upon a body blest with auspicious marks and pious deeds. And, O bull in Bharata's race, Yudhishthira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits—virtue, pleasure, and profit—became personified on earth, and amongst them the king shone as a fourth. The subjects, having obtained Yudhishthira as their king, obtained in their monarch one that was devoted to the study of the *Vedas*, one that was performer of the great sacrifices, and one that was the protector of all good people. In consequence of Yudhishthira's influence, the good fortune of all the monarchs of the Earth became stationary, and their hearts became devoted to the meditation of the supreme Spirit, and virtue itself began to grow every way all around. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four *Vedas*. Many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishthira who was even as the full-moon without a stain. The people took delight in him not only because he was their king but also from true affection. The king always did what was agreeable to them. The sweet-speeched Yudhishthira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. That best of monarchs of the Bharata race, endued with great energy, passed his days happily in seeking

the good of everybody as his own. His brothers also bringing by their energy other kings under their away, passed their days in happiness, without a foe to disturb their peace.

"After a few days, Vibhatsu, addressing Krishna, said,—'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamuna. O slayer of Madhu, sporting there in the company of friends, we will, O Janarddana, return in the evening!' Thereupon Vasudeva said,—'O son of Kunti, this is also my wish. Let us, O Partha, sport in the waters as we please, in the company of friends!'"

Vaisampayana continued,—"Then, O Bharata, having consulted thus with each other, Partha and Govinda, with Yudhisthira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamuna) suitable for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Partha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays, Entering those apartments, every body, O Bharata, began to sport, according to his pleasure. The women of the party, all of full rotund hips and deep bosoms and handsome eyes, and gait unsteady with wine, began to sport there at the command of Krishna and Partha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Partha and Govinda. Draupadi and Subhadra, exhilarated with wine, began to give away unto the women so sporting there costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines, Some began to obstruct one another's progress and some to fight with one another, and to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettle-drums, became the scene of prosperity itself.

"When such was the state of things there, Arjuna and Vasudeva went to a certain charming spot (in those woods) not far from the place where the others were. O monach, the high-souled Krishna, and that subjugator of hostile cities, *viz.*, Arjuna, going thither, sat down upon two very costly seats. Madhava and Partha amused themselves there with discoursing upon many past achievements of prowess and other topics. Unto Vasudeva and Dhananjaya happily sitting there like twin Aswin in heaven, a certain Brahmana came. The Brahmana that came there looked like a tall *Sala* tree. His complexion was like unto molten gold; his beard was bright yellow tinged with green; and the height and the thickness of his body were in just proportion. Of matted locks and dressed in rags, he resembled the morning sun in splendour. Of eyes like lotus-petals and of a tawny hue, he seemed to be blazing with effulgence. Beholding that foremost of Brahmanas

blazing with splendour approach towards them both Arjuna and Vasudeva, hastily rising from their seats, stood, waiting (for his commands)."

Thus ends the two hundred and twenty-fourth section in the Khandavadaha of the Adi Parva.

SECTION CCXXV.

(*Khandava-daha Parva continued.*)

Vaisampayana said,—"Then that Brahmana addressed Arjuna and Vasudeva of the Satwata race, saying,—'Ye who are now staying so near unto Khandava are the two foremost of heroes on earth! I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Partha, I solicit you to gratify me by giving me sufficient food!' Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying,—'O tell us what food will gratify thee, so that we may endeavour to give it thee!' The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought,—'I do not desire to eat ordinary food. Know that I am *Agni*! Give me that food which suiteth me. This forest of Khandava is always protected by Indra. And as it is protected by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a *Naga*, called Takshaka, who is the friend of Indra. It is for him that the wielder of the thunder-bolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khandava, although I desire very much to do so. I have now come to you—you who are both skilled in weapons! If you help me I will surely consume this forest: for even this is the food that is desired by me! As ye are conversant with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!"

Janamejaya said,—"Why did the illustrious Agni desire to consume the forest of Khandava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khandava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee! Tell me, O sage, how the Khandava forest was consumed in days of yore!"

Vaisampayana said,—"O chief of men, I will narrate to thee the story of the destruction of Khandava as told by *Rishis* in the *Purana*. It hath been heard, O king, in the *Purana* that there was a celebrated king of the name of Swetaki who was endued with strength and prowess and who was equal unto Indra himself. No one on earth has equalled him in sacrifices, charity,

and intelligence. Swetaki performed the five great sacrifices and many others, at all of which the presents unto Brahmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his *Ritwijas* performed srcrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those *Ritwijas* to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, invited at the command of his own *Ritwijas*, others like unto them, and completed the sacrifice that he had begun. After some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him in it. The celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said,—'If, ye Brahmanas, I were a fallen person, or, if I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brahmanas at the same time! But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason! I seek, ye Brahmanas, your protection! It behoveth you to be propitious unto me! But, ye foremost of Brahmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it.' Having said this, the monarch became silent. And, O chastiser of foes when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs, said,—'O best of kings, thy sacrifices are incessant! By assiting thee always, we have all been fatigued. And as we have been wearied in consequence of these labours, it behoveth thee to give us leave! O sinless one, from loss of judgment thou canst not wait, (but urgest us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Swetaki became angry. And the monarch wending to the mountains of Kailasa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and by observing the most rigid vows. And foregoing all food at times, he passed a long period. The monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day (of twenty four hours). King Swetaki stood for sixth months, rapt in attention, with arms upraised and steadfast eyes, like the trunk of a tree or a column rooted to the ground. And O

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Bharata, Sankara at last, gratified with that tiger among kings, who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave tone, saying,—O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Best be thou! Ask now the boon that thou, O king, desirest!' Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that high-souled deity and replied, saying,—'O illustrious one, O thou that art worshipped by the three worlds, if thou hast been gratified with me, then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said,—'We do not ourselves assist at sacrifices: but as thou, O king, hast undergone severe penances, desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition!' And Rudra continued,—'If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a *Brahmacharin* with rapt attention, then thou shalt obtain from me what thou askest!' King Swetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheswara. And Sankara, the Creator of the worlds, upon seeing Swetaki, that excellent monarch, immediately said, in great gratification,—'I have been gratified by thee, of best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice to-day! There is on earth an exalted Brahmana who is even a portion of my own self! He is known by the name of Durvasah. Even that Brahmana endued with great energy will assist in thy sacrifice. Let, therefore, every preparation be made!' Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said,—'Every necessary article hath been collected, and all my preparations are complete, through thy grace, O god of gods! Let me, therefore, be installed at the sacrifice to-morrow!' Having heard these words of that illustrious king, Rudra summoned Durvasah before him and said,—'This, O Durvasah, is that best of monarchs called Swetaki. At my command, O best of Brahmanas, assist even this king in his sacrifice!' And the *Rishi* Durvasah said unto Rudra,—'So be it.' Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch's sacrifice was performed according to the ordinance and in proper season. And the gifts, on that occasion, unto the Brahmanas were large. And after that monarch's sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvasah's leave. All other *Sadasyas* also of immeasurable energy, who had been installed at that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted

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Brahmanas conversant with the *Vedas*, eulogisted by chanters of panegyrical hymns and congratulated by the citizens.

"Such was the history of that best of monarchs, the royal sage Swetaki, who, when the time came, ascended to heaven, having won great renown on earth, and accompanied by the *Ritwijas* and the *Sadasyas* that had helped him in life."

Vaisampayana continued,—"At that sacrifice of Swetaki, Agni had drunk clarified butter for twelve years. Indeed, clarified butter had been poured into Agni's mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of any body else at any other sacrifice. Agni became pale, having lost his colour, and he could not shine as before. He felt a loss of appetite from surfeit, and his energy itself became weakened and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman that is worshipped by all. Approaching the great Deity seated on his seat, Agni said,—'O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. O Lord of the universe. I am being reduced both in splendour and strength! I desire to regain, through thy grace, my own permanent nature!" Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying,—'O exaulted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath seized thee! But, O Agni, grieve not for it! Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine; the time for it is even come, O Vibhavasu! The dreadful forest Khandava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures, thou shalt regain thy own nature! Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady!' Hearing the words that fell from the lips of the supreme Deity, Hutashana proceeded with great speed and soon reached the forest of Khandava in great vigour. Arrived there, he suddenly blazed forth in anger, assisted by Vayu. Beholding Khandava on fire the dwellers (in the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds of thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many hooded snakes, mad with anger, hastily began to scatter upon the fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khandava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the denizens of that forest."

Thus ends the two hundred and twenty-fifth section in the Khandava-daha of the Adi parva.

SECTION CCXXVI.

(Khandava-daha Parva continued.)

Vaisampayana said,—"Then Havyavahana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandsire. And he represented unto Brahman all that had happened. The illustrious deity, reflecting for a moment, said unto him,—'O sinless, I see a way by which thou mayest consume the forest of Khandava to-day in the very sight of Indra! O Vibhavasu, those old deities, Nara and Narayana have become incarnate in the world of men to accomplish the business of the celestials. They are called on earth Arjuna and Vasudeva. They are even now staying in the forest of Khandava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khandava from escaping, and thwart Indra also (in aiding any one in the escape). I have no doubt of this!' Hearing these words, Agni came in haste unto Krishna and Partha. O king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khandava against the will of Indra, Vibhatsu said unto him these words well-suited to the occasion,—'I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also, I require arrows that must not be exhausted. My car also is scarcely able to bear the load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna's energy and with which Madhava can slay *Nagas* and *Pishachas*. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra in pouring his showers upon that extensive forest! O Pavaka, we are ready to do all that manliness and prowess can do. But, O exalted one, it behoveth thee to give us the adequate means!"

Thus ends the two hundred and twenty-sixth section in the Khandava-daha of the Adi Parva.

SECTION CCXXVII.

(Khandava-daha Parva continued.)

Vaisampayana said,—'Thus addressed by Arjuna, the smoke-bannered Hutasana, desirous of an interview with Varuna, recollected that son of Aditi,—that deity protecting one of the points of the heavens and having his home in the water and ruling that element. Varuna, knowing that he was thought

of by Pavaka, immediately appeared before that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the *Lokapalas*, said unto that eternal god of gods,—'Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma! Partha will achieve a great task with *Gandiva*, and Vasudeva also with the discus! Give both, therefore, unto me to-day!' Hearing these words, Varuna replied unto Pavaka, saying,—'Well, I am giving them.' He then gave (unto Arjuna) that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile armies, and was alone equal to a hundred thousand bows. It was the multiplier of kingdoms, and was variegated with excellent colours. It was well adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the *Gandharvas*. Varuna also gave (unto Arjuna) two inexhaustible quivers, and he also gave (unto Arjuna) a car furnished with celestial weapons and whose banner bore a large ape. Yoked unto that car were steeds white as silver or the fleecy clouds, and born in the region of the *Gandharvas*, and decked with golden harness, and resembling in fleetness the wind or the mind. And it was equipped with every implement of war, and was incapable of being vanquished by the celestials or the *Asuras*. Its splendour was great and the sound of its wheels was tremendous. It delighted the heart of every creature that looked at it. It had been created by Viswakarman, the architect of the universe and one of the lords of the creation, after servere ascetic meditation. Its splendour, like that of the sun, was so great that no one could gaze at it. It was the very car from which the lord Soma had vanquished the *Danavas*. Resplendent with beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. It was furnished with an excellent flag-staff of golden colour and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accoutred in mail and armed with the sword, and his fingers cased in leathern gloves, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding in the celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called *Gandiva*, Arjuna was filled with joy. And bowing unto Hutasana, Partha endued with great energy, took up the bow and stringed it forcibly. Those who heard the noise that was made while the mighty Pandava stringed that bow, quaked with fear. And having obtained that car and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pavaka then gave unto

Krishna a discus with an iron pole attached to a hole in the centre. And it was a fiery weapon and became his favourite. Having obtained that weapon, Krishna also became equal to the task. Pavaka then, addressing Krishna, said,—'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou shalt be superior in battle to men and gods, and *Rakshasas* and *Pishachas*, and *Daityas* and *Nagas*. And thou shalt certainly be able with this to smite all. And, O Madhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace, of name *Kaumadaki*, capable of slaying every *Daitya* and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pavaka,—'O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flag-staffs, we are now able to fight with even all the celestials and the *Asuras* (together), let alone the wielder of the thunderbolt desirous of fighting for the sake of the *Naga* (his friend Takshaka). Arjuna also said,—'O Pavaka, while Hrishikesa, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to cousume by hurling this weapon. Having obtained the bow *Gandiva* and this couple of inexhaustible quivers, I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee !' "

Vaisampayana continued,—"Thus addressed both by Dasarha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume that forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khandava, exhibiting his all-consuming form like that at the end of the *Yuga* (cycle). And, O bull of Bharata's race, surrounding that forest and catching it from all sides with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bharata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the sun fallen thereupon."

Thus ends the two hundred and twenty-seventh section in the Khandava-daha of the Adi Parva.

SECTION CCXXVIII.

(Khandava-daha Parva continued).

Vaisampayana said,—"Then those foremost of car-warriors (Krishna and Arjuna), riding in their cars and placing themselves on opposite sides of that forest, began a great slaughter, on all sides, of the creatures dwelling in Khandava. At whatever point any of the creatures residing in Khandava could be seen attempting to escape, thither rushed those mighty heroes (to

prevent its fights), Indeed, those two excellent cars seemed to be but one, and the two warriors also therein but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all direction. Some had particular limbs burnt, some were scorched with excessive heat, and some came out, and some ran about from fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon these that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. These creatures were all seen to perish there almost soon enough. The tanks and ponds within that forest, heated by the fire around, began to boil ; the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of verious animals looked as if fire itself had assumed many forms. The birds that took wing to escape from that conflagration were pierced by Arjuna with his shafts, and, cut into pieces, they fell down into the burning element below. Pierced all over with Arjuna's shafts, the birds dropped down into the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they raised was like unto the frightful uproar heard during the churning of the ocean (in days of yore), The mighty flames of the blazing fire, reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers in heaven went in a body unto him of a hundred sacrifices and thousand eyes, *viz.*, their chief that grinder of *Asuaras*. Approaching Indra, the celestials said,—'Why, O lord of immortals, doth Agni burn these creatures below ? Hath the time come for the destruction of the world ?' "

Vaisampayana continued,—"Hearing these words of the gods, and himself beholding what Agni was doing, slayer of Vritra set out for the protection of the forest of Khandava. And Vasava, the chief of the celestials soon covering the sky with masses of clouds of every kind, began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra, began to pour rain upon Khandava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all ! Then the slayer of Namuchi, getting angry with Agni, collected more massess of clouds and caused them to yield a heavy down-pour. Then with the flames contending with those heavy showers, and with masses of clouds over head, that forest, filled with smoke and flashes of lightning, became terrible to behold."

Thus ends the two hundred and twenty-eighth section in the Khandava-daha of the Adi parva.

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SECTION CCXXIX.

(*Khandava daha Parva continued*).

Vaisampayana said,—"Then Vibhatsu, the son of Pandu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khandava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna, no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the *Nagas*, was not there, having gone at that time to the field of Kurukshetra. But Aswasena, the mighty son of Takshaka, was there. He made great efforts to escape from that fire ; but confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daughter of a snake, determined to save him by swallowing him first. His mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose (up from the Earth) while still employed in swallowing her son's tail. But Arjuna as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunder bolt, by raising a violent wind, deprived Arjuna of consciousness. During those few moment, Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much enraged. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying,—'Never shalt thou be famous!' And Jishnu, remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunder-roar. Then Arjuna, possessing a knowledge of means, hurled the excellent weapon called *Vayavya* with proper *mantras* to dispel those clouds. With that weapon the energy and force of Indra's thunder bolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious, cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms,

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and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that forest protected by Krishna and Arjuna, descended, filled with pride, from the upper skies, desirous of striking those heroes with their thunder-like wings, beaks, and claws. Innumberable *Nagas* also, with faces emitting fire, descending from high, approached Arjuna, vomitting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable *Asuras* with *Gandharvas* and *Yakshas* and *Rakshasas* and *Nagas* sending forth terrific yells. Armed with machines vomitting from their throats (mouths ?) iron balls and bullets, and catapults for propelling huge stones,and rockets,they approached to strike Krishna and Partha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproachfully, struck off their heads with his own sharp arrows. That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the *Daitya* and the *Danava* hosts with his discus. Many *Asuras* of immeasuiable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Sakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunder-bolt which could never go in vain, hurled it with great force. And the slayer of *Asuras* said unto the gods,—'These two are slain.' Beholding the fierce thunder-bolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his long lance and stood motionless like the mountain of Meru. The Aswins stood there with resplendent plants in their hands. Dhatri stood, bow in hand, and Jaya with a thick club. Tashtri of great strength took up, in wrath, a huge mountain, and Suryya stood with a bright dart, and Mrityu with a battle-axe. Aryaman stalked about with a terrible bludgeon furnished with a sharp spikes, and Mitra stood there with a discus sharp as a razor. And, O monarch, Pusha and Bhaga and Savitri, in wrath, rushed at Krishna and Partha with bows and scimitars in hand. And the Rudras and the Vasus, the mighty Maruts and the Viswadevas and the Sadhyas, all resplendent with their own energy,—these and many other celestials, armed with various weapons rushed against those exalted of men, Krishna and Partha, for smiting them down. Then were seen in that great conflict wonderful portents all around robbing every creature of his sense, and resembling those that appeared at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Sakra and the other celestials prepared for fight, calmly waited, bows in hands. Skilled in battle, those heroes in wrath

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assailed the advancing host of celestials with their own thunder-like arrows. The celestials repeatedly routed by Krishna and Arjuna, at last left the field of battle for fear and sought the protection of Indra. The *Munis* who were witnessing the battle from the skies, beholding the celestials defeated by Madhava and Arjuna, were filled with wonder. Sakra also, repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Paka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow even with his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Paka, (*viz.*, Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Sakra, desirous of smiting down the son of Pandu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, displaced from their positions fell down on earth. That huge peak fell down upon that forest and by its fall killed numerous living creatures that dwelt in Khandava."

Thus ends the two hundred and twenty-ninth section in the Khandava-daha of the Adi Parva.

SECTION CCXXX.

(Khandava-daha Parva continued.)

Vaisampayana said,—"Then the inhabitants of the forest of Khandava,—the *Danavas* and *Rakshasas* and *Nagas* and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes, and deer and buffalos by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons. Frightened at the terrible sounds that were audible there those creatures lost their power of movement. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as it were, with the voice of portentous clouds. The Keshava of dark hue and mighty arms, in order to compass their destruction, hurled at them his large and fierce discus resplendent with its own energy. The forest-dwellers including the *Danavas* and the *Rakshasas*, afflicted by that weapon, were

cut into hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna's discus, the *Asuras* were convered with blood and fat and looked like evening clouds. And, O Bharata, he of the Vrishni race moved about like death itself, slaying *Pisachas* and birds and *Nagas* and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. The face and form of Krishna,—that soul of every created thing—became fierce to behold while he was thus employed in the slaughter of the *Pisachas*, *Nagas* and *Rakshasas*. No one among the celestials, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said,—'Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khandava he had journeyed to Kurukshetra. Know from my words, O Vasava, that Vasudeva and Arjuna are incapable of being vanquished in battle by any one! They are Nara and Narayana—those gods of old heard of in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old *Rishis* are unconquerable by any one in all the worlds! They deserve the most reverential worship of all the celestials and *Asuras*; of *Yakshas* and *Rakshasas* and *Gandharvas*, of human beings and *Kinnaras* and *Nagas*. Therefore, O Vasava, it behoveth thee to go hence with all the celestials! The destruction of Khandava hath been ordained by Fate!' Then the chief of the immortals, ascertaining those words to be true, abandoned his wrath and jealousy, and went back to heaven. The dwellers in heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vasudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Kesava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna scattered the celestials like the wind scattering the clouds, and slew with showers of his arrows numberless creatures that dwelt in Khandava. Cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. Far from fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved about in his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni (god of fire), struck down as it were by death itself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khandava) found no ease, for, wherever they sought shelter, there

they were afflicted by the heat. And hosts of creatures roared in pain, and elephants and deer and wolves set up cries of affliction. At that sound the fishes of the Ganges and the sea, and the various tribes of *Vidyadharas* dwelling in that forest, all became frightened. O thou of mighty arms, let alone battling with them, no one could even gaze at Arjuna and Janarddana of dark hue. Hari slew with his discus those *Rakshasas* and *Danavas* and *Nagas* that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutasana (fire-god) with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all fiery, drinking, with the help of Krishna and Arjuna, that nectar-like stream of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an *Asura* of the name of Maya escaping from the abode of Takshaka. Agni having Vayu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the *Asura*, desirous of consuming him. Beholding the *Asura*, Vasudeva stood with his weapon upraised, ready to smite him down, Seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said,—'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice, Arjuna said,—'Fear not!' That voice of Arjuna, O Bharata seemed to give Maya his life. As the merciful son of Pritha said unto Maya that there was nothing to fear, he of the Dasarha race no longer desired to slay Maya who was the brother of Mamuchi, and Agni also burned him not."

Vaisampayana continued,—'Protected from Indra by Krishna and Partha, Agni, gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, *viz.*, Aswasena, Maya, and four birds called *Sarngakas*."

Thus ends the two hundred and thirtieth section in the Khandava-daha of the Adi Parva.

SECTION CCXXXI.

(*Khandava-daha Parva continued.*)

Janmejaya said,—'O Brahmana, tell me why, when that forest burnt in that way, Agni consumed not the birds called *Sarngakas*? Thou hast, O Brahmana, recited (to us) the cause of Aswasena and the *Danava* Maya not having been consumed. But thou hast not as yet said what the cause was of the escape of the *Sarngakas*? The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration?'

Vaisampaya said,—"O slayer of all foes, I shall tell thee all as to why Agni did not burn up those birds during conflagration. There was, O king, a great *Rishi* known by the name of Mandapala, conversant with all the *shastras*, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of *Rishis* that had drawn up their virile fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bharata, he left his human form and went to the region of the *Pitris*. But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that sat around the king of the dead as to the cause of his treatment, saying,—'Why have these regions become unattainable by me,—regions that I had thought had been acquired by me by my ascetic devotions? Have I not performed those acts whose fruits are these regions? Ye inhabitants of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances!'

"The celestials answered,—'Hear, O Brahmana, of those acts and things on account of which men are born debtors! Without doubt, it is for religious rites, studies according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices; but thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity! The *Vedas* declared that the son rescueth the father from a hell called *Put*. Then, O best of Brahmanas, strive to beget offspring.'"

Vaisampayana continued,—"Mandapala, having heard these words of the dwellers in heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. The *Rishi*, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a *Sarngaka, the Rishi* had connection with a female bird of the same species called by the name of Jarita. And he begat upon her four sons who were all reciters of the *Vedas*. Leaving all those sons of his with their mother in that forest, while they were still within eggs, the ascetic went to (another wife called by the name of) Lapita. And, O Bharata, when the exalted sage went away for the company of Lapita, moved by affection for her offspring, Jarita became very thoughtful. Though forsaken by their father in the forest of Khandava, Jarita, anxious in her affection for them, could not forsake her offspring, those infant *Rishis* encased in eggs. Moved by parental affection, she brought up these children born of her, herself following the pursuits proper to her own species. Some time after, the *Rishis*, in wandering over that forest in the company of Lapita, saw Agni coming towards Khandava to burn it down. Then the Brahmana Mandapala, knowing the intention of Agni and remembeing also that his children were all young moved by fear, gratified the god, of the burning element, that regent of

the universe, endued with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing Agni, the *Rishi* said,—'Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (of all sins), thou movest invisible within the frame of every creature! The learned have spoken of thee as One, and again as possessed of triple nature! The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths)! The great *Rishis* declare that this universe hath been created by thee! O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed within a single day! Bowing to thee, the Brahmanas, accompanined by their wives and children, go to eternal regions won by them by help of their own deeds! O Agni, the learned represent thee as the clouds in the heavens charged with lightning! O Agni, the flames put forth by thee consume every creature! O thou of great splendour, this universe hath been created by thee! The *Vedas* are thy Word! All creatures, mobile and immobile, depend upon thee! Water primarily dependeth on thee, so also the whole of this universe! All offerings of clarified butter and oblations of food to the *pitris* have been established in thee! O god, thou art the consumer, and thou art the creator and thou art Vrihaspati himself (in intelligence)! Thou art the twin Aswinas; thou art Suryya; thou art Soma; thou art Vayu.'

Vaisampayana continued,—'O monarch, thus panegyrised by Mandapala, Agni was gratified with that *Rishi* of immeasurable energy; and the god, well-pleased, replied,—'What good can I do to thee?' Then Mandapala with joined hands said unto the carrier of clarified butter,—'While thou burnest the forest of Khandava, spare my children.' The illustrious bearer of clarified butter replied,—'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khandava, for the destruction of Mandapala's children.'

Thus ends the two hundred and thirty-first section in the Khandava of the Adi Parva.

SECTION CCXXXII.

(*Khandava-daha Parva continued.*)

Vaisampayana said,—'When the fire blazed forth in the forest of Khandava, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless Jarita, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said,—Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe! These infants with immature understanding, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me! Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees! But my unfledged children are incapable of effecting their escape! I myself am not capable of escaping, taking all these with me! Nor am I capable of

abandoning them, for my heart distressed on their account. Whom, amongst my sons, shall I leave behind, and whom shall I carry with me? What (act) should I do now that is consistent with duty? What also do you, my infant sons, think? I do not, even by reflection, see any way of escape for you! I shall even cover you with my wings and die with you! Your cruel father left me some time before, saying,—"Upon this Jaritari, because he is the eldest of my sons, will my race depend. My second Sarisrikka will beget progeny for the expansion of my ancestors' race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the formost of those acquainted with the *Vedas*.—But how hath this terrible calamity overtaken us? Whom shall I take with me? As I am deprived of judgment what should I do that is consistent with duty? I do not see, by the exercise of my own judgment, the escape of my children from the fire!'

Vaisampayana said,—"Unto their mother indulging in these lamentations, the infant ones said,—'O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayest have other children born to thee! If thou, O mother, be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race! Do not be influenced by affection for thy offspring, which promises to destroy both us and thee! If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified!'

"Hearing what the infants said, Jarita replied,—'There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be put out, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration!'

"The infant birds replied,—'Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from fire or from the mouse. We do not see how our father's act of procreation may be prevented from becoming futile, and how also our mother may be saved! If we enter the hole, the mouse will destroy us; we remain where we are and the sky-ranging fire will destroy us. Reflecting upon both the calamities, a death by fire is preferable to a death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.'"

Thus ends the two hundred and thirty-second section in the Khandava-daha of the Adi Parva.

SECTION CCXXXIII.

(*Khandava-daha Parva continued.*)

Vaisampayana said:—"Hearing those words of her sons Jarita continued—'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.' The young ones replied,—'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers in the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest thou mayest obtain other children as good!'

"Their mother then said,—'Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly. I followed him behind and pronounced blessings on him for his having taken away the mouse from the hole, I said unto him,—O king of hawks, because thou art flying away with our enemy, the mouse, in thou claws, mayest thou, without a foe, live in heaven with a golden body!—Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the illustrious hawk in my sight. The young ones again said,—'O mother, we do not by any means know that the mouse hath been carried away by the hawk. we cannot enter this hole in the ground without being certain of the fact.' Their mother said,—'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children' ye have nothing to fear; do what I say!' The young ones again said,—'We do not, O mother, say that thou art dispelling our fears with a false story! For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayest come back and obtain us again.'

Vaisampayana said,—"The parent bird then, thus addressed by her sons, left them in khandava and hastily went to the spot where there was no fire and there was safety. Then Agni in haste and with fierce flames approached

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the spot where the sons of Mandapala were. The young birds saw the blazing fire come towards them. Then Jaritari, the eldest of four, in the hearing of Agni, began to speak"

Thus ends the two hundred and thirty-third section in the Khandava-daha of the Adi Parva.

SECTION CCXXXIV.

(Khandava-daha Parva continued.)

"Jaritari said,—'The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.'

"The second brother, Sarisrikka, said,—"Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave!'

"The third brother, Stamvamitra, said,—'The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?

"The fourth and youngest brother, Drona said,—'The cruel god of fire, with seven tongues and seven mouths quickly cometh towards our habitation, blazing forth in splendour and licking up every thing in his path.'"

Vaisampayana continued,—"Having addressed one another thus, the sons of Mandapala then each devoutly addressed an eulogistic hymn to Agni, Listen now, O monarch, to those hymns as I recite them.

"Jaritari said,—"Thou art, O fire, the soul of air! Thou art the body of the Earth's vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on each side.'

'Sarisrikka said—'O smoke-bannered god, our mother is not to be seen, and we know not our father! Our feathers have not grown as yet. We have none to protect us save thee! Therefore, O Agni, infants that we are, O, protect us! O Agni, as we are distressed, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands? Thou alone, O Agni, art the giver of heat (in the universe)! O lord, there is none else (save thee) that giveth heat to the rays of the sun! O protect us that are young and that are *Rishis*! O Havyavaha (carrier of sacrifical butter), be pleased to go hence by some other route.'

"Stamvamitra said,—'Thou alone, O Agni, art everything! This whole universe is established in thee! Thou sustainest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art

the excellent sacrificial butter itself! The wise know thee to be *one* (as cause) and *many* (as effects)! Having created the three worlds, thou, O Havyavaha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!'

"Drona said,—'O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested Everything therefore, is established in thee. O Sukra, O thou from whose mouth the *Vedas* have sprung, it is thou who assumest the form of the sun, and sucking up the waters of the Earth and every liquid juice that the Earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Sukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of copper-hued eyes, O thou of red neck, O thou whose path is marked by a black colour, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!'

Vaisampayana continued,—"Thus addressed by Drona—that utterer of *Brahma*—Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapala, replied unto him, saying,—'Thou art a *Rishi*, O Drona! For what thou hast said is *Brahma* (Vedic truth). I shall do your pleasure. Fear not! Indeed, Mandapala had spoken to me of yourselves to the effect that I should spare his sons, while consuming the forest. The words he spoke and thy speech also are entitled to great weight to me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana!'

"Drona said,—'O Sukra, these cats trouble us every day. O Hutashana; consume them with their friends and relatives!

Vaisampayana continued,—'Then Agni did what the *Sharngas* asked him to do, telling them of his intentions, And, O Janamejoya, growing in strength, he began then to consume the forest of Khandava.'

Thus ends the two hundred and thirty-fourth section in the Khandava-daha of the Adi Parva.

SECTION CCXXXV.

(*Khandava-daha Parva continued.*)

Vaisampayana said,—'O thou of Kuru's race, the *Rishi* Mandapala became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapita (his second wife with whom he then was),

saying,—'O Lapita as my children are incapable of the power of moving, how are they? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves! How shall their mother be able to rescue them? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring! Oh, how she will, compose herself, uttering various lamentations on account of my children who are all incapable of taking wing or rising up into the air! Oh, how is Jarita my son and how Sarisrikka, and how Stamvamitra, and how Drona, and how also their helpless mother!'

"Unto the *Rishi* Mandapala thus weeping in the forest, Lapita, O Bharata, thus replied, under the influence of jealousy,—'Thou hast no anxiety on account of thy children who, as thou hast assured me, are all *Rishis* endued with energy and prowess! They can have no fear from fire. Didst thou not speak to Agni in my presence, in their behalf? Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her—my enemy (Jarita) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of these suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jarita, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapala replied,—'I do not wander over the Earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must). As for thyself, thou art free to do what thou choosest. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein evil presentiments!'"

Vaisampayana continued,—"Meanwhile, after the fire had left the spot where the *Sarngakas* dwelt, Jarita, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bharata, the *Rishi* Mandapala arrived there. But none of his sons expressed joy, upon beholding him. The *Rishi*, however, began to speak to them one after another and unto Jarita also, repeatedly. But neither his sons nor Jarita spoke anything well or ill unto him in return.

"Mandapala then said,—'Who amongst these is thy first-born, and who the next after him? And who is the third, and who the youngest? I am

speaking unto thee woefully : why dost thou not reply to me ? I left thee, it is true, but I was not happy where I was.'

"Jarita then said,—'What hast thou to do with the eldest of these, and what with him that is next ? And what with third, and what with the youngest ? Go now unto that Lapita of sweet smiles and endued with youth, unto whom thou didst go of old, beholding me deficient in everything !' Mandapala replied'—'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that, inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vasishtha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even that wise *Muni* amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good, (amongst a constellation of seven bright starts representing the seven *Rishis*). I took to thee for the sake of children. I never wronged thee, like Vasishtha who never wronged his wife. Thou hast, therefore, by thy jealousy behaved towards me like Arundhati of old towards Vasishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.' "

Vaisampayana continued,—"After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance."

Thus ends the two hundred and thirty-fifth section in the Khandava-daha of the Adi Parva.

SECTION CCXXXVI.

(*Khandava-daha Parva continued.*)

Vaisampayana said,—"Mandapala then addressed his children, saying,—'I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother, as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all *Rishis* acquainted with the *Vedas*. Even Agni knoweth you well."

Vaisampayana continued,—"Having given such assurances unto his sons, the Brahmana Mandapala took with him his wife and sons, and leaving that region, went away to some other country.

"It was thus that the illustrious god of fierce rays, having grown in strength consumed the forest of Khandava, with the help of Krishna and Arjuna, for

the good of the world. And Agni, having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Partha and Kesava said,—'Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you!"

Vaisampayana continued,—'Then Partha asked from Indra all his weapons. At this, Sakra of great splendour, having fixed the time for giving them, said,—'When the illustrious Mahadeva becomes pleased with thee, then, O son of Pandu, I will give thee all my weapons! O prince of Kuru's race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my *Vayavya* weapons, and thou also wilt accept them all of me!' Then Vasudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutashana (one whose food is sacrifical butter). Agni also, having burnt that forest with its animals and birds for five and ten days, become gratified and ceased to burn. Having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said,—'I have been gratified by you two tigers among men. At my command, ye heroes, ye shall be competent to go whithersoever ye choose!' Thus addressed by the illustrious Agni, Arjuna and Vasudeva, and the *Danava* Maya also—these three,—having wandered a little at last sat themselves down on the delightful banks of a river.'

Thus ends the two hundred and thirty-sixth section in the Khandava-daha of the Adi Parva.

END OF ADIPARVA.

THE MAHABHARATA

SABHA PARVA.

SECTION I.

(*Sabhakriya Parva.*)

Om ! After bowing down to Narayana, and Nara the most exalted (male-being), and also to the goddess Saraswati, must the word Jaya be uttered.

Vaisampayana said,—"Then, in the presence of Vasudeva, Maya, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words, saying,—'O son of Kunti, saved have I been by thee from this Krishna in anger and from Pavaka (fire) desirous of consuming me ! Tell me what I have to do for thee !'

"Arjuna said,—'O great *Asura*, everything hath already been done by thee (even by this offer of thine) ! Blest be thou. Go withersoever thou likest ! Be kind and well-disposed towards me as we are even kind and well-pleased towards thee !

"Maya said,—'O bull amongst men, that which thou hast said is worthy of thee, O exalted one ! But, O Bharata, I desire to do something for thee cheerfully ! I am a great artist, even the Viswakarma of the Danavas ! O son of Pandu, being what I am, I desire to do something for thee !'

"Arjuna said,—'O sinless one, thou regardest thyself as saved (by me) from instant death. When it hath been even so, I cannot make thee do anything for me. At the same time, O Danava, I do not wish to frustrate thy intentions ! Do thou something for Krishna. That will be a sufficient requital for my services to thee.'

Vaisampayana said,—"Then, O bull of the Bharata race, urged by Maya, Vasudeva reflected for a moment as to what he should order Maya to accomplish. The lord of the universe and the creator of every object, Krishna, having reflected in his mind, commanded Maya, saying,—'Let a palatial amphitheatre, as thou choosest, be built (by thee), if thou, O son of Diti, who

art the foremost of all artists, desirest to do good to Yudhishthira the just! Indeed, built thou such a palace that persons belonging to the world of men may not be able to imitate it even after examining it with care, while seated within. And, O Maya, built thou a mansion in which we may behold (a mixture of) celestial, *Asura* and human 'designs.' "

Vaisampayana continued,—"Having heard those words, Maya became exceedingly glad. And he forthwith built an auspicious palace for the son of Pandu like unto the palace of the celestials themselves Then Krishna and Partha, having represented everything unto king Yudhishthira the just, introduced Maya unto him. Yudhishthira received Maya with respect, offering him the worship he deserved. And, O Bharata, Maya accepted that worship thinking highly of it. O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pandu the history of the Danava Vrisha-parva, and that foremost of artists then, having rested awhile, set himself, after much reflction, to build a palace for illustrious sons of Pandu. Agreeably to the wishes of both Krishna and the sons of Pritha, the illustrious Danava of great prowess, having performed on an auspicious day the initiatory rites of propitiation, and having gratified also thousands of principal Brahmanas with sweetened milk and rice and with presents of various kinds of wealth, measured out a piece of land five thousand cubits square, which was delightful and exceedingly handsome to behold and which was favourable to the construction of a building well-suited to the exigencies of every season."

Thus endeth the first section in the Sabhakriya of the Sabha Parva.

SECTION II.

(*Sabha-kriya Parva continued.*)

Vaisampayana said,—"Janarddana deserving the worship of all, having lived happily at Khandavaprastha for some time, and having been worshipped all the while with love and affection by the sons of Pritha, became desirous one day of leaving Khandavaprastha to behold his father. That possessor of large eyes unto whom was due the obeisance of the universe then saluted both Yudhishthira and Pritha and made obedience with his head unto the feet of his father's sister! Thus reverenced by Kesava, Pritha smelt his head and embraced him. The illustrious Hrishikesa approached his own sister affectionately, his eyes filled with tears, and spoke unto the amiable Subhadra words of excellent import and truth, terse, proper, unanswerable and fraught with good. The sweet speeched Subhadra also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives (on the paternal side). And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Krishna and Dhaumya. That best of men duly made obeisance unto Dhaumya, and consoling

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Draupadi obtained her leave. Then the learned and mighty Krishna, accompanied by Partha, went to his cousins. And surrounded by the five brothers, Krishna shone like Sakra in the midst of the celestials. He whose banner bore the figure of Gadura, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. The bull of the Yadu race then worshipped the gods and Brahamanas with floral wreaths, *mantras*, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner into the outer apartment, and issuing thence he made unto Brahmanas deserving of worship offerings of vessels of curd and fruits and parched grain and caused them to pronounce benedictions upon him. And making unto them presents also of wealth, he walked round them. Then ascending his excellent car of gold endued with great speed and banner bearing the figure of Tarkhya (Gadura) and furnished also with mace, discus, sword and his bow *Sharnga*, and other weapons, and yoking there unto his horses Saivya and Sugriva, he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishthira the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteer Daruka to stand aside, himself took the reins. And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him with a white *chamara* furnished with a handle of gold. And the mighty Bhimasena also accompanied by the twins, and the priests and citizens all followed Krishna from behind. And Kesava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favourite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhishira and Bhima, embraced the twins. And embraced in return by the three elder Pandavas, he was reverentially saluted by the twins. After having gone about half a *Yojana* (two miles), Krishna, that subjugator of hostile towns, respectfully addressed Yudhishthira and requested him, O Bharata, to stop (following him further.) And Govinda, conversant with every duty, then reventially saluted Yudhishthira and took hold of his feet. But Yudhishthira soon raised Kesava and smelt his head. King Yudhishthira the just, the son of Pandu, having raised Krishna endued with eyes like lotus-petals and the foremost of the Yadava race, gave him leave, saying,—'Go!' Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pandavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amaravati. From the love and affection they bore him, the Pandavas gazed on Krishna as long as he was within sight, and their minds also followed him when he got out of sight. And Kesava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. Those bull among men, the sons of Pritha, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned

to their own city in haste. And Krishna in his car soon reached Dwaraka followed by that hero Satyaki. The Sauri the son of Devaki, accompanied by his charioteer Daruka reached Dwaraka with the speed of Gadura."

Vaisampayana continued,—"Meanwhile king Yudhishthira of unfading glory, accompanided by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the company of Draupadi. And Kesava also, worshipped by the principal Yadavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his renowned mother and saluting (his brother) Valadeva, he of eyes like lotus-petals took his seat. Embracing Pradyumna, Shamva, Nishatha, Charudeshna, Gada, Aniruddha. and Bhanu, and obtaining the leave of all the elderly men, Janarddana entered the apartments of Rukmini."

Thus endeth the second section in the Sabhakriya of the Sabha Parva

SECTION III.

(*Sabhakriya Parva continued.*)

Vaisampayana said—"Then Maya addressed Arjuna, that foremost of successful warriors, saying,—'I will go now with thy leave, but I will come back soon. On the north of the Kailasa peak near the mountains of Mainaka, while the Danavas were employed in a sacrifice on the banks of the Vindu lake, I gathered a delightful and variegated *vanda* (a mass of rough materials) composed of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it be yet existing, I will come back, O Bharata, bringing it with me. I shall then commence the construction of the delightful palace of the Pandavas, which is to be adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the king (of the Danavas) after slaughter therewith of all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of bearing great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee! There is also (in that lake) a large conch-shell called Devadatta of loud sound, that came from Varuna. I will give all these to thee without a doubt. Having spoken thus unto Partha, the *Asura* went away in a north-easterly direction. On the north of Kailasa in the mountains of Mainaka, there is a huge peak of gems and jewels called Hiranya-sringa. Near that peak is a delightful lake of name Vindu. There, on its banks, had dwelt king Bhagiratha for many years, desiring to behold the goddess Ganga since called Bhagirathee after that king's name. And there, on its banks, O thou best of the Bharatas, the illustrious lord of every created thing had performed a hundred grand sacrifices. There, for the sake of beauty, though not according to the

dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, after performing those sacrifices, the thousand-eyed lord of Sachi became crowned with success. There the fierce Mahadeva, the eternal lord of every creature, has taken up his abode after having created all the worlds and there he dwelleth, worshipped with reverence by thousands of spirits. There Nara and Narayana, Brahma and Yama and Sthanu the fifth, perform their sacrifices at the expiration of a thousand *yugas*. There, for the establishment of virtue and religion. Vasudeva had with pious devotion performed his sacrifices extending for many, many long years. There were placed by Keshava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bharata, Maya brought away the club and the conch-shell and the various crystalline articles that had belonged to king Vrishaparva. And the great *Asura*, Maya, having gone thither, possessed himself of the whole of that great wealth which was guarded by Yakshas and *Rakshas*. Bringing them away, the *Asura* constructed therewith the peerless palace, which was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of clubs, and unto Arjuna the excellent and best conch-shell at whose sound all creatures trembled in awe. And the palace that Maya built consisted of columns of gold, and occupied, O monarch, an area of five thousand cubits. The palace, like unto that of Agni or Suryya or Soma possessing an exceedingly beautiful form, shone in great splendour, and by its brilliance seemed to darken even the bright rays of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. Like unto a mass of new clouds conspicuous in the sky, the palace rose filling the view. Indeed, the palace that the intelligent Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was withal, so rich and well-built, that in beauty it far surpassed the Sudharma of him of the Dasarha race, or the mansion of Brahma himself. And eight thousand *Rakshasas* called Kinkaras, fierce, huge-bodied, and endued with great strength, of red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and support that palace. Within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-coloured gems and stalks of bright jewels, and other flowers also of golden leaves. And acquatic fowls of various species sported on its bosom. Itself variegated with full-blown lotuses and with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of stairs made of crystal leading from the banks to the edge of the water. The gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and pre-

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cious stones, many kings that come there mistook it for land and fell into it with eyes open. Many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever blossoming, they were all charming to behold. Artificial woods were planted around, always emitting a delicious fragrance. And there were many tanks also in the grounds lying about the mansion, that were adorned with swans and *Karandavas* and *Chakravakas* (Brahminy ducks) And the breeze, bearing the fragrance of lotuses growing in the water and (of those growing on land. ministered unto the pleasure and happiness of the Pandavas. And Maya having constructed such a palatial amphitheatre within fourteen months, represented its completion unto Yudhishthira."

Thus endeth the third section in the Sabhakriya of the Sabha Parva.

SECTION IV.

(*Sabhakariya Parva continued.*)

Vaisampayana said,—"Then that chief of men, king Yudhishthira, entered that palatial amphitheatre, having first fed ten thousand Brahmanas with preparations of milk and rice mixed with clarified butter and honey, with fruits and roots, and with pork and venison. The king gratified those superior Brahmans who had come from various countries with food seasoned with seasamum, with vegetables called *Jibanti*, with rice mixed with clarified butter, with different preparations of meat, with, indeed various kinds of other food,—with numberless viands that are fit to be sucked and innumerable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brahmanas a thousand kine. And, O Bharata, the voice of the gratified Brahmanas saying,—'What an auspicious day is this!' became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial amphitheatre, having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began, by exhibiting their skill, to gratify that illustrious son of Dharma. And thus celebrating his entry into the palace, Yudhishthira with his brothers sported within that palace like Sakra himself in heaven. Upon the seats in that palace sat, along with the Pandavas, *Rishis* and kings that come from various countries. Asita and Devala, Satya, Sarpamali, and Mahasira; Arvavasu, Sumitra, Maitreya, Sunaka, and Vali; Vaka, Dalvya, Sthulasira, Krishna-Dwaipayana, and Suka Sumanta, Jaimini, Paila, and the disciples of Vyasa, *viz.*, ourselves; Tittiri, Yajnavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animandavya, and Kausika; Damoshnisha and Traivali, Parnada, and Varajanuka, Maunjayana, Vayubhaksha, Parasarya, and Sarika; Valivaka, Silivaka, Satyapala, and Krita-srama; Jatukarna, and Sikhavat, Alamva, and Parijataka; the exalted Parvata, and the great *Muni* Markandeya; Pavitrapani, Savarna, Bhaluki, and Galava; Janghabandhu, Raibhya, Kopavega, and Bhrigu; Harivabhru,

Kaundinya, Vabhrumali, and Sanatana , Kakshivat, and Aushija, Nachiketa, and Gautama ; Painga, Varaha, Sunaka, and Sandilya of great ascetic merit ; Kukkura, Venujangha, Kalapa and Katha ;—these virtuous and learned *Munis* with senses and souls under complete control, and many others as numerous. all well-skilled in the *Vedas* and Vedangas; and conversant with (rules of) morality, and pure and spotless in behaviour, waited on the illustrious Yudhishthira, and gladdened him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Munjaketu, Vivarddhana, Sangramjit, Durmukha, the powerful Ugrasena ; Kakshasena, the lord of the Earth, Kshemaka the invincible ; Kamatha the king of Kamvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god that wieldeth the thunder-bolt maketh those Asuras, the Kalakeyas, tremble before him ; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pundraka and Pandrya, and the king of Udhara, and Andhaka ; Sumitra, and Saivya that slayer of foes ; Sumanas the king of the Kiratas, and Chanur the king of the Yavanas, Devarata, Bhoja, and he called Bhimaratha, Srutayudha the king of Kalinga, Jayasena the king of Magadha ; and Sukarman, and Chekitana, and Puru that slayer of foes ; Ketumata. Vasudana, and Vaideha and Kritakshana ; Sudharman, Aniruddha, Srutayu endued with great strenghth ; the invincible Anuparaja, the handsome Karmajit ; Sisupala with his son, and the king of Karusha ; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, *viz.*, Anuka, Viprithu, Gada, Sarana, Akrura, Kritavarman, and Satyaka, the son of Sini ; and Bhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen the Kaikeyas and Yajnasena of the Somaka race ; these Kshatriyas endued with great might, all well-armed and wealthy, and many others numerous and regarded as the foremost, all waited on Yudhishthira the son of Kunti in that *Sabha*, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishthira. And O king, the princes, also of the Vrishni race.—*viz* ; Pradyumna (the son of Rukminy), and Samva, and Yuyudhana the son of Satyaka, and Sudharman and Aniruddha and Saivya that foremost of men—acquired their science of arms under Arjuna on that occasion. These and many other kings, O lord of the Earth, used to wait on Yudhishthira. And that friend of Dhananjaya, Tumvuru, and the *Gandharva* Chitrasena with his ministers, and many other *Gandharva* and *Apsaras*, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pandu and the *Rishis* who sat in that *Sabha*. And seated in that *Sabha*, those bulls among men, of rigid vows and devoted to truth, all waited upon Yudhishthira like the celestials in heaven waiting upon Brahma."

Thus ends the fourth section in the Sabhakriya of the Sabha Parva.

SECTION V.

(*Lokapala Sabhakhyana Parva.*)

Vaisampayana said,—"While the illustrious Pandavas were seated in that *Sabha* along with the principal *Gandharvas*, there came, O Bharata, unto that assembly the celestial *Rishi* Narada. Conversant with the *Vedas* and *Upanishadas*, worshipped by the celestials acquainted with histories and Puranas, well-versed in all that occured in ancient *kalpas*, (cycles) skilled in *Nyaya* (Logic) and the truth of moral science, possessing a complete knowledge of the six *Angas* (*viz.*, pronunciation, grammar, prosody, explanation of obscure terms, description of religious rites, and astronomy). He was a perfect master of reconciling contradictory texts and differentiating the application of general principles to particular cases, as also of interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory. He was acquainted with the science of morals and politics, learned, proficient in distinguishing things inferior from superior, skilled in drawing inference from evidence competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions. He was capable of answering successively Vrihaspati himself while arguing, with definite conclusions properly framed about religion, pleasure, profit, and salvation, of great soul—beholding this whole universe, above, below, and around, as if it were present before his eyes. He was master of both the *Sankhya* and *Yoga* systems of philosophy, ever desirous of humbling the celestials and *Asuras* by fomenting quarrels among them, conversant with the sciences of war and treaty, proficient in making dispositions by judging of things not within direct keen, as also in the six sciences of treaty, war, march, the maintaining of posts against the enemy, stratagems by ambuscades and reserves. He was thorough master of every branch of learning fond of war and music, incapable of being repulsed by any science or any course of action,—possessd of these and numberless other accomplishments, the *Rishi*, having wondered over the different worlds, came into that *Sabha*. And the celestial *Rishi* of immeasurable splendour, endued with great energy, was accompanied, O monarch, by Parijata and the intelligent Raivata and Saumya and Sumukha. Possessing the speed of the mind, the *Rishi* came thither and was filled with gladness upon beholding the Pandavas. The Brahmana, on arriving there, paid homage unto Yudhishthira by uttering blessings on him and wishing him victory. Beholding the learned *Rishi* arrive, the eldest of the Pandavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the *Rishi*, and gave with due ceremonies a befitting seat unto him The king also gave him kine and the usual offerings of the *Arghya* including honey and the other ingredients. Conversant with every duty the monarch also worshipped the *Rishi* with gems and jewels and with the whole heart. Receiving that worship from Yudhishthira in proper form, the *Rishis* became gratified. Thus worshipped by the

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Pandavas and the great *Rishis*, Narada possessing a complete mastery over the *Vedas*, said unto Yudhishthira the following words bearing upon religion pleasures and profit.

"Narada said,—'Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Thy mind sinketh not under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and profit practised by thy ancestors towards the three classes of subjects, (*viz.*, good, indifferent, and bad)? Injurest thou religion, for the sake profit, or profit for the sake of religion, or both religion and profit for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, pleasure, and profit, dividing thy time judiciously? O sinless one, with the six attributes of kings (*viz.*, cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (*viz*, sowing dissensions, chastisement, conciliation, gifts incantations, medicine and magic) Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? These are the country, forts, cars, elephants, cavalry, foot-soldiers, the principle officials of state, the zenana, food-supply, computation of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal offices of state (*viz.*, the governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, become idle in consequence of the wealth they have earned? They are, I hope, all obedient to thee. Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers? Thou ascertainest, I hope, what thy friends, foes, and strangers are about? Makest thou peace and makest thou war at proper times? Observest thou neutrality towards strangers and persons that are neutral themselves towards thee? And, O hero, hast thou made persons like thyself, persons that are old, in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers? O Bharata, the victories of kings have for their basis counsels! O child, is thy kingdom protected by ministers learned in *Sastras*, keeping their counsel close? Foes are not injuring it? Thou hast not become the slave of sleep? Wakest thou at the proper time? Conversant with pursuits yielding profit, thinkest thou, during the small hours of night, as to what thou shouldst do and what not do the next day? Thou settlest nothing alone, nor takest counsels with many? The counsels thou hast resolved upon do not

become known all over thy kingdom? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment? Such measures are never obstructed? Keepest thou not the agriculturists out of thy sight? They do not fear to approach thee? Achievest thou thy measures through persons that are trusted, incorruptible, and possessed of practical experience? And, O brave king, I hope people only know the measures already accomplished by thee and those that have been partially accomplished and are awaiting completion, but not those that are only in contemplation and uncommenced? Have experienced teachers capable of explaining the causes of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals? The man that is learned confereth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen? Even a single minister that is intelligent, brave, with his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, whether there is even one such minister with thee? Seekest thou to know everything about the eighteen *Tirthas* of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them? Is the priest thou honourest, possessed of humility, and purity of blood, and renown, and without jealousy and illiberality? Hath any well-behaved, intelligent, and guileless Brahmana, well-up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and both he remind thee in proper time as to when thy *homa* hath been preformed and when it should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent to neutralise the effect of the disturbances of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferent offices, and low ones in offices that are low? Hast thou appointed to high offices ministers that are guileless and of well conduct for generations and above the common run? Oppressest thou thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom under thy orders? Do thy ministers ever slight thee, like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of warfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops in the appointed time their sanctioned rations and pay? Thou dost not oppress them by withholding

these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations driveth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal men high-born and devoted to thee, ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule as he likes many concerns together appertaining to the army? Is any servant of thine, who hath accomplished well a particular business by the employment of especial ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge, with gifts of wealth and honour proportionate to their qualifications. Dost thou support, O bull in the Bharata race, the wives and children of men that have given their lives for thee and been distressed on thy account? Cherishest thou, O son of Pritha, with paternal affection the foe that hath come to thee from fear and him that hath been weakened, him also that hath sought thy shelter, having been vanquished in battle? O lord of Earth art thou equal unto all men, and can every one approach thee without fear as if thou wert their mother and father? And O bull of the Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces against thy foe when thou hearest that he is in distress? O subjugator of all foes, beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see, and convinced that the resolutions thou hast formed, and defeat in their execution, depend upon the *twelve mandalas* (such as reserves, and ambuscades, &c.), and having paid the troops their pay in advance? And, O persecutor of all foes, givest thou gems and jewels, as they deserve, unto the principal officers of thy enemy, without thy enemy's knowledge? O son of Pritha, seekest thou to conquer thy incensed foes that are slaves to their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of conciliation, gift (of wealth) producing disunion, and application of strength? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy *Chamus* consisting of four kinds of forces *viz.*, the regulars, troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients *viz.*, cars, elephants, horses, offices, infantry, camp-followers, spies possessing a thorough knowledge of the country, and ensigns led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servant and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food and the robes

thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns stables, arsenlas, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then those servants from thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagant expenditure in respect of thy drinks, sports, and women? Is thy expenditure always covered by a fourth, a third, or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other *proteges*, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always apprise thee every day in the forenoon of thy income and expenditure? Dismissest thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bharata, dost thou employ superior, indifferent, and low men, after examining them well, in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented? Are large tanks and lakes constructed all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? The agriculturists in thy kingdom want not either seed or food? Grantest thou with kindness loans (of seed-grains) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending at interest, carried on by honest men? Upon these, O monarch, depends the happiness of thy people! O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturtsts, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? Are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy towns pursued by thy police over the even and uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner appartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully? O son of Pandu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O represser of all foes, do men dressed in red and armed with swords and adorned with ornaments stand by thy side to protect thy person? O monarch, behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear

to thee and those that thou likest not? O son of Pritha, seekest thou to cure bodily diseases by medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are all well conversant with the eight kinds of treatment and are all attached and devoted to thee. Happeneth it ever, O monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, from covetousness or folly, of their pensions the *protegees* who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of thy troops that are strong, by the help of good counsels or by the help of both counsels and troops! Are all the principal chieftains (of thy empire) all devoted to thee! Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brahmanas and wise men according to their merits in respect of all the branches of learning? I tell thee, such worship is, without a doubt, highly beneficial to thee! Hast thou faith in the religion based on the three *(Vedas)* and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brahmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passions under complete control and with singleness of mind, strive to perform the sacrifices called *Vajapeya* and *Pundarika* with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brahmanas, and the tall trees (banians) in villages, that are of so much benefit to people? O sinless one, producest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand by thy side? O sinless one, are thy inclination and practice such as I have described them, and as always enhance the duration of life and spread one's renown, and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distresed or afflicted; and that monarch, subjugating the whole Earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken, on a false charge of theft, by thy ministers ignorant of *Sastras* and acting from greed? And, O bull among men, I hope thy ministers never from covetousness set free a real thief, knowing him to be such and having apprehended him with the booty about him? O Bharata, I hope thy ministers never, won over by bribes, wrongly decide the disputes that arise between the rich and the poor? Dost thou keep thyself free from the fourteen vices of kings, *viz*, atheism, untruthfulness, anger, incautiousness, procrastination, non-visit to the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, abandonment of a settled plan, divulgence of counsels, non-accomplishment of beneficial projects, and undertaking every-

thing without reflection? By these, O king, even monarchs firmly seated on their thrones are ruined! Hath thy study of the *Vedas*, have thy wealth and knowledge of the *Sastras*, and marriage borne fruit?'

Vaisampayana continued,—"After the *Rishi* had finished, Yudhishthira asked,—'How, O *Rishi*, do the *Vedas*, wealth, wife, and knowledge of the *Sastras* bear fruit?'

"The *Rishi* answered,—'The *Vedas* are said to bear fruit when he that hath studied them performeth the *Agnihotra* and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is used and when she beareth children. Knowledge of the *Sastras* is said to bear fruit when it resulteth in humility and good behaviour.'"

Vaisampayana continued,—"The great ascetic Narada, having answered Yudhishthria thus, again asked that just ruler,—"Do the officers of thy government, O king, that are paid from the taxes levied on the community take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government)? Listenest thou always, O monarch, to the words, fraught with instructions in religion and profit, of old men acquainted with the science of profit? Are gifts of honey and clarified butter made to the Brahmanas for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue? Givest thou always, O king, regularly unto all the artisans and artists employed by thee, the materials of their works and their wages for periods not more than four months? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them, having shewn them proper respect? O bull of the Bharata race, followest thou the aphorisms (of the sage) in respect of every concern, particulary those relating to elephants, horses, and cars? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare—so useful to towns and fortified places, studied in thy court? O sinless one, art thou acquainted with all weapons, with all mysterious incantations, and with the secrets of poisons destructive of all foes? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and *Rakshasas*? As acquainted thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics that have no homes? Hast thou banished these six evils, O monarch, *viz*,. sleep, idleness, fear, anger, weakness of mind procrastination?'"

Vaisampayana continued,—"The illustrious bull among the Kurus, having heard these words of that best of Brahmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Narada of celestial form,—"I shall do all that thou hast directed, for my

knowledge hath expanded under thy advice !' Having said this the king acted conformably to that advice, and gained in time the whole Earth bounded by her belt of seas. Narada again spoke, saying,—'That king who is thus employed in theprotection of the four orders (Brahmanas, Kshatriyas, Vaishyas, and Sudras) passing his days happily here, attaineth hereafter to the region of Sakra (heaven).' "

Thus endeth the fifth section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION VI.

(Lokapala Sabhakhyana Parva continued.)

Vaisampayana said,—"At the conclusion of Narada's words, king Yudhishthira the just worshipped him duly ; and commanded by him, the monarch began to reply succinctly to the questions the *Rishi* had asked.

"Yudhishthira said—'O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are. without a doubt, to be regarded as having brone proper fruit, undertaken from solid reasons and for the attainment of proper objects. O master, we desire to walk in the virtuous path of these monarchs, but we are incapable of walking along it after the manner of those rulers that had, besides, their souls under complete control.' "

Vaisampayana continued.—"Yudhishthira the son of Pandu, possessed of great glory, having received with reverence the words of Narada and having also answered the *Rishi* thus, reflected for a moment. And perceiving a proper opportunity, the monarch seated beside the *Rishi*, asked Narada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,—'Possessed of the speed of mind, thou wonderest over various and many worlds created in days of yore by Brahma, beholding everything ! Tell me, ask thee, if thou hast, O Brahmana, ever beheld before anywhere an assembly room like this of mine or superior to it !' Hearing these words of Yudhishthira the just, Narada smilingly answered the son of Pandu in these sweet accents :—

"Narada said,—'O child, O king, I saw not or heard of ever before, amongst men, any assembly room built of gems and precious stones like this of thine, O Bharata ! I shall, however, describe unto thee the assembly rooms of the king of the departed (Yama), of Varuna (Neptune) of great intelligence, of Indra, and also of him who hath his home in Kailasha (Kuvera). I shall also describe unto thee the celestial *Sabha* of Brahma that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the *Pitris*' the *Sadhyas*, (under-deities called Gana), by ascetics employed in sacrifices, with

souls under complete command, by peaceful *Munis* engaged without intermission in Vedic sacrifices with presents to Brahmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclination to listen to me !' "

Vaisampayana continued,—"Thus addressed by Narada, the high-souled king Yudhishthira the just, with his brothers and all those foremost of Brahmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Narada, saying,—'Describe unto us all those assembly rooms ! We desire to listen to thee ! O Brahmana, which Sabha is made of what articles ? What is the area of each, and what is the length and breadth of each ? Who wait upon the Grandsire in that assembly room ? And who also upon Vasava the cheif of the celestials, and upon Yama the son of Vivaswan ? Who wait upon Varuna and upon Kuvera in their respective assembly rooms ! O Brahmana *Rishi*, tell us all about these ! We all together desire to hear thee describe them. Indeed, our curiosity is great !' Thus addressed by the son of Pandu, Narada replied, saying,—'O monarch, hear ye all about those celestial assembly rooms one after another !' "

Thus endeth the sixth section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION VII.

(Lokapala Sabhakhyana Parva Continued.)

"Narada said,—The celestial assembly room of Sakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Sakra himself. Capable of going everywhere at will, this celestial assembly house is one hundred and fifty full *yojanas* in length, and hundred *yojanas* in breadth, and five *yojanas* in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats, and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Pritha, on an excellent seat, the lord of celestials, with his wife Sachi and with beauty and affluence embodied. Assuming from incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white and decked with floral wreaths of many hues, there he sitteth with beauty, fame, and glory by his side. And the illustrious deity of an hundred sacrifices is daily waited upon, O monarch, in that assembly, by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the *Siddhas* and celestial *Rishis*, the *Sadhyas* and all the gods, and the Marutas of brilliant complexion and adorned with golden garlands,—these all of celestial forms and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty represser of all foes. And, O son of Pritha the celestial *Rishi* also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of

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any kind, and freed from the fever of anxiety, and performers all of the Soma sacrifice, also wait upon and worship Indra. And Parasara, and Parvata and Savarni and Galava; and Sankha, and the *Muni* Gaursiras, and Durvasa, and Krodhana and Swena, and the *Muni* Dhirghatamas; and Pavitrapani, Savarni, Yajnavalkya and Bhaluki; and Udualaka, Swetaketu, and Tandya, and also Bhandayani; and Havishmat, and Garishta, and king Harischandra; and Hridya, Udarshandilya, Parasarya, Krishivala; Vataskandha, Visakha, Vidhatas, and Kala; Karaladanta, Tastri, and Vishwakarman, and Tumuru; and other *Rishis* some born of women and some not born of women, and others living upon air, and others again living upon fire; these all worship the wielder of the thunder-bolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Valmiki of great ascetic merit; and Samika of truthful speech, and Prachetas ever performing his promises, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu: and Marutta and Marichi, and Sthanu of great ascetic merit; and Kakshivat, and Gautama, and Tarkhya, and also the *Muni* Vaishwanara; and the *Muni* Kalakavrikhiya and Asravya, and also Hiranmaya, and Samvartta, and Dehahavya, and Viswaksena of great energy; and Kanwa, and Katyayana, O king, and Gargya, and Kaushika;—these all, and the celestial waters and plants; and Faith, and Intelligence, and the goddess of learning, and Profit, Religion, and Pleasure; and Lightning, O son of Pandu; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven; the Eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Shoma, and the fire of Indra, and Mitra, and Savitri, and Aryaman; Bhaga, Viswas the Sadhyas, the preceptor (Vrihaspati), and also Sukra; and Vishwavasu and Chitrasena, and Sumanas, and also Taruna; the Sacrifices, the grifts to Brahmanas, the planets, and the stars, O Bharata, and the *mantras* that are uttered in sacrifices all these are present there. And, O king, many charming *Apsaras* and *Gandharvas*, by various kinds of dances and music both instrumental and vocal, and by the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials—Satakratu—the illustrious slayer of Vala and Vritra. Besides these, many other Brahmanas and royal and celestial *Rishis*, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly, riding in celestial cars of various kinds. And Vrihaspati and Sukra are present there on all occasions. These and many other illustrious ascetics of rigid vows, and Bhrigu and the seven *Rishis* who are equal, O king, unto Brahma himself, come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright therin as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkara-malini, of him of a hundred sacrifices that I have seen! Listen now to the account of Yama's assembly house!"

Thus endeth the seventh section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION VIII.

(Lokapala Sabhakhyana Parva continued)

"Narada said,—'O Yudhishthira, I shall now describe the assembly house of Yama the son of Vivaswat, which, O son of Pritha, was built by Viswakarma! Listen now to me! Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred *yojanas*. Possessed of the splendour of the sun it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of wretchedness or distress. There can be no fatigue, or any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion. And all kinds of enjoyable articles, as also of sweet, juicy, agreeable, and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies! The floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brahmana sages also of great purity, cheerfully wait upon, O child, and worship Yama the son of Vivaswat. And Yayati, Nahusha, Puru, Mandhatri, Somaka, Nriga; the royal sage Trasadasyu, Kritavirya, Srutasravas; Arishtanemi, Siddha, Kritavega, Kriti, Nimi Pratarddana Sivi, Matsya, Prithulaksha, Vrihadratha, Vartta, Marutta. Kusika, Sankasya, Sankriti, Dhruva, Chaturaswa Sadaswormi, and king Kartavirya; Bharata, and Suratha, Sunitha, Nisatha, Nala, Divodasa, and Sumanas, Amvarisha, Bhagiratha; Vyaswa, Vadhraswa, Prithuvega, Prithusravas; Prishadaswa, Vasumanas, Kshupa, and Sumahavala, Vrishadgu, and Vrishasena, Purukutsa, Dhwajin and Rathin; Arshtisena, Dwilipa, and the high-souled Ushinara; Ausinari, Pundarika, Saryati, Sarava, and Suchi; Anga, Rishta, Vena, Dushmanta, Srinjaya and Jaya; Bhangasuri, Sunitha, and Nishada, and Vahinara; Karandhama, Valhika, Sudyumna, and the mighty Madhu; Aila, and the mighty king of earth Maruta; Kapota-roman, Trinaka, and Sahadeva, and Arjuna also! Vyaswa, Saswa and Krishaswa, and king Sasa-vindu; Rama the son of Dasaratha, and Lakshmana, and Pratarddana; Alarka, and Kakshasena, Gaya, and Gauraswa; Rama the son of Jamadagnya, Nabhaga, and Sagara; Bhuridyumna, and Mahaswa, Prithaswa, and also Janaka: king Vainya, Varisena, Purujit, and Janamejaya; Brahmadatta, and Trigarta, and king Uparichara also; Indradyumna Bhimajanu, Gauraprishtha, Nala, Gaya; Padma, and Machukunda. Bhuridyumna. Prasenajit; Arishtanemi, Sudymna, Prithulauswa, and Ashtaka also; a hundred kings of the Matsya race and hundred of the Vipa and a hundred of the Haya races; a hundred kings of the name of Dhrita-

rashtra, eighty kings of the name of Janamejaya; a hundred monarchs called Brahmadatta, and a hundred kings of the name of Iri; more than two hundred Bhishmas, and also a hundred Bhimas; a hundred Prativindhyas, a hundred Nagas, and a hundred Hayas; a hundred Palasas, and a hundred called Kasa and Kusa; that king of kings Santanu, and thy father Pandu, Usangava, Sata-ratha, Devaraja, Jayadratha; the intelligent royal sage Vrishadharva with his ministers; and a thousand other kings known by the name of Sasa-vindu and who have died, having performed many grand horse-sacrifices with large presents to the Brahmanas;—these holy royal sages of grand achievements and great knowledge of the *Sastras*, wait upon, O king, and worship the son of Vivaswat in that assembly house! And Agastya and Matanga, and Kala, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins; the *Pitris* (belonging to the classes—called *Agniswattas*. *Fenapa*, *Ushmapa*, *Swadhavat*, and *Varhishada*), as also those others that have forms; the wheel of time, and the illustrious conveyer himself of the sacrificial butter; all sinners among human beings, as also those that have died during the winter solstice; these officers of Yama who have been appointed to count the allotted days of every body and every thing; the *Singsapa Palasa*, *Kasa*, and *Kusa* trees and plants, in their embodied forms;—these all, O king, wait upon and worship the god of justice in that assembly house of his. These and many others are present at the *Sabha* of the king of the *Pitris* (manes). So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Pritha, that delightful assembly house, moving every where at the will of its owner, is of wide extent. It was built by Viswakarma after a long course of ascetic penances. And, O Bharata, resplendent with its own effulgence, it stands confest in all its beauty. Sannyasis of severe ascetic penance, of excellent vows, and of truthful speech, peaceful and pure and sanctified by holy deeds of shining bodies and attired in spotless robes, decked with bracelets and floral garlands of my house, with ear-rings of burnished gold, and adorned with their own holy acts as with the marks of their order (painted over their bodies), constantly visit that Sabha (Assembly). Many illustrious *Gandharvas*, and many *Apsaras* fill every part of that mansion with music both instrumental and vocal and with sounds of laughter and dance. And, O son of Pritha, excellent perfumes, and sweet sounds and garlands of celestial flowers always contribute to making that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious lord of created beings in that assembly house. Such, O monarch, is the *Sabha* of the illustrious king of the *Pitris*! I shall now describe unto thee the assembly house of Varuna also, called *Pushkaramalini*!"

Thus endeth the eighth section in the Lokapala Sabhakhyana of Sabha Parva.

SECTION IX.

(Lokapala Sabhakhyana Parva continued)

"Narada said,—'O Yudhishthira, the celestial *Sabha* of Varuna is of unparallelled splendour! In dimensions it is similar to that of Yama. Its walls and arches are all of pure white. It hath been built by Viswakarma (the celestial artificer) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, form excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by Varuna, that delightful assmbly house of pure white consists of many rooms and is furnished with many seats. There sitteth Varuna attired in celestial robes and decked in celestial ornaments and jewels, with his queen. Adorned with celestial garlands and perfumed with celestial scents and besmeared with paste of celestial fragrance the Adityas wait upon and worship in that mansion Varuna the lord of the waters. And Vasuki and Takshaka, and the Naga called Airavana; Krishna and Lohita; Padma and Chitra endued with great energy; the Nagas called Kamvala and Aswatara; and Dhritarashtra and Valahaka; Matimat and Kundadhara and Karkotaka and Dhananjaya; Panimat and the mighty Kundaka, O lord of the Earth; and Prahlada and Mushikada, and Janamejaya;—all having auspicious marks and *mandalas* and extended hoods;—these and many other snakes, O Yudhishthira, without anxiety of any kind, wait upon and worship the illustrious Varuna! And, O king, Vali the son of Virochana, and Naraka the subjugator of the whole Earth; Sanghrada and Viprachitti, and those Danavas called Kalakanja; and Suhanu and Durmukha and Sankha and Sumanas, and also Sumati; and Ghatodara, and Mahaparswa, and Karthana and also Pithara and Viswarupa, Swarupa Virupa, and Mahasiras; and Dasagriva. Vali, and Meghavasas and Dasavara; Tittiva, and Vitabhuta, and Sanghrada, and Indratapana; these Daityas and Danavas, all decked with ear-rings and floral wreaths and crowns, and attired in celestial robes; all blessed with boons and possessed of great bravery, and enjoying immortality; and all well-conducted and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there also the four oceans, the river Bhagirathee, the Kalindi, the Vidisa, the Venwa, the Narmada of rapid current; the Vipasa, the Satadru, the Chandrabhaga, the Saraswati; the Iravati, the Vitasta, the Sindhu, the Devanadi; the Godavari, the Krishnavenwa, and that queen of rivers the Kaveri; the Kimpuna, the Visalya, and the river Vaitarani also; the Tritiya, the Jeshthila, and the great Shone

(Soane) ; the Charmanwati and the great river Parnasa ; the Sarayu, the Varavatya. and that queen of rivers the Langali the Karatoya, the Atreyi, the red Mahanada ; the Laghanti, the Gomati, the Sandhya, and also the Trisrotasi ; these and other rivers which are all sacred and are the world-renowned places of pilgrimage, as also all other rivers and sacred waters and lakes and wells and springs, and tanks, large or small, in their personified forms, O Bharata, wait upon the worship the lord Varuna. The Points of the heavens, the Earth, and all the Mountains, as also every species of acquatic animals, all worship Varuna there. And various tribes of *Gandharvas* and *Apsaras*, devoted to music both vocal and instrumental, wait there upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabha, employed in sweet converse with one another. And the chief minister of Varuna, Sunabha by name, surrounded by his sons and grandsons, also attend upon his master, along with (the personified form) of a sacred water called *Go*. These all, in their personified forms, worship that deity. O bull of the Bharata race, such is the assembly room of Varuna seen by me before, in the course of my wanderings ! Listen now to the account I give of the assembly room of Kuvera !' "

Thus ends the ninth section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION X.

(Lokapala Sabhakhyana Parva continued.)

"Narada said,—'Possessed of great splendour, the assembly house of Vaisravana, O king, is a hundred *yojanas* in length and seventy *yojanas* in breadth. It was built, O king, by Vaisravana himself using his ascetic power. Possessing the splendour of the peaks of Kailasa, that mansion eclipses by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament. Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds it seems to be floating in the air. Painted with colours of celestial gold, it seems to be decked with streaks of lightning. Within that mansion sitteth on an excellent seat bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaisravana of agreeable person, attired in excellent robes and adorned with costly ornaments and ear-rings of great brilliance, surrounded by his thousand wives. Delicious and cooling breezes murmuring through forests of tall Mandaras, and bearing of fragrance of extensive plantations of jasmine. as also of the lotuses on the bosom of the river Alaka, and of the Nandana-gardens, always minister to the pleasure of the King of the Yakshas. There

the deities with the *Gandharvas* surrounded by various tribes of *Apsaras*, sing in chorus, O king, notes of celestial sweetness. Misrakesi and Rambha, and Chitrasena, and Suchismita; and Charunetra, and Ghritachi and Menaka, and Punjikasthala; and Viswachi Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Sauraveyi, and Samichi, and Vudvuda, and Lata—these and a thousand other *Apsaras* and *Gandharvas*, all well-skilled in music and dance, attend upon the lord of treasures. And that mansion always filled with the notes of instrumental and vocal music, as also with the sounds of dance, of various tribes of *Gandharvas*, and *Apsaras* hath become extremely charming and delicious. The *Gandharvas* called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Swetabhadra, and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Pisacha, Gajakarna, and Visalaka; Varahakarna Tamraushtha, Falkaksha, and Falodaka; Hansachuda, Sikhavarta, Vibhishana, Pushpanana, Pingalaka, Sonitoda, and Pravalaka; Vrikshavaspa-niketa, and Chiravasas; these O Bharata, and many other Yakshas by hundred and thousands always wait upon Kuvera! The goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. Myself and many others like myself often repair thither. Many Brahmana *Rishis* and celestial *Rishis* also repair there often. Many *Rakshasas*, and many *Gandharvas*, besides those that have been named, wait upon and worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Uma and lord of created things, the three-eyed Mahadeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra the mighty god of the fierce bow, surrounded by multitudes of spirits in their hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, but all armed with various weapons and endued with the speed of wind, with the goddess (Parvati) ever cheerful and knowing no fatigue, always waiteth here upon his friend the lord of treasures. And hundreds of *Gandharva* chiefs with cheerful hearts and attired in their respective robes and Viswavasu, and Haha and Huhu; and Tumvuru and Parvata, and Sailusha; and Chitrasena skilled in music and, also Chitraratha,—these and innumerable *Gandharvas* worship the lord of treasures. And Chakradhaman the chief of the Vidyadharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma the chief of the Kimpurushas, and Mahendra the chief of the *Rakshasas*, and Gandhamadana accompained by many Yakshas and *Gandharvas* and many *Rakshasis* wait upon the lord of treasures. The virtuous Vibhishana also worshippeth there his elder brother the lord Kuvera (Croesus). The mountains of Himavat Paripatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunava, and the Eastern and the western hills, these and many other mountains, in their personified forms, with Meru standing before

all wait upon and worship the illustrious lord of treasures. The illustrious Nandiswars, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these, many other *Rakshasas* and Pisachas (devils) worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit, with permission obtained, beside the god of gods, Siva, the creator of the three worlds, that supreme Deity surrounded by his attendants. Ond day the exalted Bhava made friendship with Kuvera. From that time, O king, Mahadeva always sitteth on the mansion of his friend the lord of treasures. Those best of all jewels, those princes of all gems in the three worlds, *viz.* Sankha and Padma, in their personified forms, accompained by all the jewels of the earth (also in their personified forms) worship Kuvera."

"This delightful assembly house of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king! Listen now to the Sabha I describe unto thee, belonging to the Grandsire.'"

Thus endeth the tenth section in the Lokapala Sabhakhyana of the Sava Parva.

SECTION XI.

(Lokapala Sabhakhyana Parva continued.)

"Narada said,—'Listen to me, O child, as I tell thee of the assembly house of the Grandsire, that house which none can describe saying, it is such. In the *Krita* (golden) age of old, O king, the exalted deity Aditya (once) came down from heaven into the world of men. Having seen before the assembly-house of the Self-created, Aditya was cheerfully wandering over the Earth in numan form, desirous of beholding what could be seen here. It was on that occasion, O son of Pandu, that the god of day spoke unto me, O bull of the Bharata race, of that celestilal *Shava* (assembly) of the Grandsire, immeasurable and immaterial and indescribable, as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race of the merits of that *Sabha*, I became, O king, desirous of beholding it. I then asked Aditya, saying,—O exalted one, I desire to behold the sacred *Shava* of the Grandsire! O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms or by what rites, I may be enabled to behold that excellent sin-cleansing Sabha!—Hearing these words of mine, the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, saying,—Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years.—Repairing then to the breast of the Himavat, I commenced that great vow, and (after I had completed it) the exalted and sinless deity Suryya endued with great energy, and knowing no

fatigue, took me with him to the *Shava* of Grandsire. O king, it is impossible to describe that *Shava* saying,—*it is such*, for within a moment it assumes a different form that language fails to paint. O Bharata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns, it knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing, celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazes forth, censuring as it were the maker of the day. In that mansion, O king, the Supreme Deity, the Grandsire of all created things, having himself created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kasyapa, Bhrigu, Atri, and Vasishta and Gautama, and also Angiras, and Pulastya Kratu, Prahlada, and Karddama, these *Prajapatis*, and Angirasa of the Atharvan *veda*, the Valikhillyas, the Marichipas; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent; Nature, and the Modes (of Nature), and the elemental and prime Causes of the world,—all stay in that mansion beside the lord Brahma. And Agastya of great energy, and Markandeya, of great ascetic power and, Jamadagni, and Bharadwaja, and Samvarta, and Chyavana, and exalted Durvasa, and the virtuous Rishyasringa, the illustrious Sanatkumara of great ascetic merit and the preceptor in all matters affecting *Yoga*; Asita, and Devala, and Jaigishavya acquainted with truth; Rishava, Ajitasatru, and Mani of great energy; and the Science of healing with its eight branches—all in their personified forms, O Bharata; the Moon with all the stars and the steller conjunctions; Aditya with all his rays; the winds; the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles,—these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, attend all upon Brahma in that mansion. Profit and Religion and Desire, and Joy, and Aversion, and Asceticism, and Tranquillity;—all wait together upon the Supreme Deity in that palace. The twenty tribes of the *Gandharvas*, and *Apsaras*, as also their seven others tribes, and all the Lokapalas (chief protectors of all several regions), and Sukra, and Vrihaspati, and Vudha, and Angaraka (Mangala), Sani, Rahu, and the other planets; the Mantras (of the Sama *Veda*); the special Mantras (of the same *Veda*); (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (*viz*, Agnisoma and Indragni), the Marutas, Viswakarman, and the Vasus, O Bharata; the Pitris, and all kinds of sacrificial libations, the four *Vedas*, *viz*, Rig, Sama, Yajuh, and Atharva; all Sciences and branches of learning; Histories and all minor branches of learning; the several branches of the *Vedas*; the planets, the Sacrifices, the Soma, all the deities; Savitri (Gayatri), the seven kinds of speech; Understanding, Patience, Memory,

Wisdom, Intelligence, Fame, Forgiveness; the Hymns of the Sama *Veda*, the Science of hymns in general, and various kinds of Verses and Songs; various Commentaries with arguments;—all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses;—these also, and many others wait upon the Supreme Deity in that *Shava*, *Kshanas*, *Lavas*, *Muhurtas*, Day, Night, Fortnights, Months the six Seasons, O Bharata, Years, Yugas, the four kinds of Days and Nights (*viz*, appertaining to man, to the Pitris, to the gods, and to Brahma), and that eternal, indestructible, undeteriorating, excellent Wheel of Time and also the Wheel of virtue;—these always wait there, O Yudhishthira; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Suravi, Devi. Sarama, Gautami and the goddesses Pradha, and Kadru;—these mothers of the celestials, and Rudrani, Sree, Laksmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushti, Arumdhati, Samvritti, Asa, Niyati, Srishti, Rati, these and many other goddesses wait upon the Creator of all. The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas, Sadhyas, and the Pitris gifted with the speed of the mind; these all wait there upon the Grandsire. And, O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three none. It is well known that the illustrious Vairajas and Agniswattas and Garhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapas, the Ekasringras, the Chaturvedas, and the Kalas, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice) first, these gratify Soma afterwards. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immersurable energy. And *Rakshasas*, Pisachas, the Danavas and Guhyakas; Nagas, Birds, and various animals; and all mobile and and immobile great beings; all worship the grandsire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahadeva accompanied by Uma, always repair thither. And, O king of kings, Mahasena (Kartikeya) also adoreth there the Grandsire. Narayana himself, and the celestial *Rishis*, and those *Rishis* called Valikhillyas, and all beings born of females and all not born of females, and whatever else is seen in the three worlds—both mobile and immobile, were all seen by me there, know O king! And eighty thousands *Rishis* with vital seed drawn up, and, O Pandu, fifty thousand *Rishis* having sons, were all seen by me there! And all the dwellers in heaven repairing thither behold the Supreme Deity when they please, and worshipping him with a bow of the head return whence they came. And, O king of men, the Grandsire of all created beings, the Soul of the universe, the Self-create Brahma of immeasurable intelligence and glory, equally kind unto all creatures, honoureth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Birds, the Kaleyas, the Gandharvas, the Apsaras, and all other exalted beings that came to him as his guests. And that delicious *Sabha*,

O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by *Brahmarshis*, that celestial *Sabha* blaze forth with the gracefull possessions of Brahma and looks extremely handsome, O tiger among kings, as this *Sabha* of yours is unrivalled in the world of men, so is that *Sabha* of Brahma, seen by me unrivalled in all the worlds. I have seen these *Sabhas*, O Bharata, in regions of the celestials. This thy *Sabha* is unquestionably the foremost in the world of men!"

Thus endeth the eleventh section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION XII.

(*Lokapala Sabhakhyana Parva continued.*)

"Yudhishthira said,—'O thou foremost of eloquent men, as thou hast described the different *Sabhas* unto me, it appeareth that almost all the monarchs of the earth are to be found in the *Sabha* of Yama. And, O master, almost all the Nagas, and princide Daityas, and rivers, and oceans, are to be found in the *Sabha* of Varuna. And so the Yakshas, the Guhyakas, *Rakshasas*, the *Gandharvas* and *Apsaras*, and the Deity having the bull for his vehicle, are to be found in the *Sabha* of the lord of treasures. Thou hast said that in the Sabha of the Grandsire are to be seen all the great *Rishis*, all the gods, all the branches of learning. As regards the *Sabha* of Sakra, however, thou hast named, O *Muni*, all the gods, the *Gandharvas*, and various *Rishis*. But, O great *Muni*, thou hast mentioned one and only one king, *viz.*, the royal *Rishi* Harischandra as living in the *Sabha* of the illustrious chief of the gods! What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brahmana, how didst thou also meet with my father, the exalted Pandu, now a guest in the region of the Pitris? O exalted one of excellent vows, hath he told thee anything? O tell me all as I am exceedingly curious to hear all this from thee!"

"Narada said,—'O king of kings, I shall tell thee all that thou askest me about Harischandra. I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, alone upon a victorious car adorned with a gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the Rajasuya. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brah-

manas that were fed on the occasion. At that sacrifice king Harischandra gave away unto all, who asked wealth that was five times more than what each solicited. At the conclusion of the sacrifice the king gratified the Brahmanas that came from various countries with large presents of various kinds of wealth. The Brahmanas gratified with various kinds of food and enjoyable articles given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,—King Harischandra is superior to all kings in energy and renown.—And know, O monarch, O bull of the Bharata race, it was for this reason that Harischandra shone more brightly than thousands of other kings! The powerful Harischandra having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs, that perform the great sacrifice of Rajasuya, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yeild up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pandu, beholding the good fortune of Harischandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said,—Thou shouldst tell Yudhishthira, O *Rishi*, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this let him commence the grand sacrifice called Rajasuya. He is my son; if he performeth that sacrifice, I may, like Harischandra, soon attain to the region of Indra, and there in his *Sabha* pass countless years in continuous joy!—I told him in reply,—O king, I shall tell thy son all this, if I go to the world of men—I have now told thee what he hath said. O tiger among men, accomplish then, O son of Pandu, the desires of thy father! If thou performest that sacrifice, thou shall then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,—O king, that this great sacrifice is attended with many obstacles. A class of *Rakshasas* called *Brahma Rakshasas*, employed in obstructing all sacrifices, always search for loop-holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings, do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow, thou in prosperity, and enjoy thou felicity. Gratify thou the Brahmanas with gifts of wealth! I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (Dwaravati) of the Dasarhas."

Vaisampayana said,—"O Janamejaya, having said this unto the son of Pritha, Narada went away, accompanied by those *Rishis* with whom he had come. And

after Narada had gone away, king Yudhishthira, O thou of the Kuru race, began to think, along with his brothers, of that foremost of sacrifices called *Rajasuya*.'

Thus ends the twelfth section in the Lokapala Sabhakhyana of the Sabha Parva.

SECTION XIII.

(*Lokapala Sabhakhyana Parva continued.*)

Vaisampayana said,—"Yudhishthira, having heard these words of Narada, began to sigh heavily. And, O Bharata, busied with his thoughts about the Rajasuya, the king had no peace of mind. Having heard of the glory of the illustrious monarchs (of old) and ascertained also the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Harischandra who had performed the great sacrifice, king Yudhishthira desired to make preparations for the Rajasuya sacrifice. Then worshipping his counsellors and others present at his *Sabha*, and worshipped by them in return he began to advise with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus, inclined his mind towards making preparations for the Rajasuya. That prince of wonderful energy and prowess, however, reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishthira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, shaking off both anger and arrogance, Yudhishthira always said,—*Give unto each what is due to each.*—And the only sounds that could be heard were,—*Blessed be Dharma. Blessed be Dharma* (Yudhishthira) !—Conducting himself thus and giving paternal assurance to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He therefore came to be called *Ajatasatru* (one with no enemy alive). The king cherished every one as belonging to his family, and Bhima ruled over all justly. Arjuna using both his hands with equal skill protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rain became so abundant as to leave no room for desire ; and the kingdom grew in prosperity. And in consequence of the virtues of the king, persons living upon usury, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishthira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poison.

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ing and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favourites ever behaved wrongfully towards the king or towards one another amongst themselves. The conquered kings on the six occasions (of war, treaty, &c.), in order to do good unto the monarch and worship him ever, are wont to wait upon him with traders of different classes come to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishthira who was ever devoted to virtue, his dominions grew in prosperity. Indeed, the prosperity of the kingdom was increased (not by these alone but even) by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhishthira, whose sway extended over all, possessed every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious, monarch conquered, the people everywhere, from Brahmanas to swains, were all more attached to him than to their own fathers and mothers."

Vaisampayana said,—"King Yudhishthira then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rajasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishthira desirous of performing the sacrifice, then told him these words of grave import :—'One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of the Kuru race, thy friends think that as thou art worthy of the attributes of an emperor, the time is even come for thee to perform the Rajasuya sacrifice. The time for the performance of that sacrifice in which *Rishis* of austere vows establish six fires with *mantras* of the Sama *Veda*, is come for thee in consequence of thy Kshatriya possession. At the conclusion of the Rajasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the *Agni hotra*. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice! All of us are obedient to thee. Soon will you be able, O great king, to perform the Rajasuya. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion! Thus, spoke unto the king all his friends and counsellors separately and jointly. And, O king, Yudhishthira that slayer of all enemies, having heard these virtuous, bold, agreeable, and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bharata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishthira, wise in counsel, again consulted with his brothers, with the illustrious *Ritwijas* about him, with his ministers and with Dhaumya and Dwaipayana and others.

'Yudhishthira said,—'How many this wish that I entertain of performing the excellent sacrifice of Rajasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone!'

Visampayana said,—"O thou of eyes like lotus petals, thus asked by the

king, they replied at that time unto Yudhishthira the just in these words :— Thou art, O king, as thou art conversant with the dictates of morality, worthy to perform the grand sacrifice of Rajasuya !' After the *Ritwijas* and the *Rishis* had told these words unto the king, his ministers and brothers highly approved of the speech, The king, however, possessed of great wisdom, and with mind under complete control, actuated by the desire of doing good unto the world, again revolved the matter in his mind, thinking of his own strength and means the circumstances of time and place, and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full deliberation. Thinking that the sacrifice should not be commenced, pursuant to his own resolution only, Yudhishthira, carefully bearing upon his shoulder the weight of affairs, thought of Krishna that persecutor of all sinners as the fillest person to decide the matter, in as much as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth, and born amongst men from pleasure alone. Reflecting upon his god-like feats the son of Pandu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear. And Yudhisthira the son of Pritha, having come to this settled resolution soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding in a swift car arrived amongst the Yadavas and approached the presence of Krishna who was then residing in Dwaravati. And Achyuta hearing that the son of Pritha had become desirous of seeing him, desired te see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha, accompanied by Indrasena. And having arrived at Indraprastha, Janarddana approached Yudhishthira without loss of time. And Yudhishthira received Krishna with paternal affection, and Bhima also received him likewise. And Janarddana then went with a cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was joyed at seeing him. And after he had rested awhile in a pleasant apartment and had been fully refreshed, Yudhishthira approached him at his leisure and informed him of his own business.

"Yudhishthira said,—'I have wished to perform the Rajasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, everything about the means by which it may be accomplished ! He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere, and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellors some from friendship do not notice the difficulties ; others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus on matters awaiting decision. But thou, O Krishna, art above

such motives! Thou hast conquered both desire and anger! It behoveth thee to tell me that which is most beneficial to the world!"

Thus endeth the thirteenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XIV.

(*Rajasuyarambha Parva.*)

"Krishna said,—'O great king, thou art worthy, for all thy qualities of the Rajasuya! Thou knowest everything, O Bharata! I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rama the son of Jamadagnya exterminated. O lord of earth, O bull of the Bharata race, thou knowest what rule these Kshatriyas, taught by the instructions traditionally handed down from generation to generation, have established amongst their own order, (in respect of the competence of the person who desire to perform the Rajasuya)! The numerous royal lines and other ordinary Kshtriyas all represent themselves to be the descendants of Aila and Ikshwaku. The descendants of Aila, O king, as, indeed, the kings of Ikshwaku's race, are, know O bull of the Bharata race, each divided into an hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are to-day scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarasandha, overcoming that prosperity reverenced by their whole order, and overpowering them by his energy hath set himself over the heads of all the kings. And Jarasandha, enjoying the sovereignty of the middle portion of the earth (Mathura), resolved to create a disunion amongst ourselves. O monarch, the king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called emperor. And, O monarch, king Sisupala endued with great energy, having placed himself under his protection, hath become the generalissimo of his forces. And, O great king, the mighty Vakra, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, O great king, upon Jarasandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, that have sought the shelter of the mighty Jarasandha. There are others also; *viz.*, Dantavakra, Karusha, Karava, Meghavahana, that wait upon Jarasandha. He also that beareth on his head that gem which is known as the most wonderful on earth, that king of the Yavanas who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath bowed his head before Jarasandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child.

O king, that lord of earth who hath his dominions on the west and the south, and who is thy maternal uncle, and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis who representeth himself in this world as a divine personage, and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me, that king of Vanga Pundra, and the Kiratas, endued with great strength ; and who is known on earth by the name of Paundraka and Vasudeva hath also espoused the side of Jarasandha. And, O king of kings, Bhishmaka the mighty king of the Bhojas—the friend of Indra—the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pandyas and the Kratha-Kausikas whose brother the brave Akriti was like Rama the son of Jamdagni, hath become a servitor to the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongeth, he hath placed himself under Jarasandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarasandha, have all fled towards the west ; so also have the surasenas, the Bhadrakas, the Vodhas, the Salwas, the Patachcharas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the kings of the Salwayana tribe with their brethren and followers ; and the southern Panchalas and the eastern Kosalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapadas, overcome with fear, leaving their dominions in the north, have fled into the southern country. And so all the Panchalas, alarmed at the power of Jarasandha, have left their own kingdom and fled in all directions. Some time before, the foolish Kansa, having persecuted the Yadavas, married two of the daughters of Jarasandha. They are called Asti and Prapti and are the sisters of Sahadeva. Strengthended by such an alliance, the fool persecuting his relatives gained an ascendency over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old kings of the Bhoja tribe, but these, to protect themselves from the persecuton of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunaman were slain by me assisted by Rama. But after the immediate cause of fear was removed (by the death of Kansa, Jarasandha, his father in-law, took up arms. Ourselves consisting of the eighteen younger branches of the Yadavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foes we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endued with might. They are called Hansa and Dimvaka who are

both incapable of being slain by weapons. The mighty Jarasandha, being united with them, becomes incapable, I think, of being vanquished by even the three worlds, O thou foremost of all intelligent men, this is not our opinion alone, but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa, who was slain by Rama (Valadeva) after a battle of eighteen days. But, O Bharata, hearing people say that Hansa had been killed Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamuna and killed himself. Afterwards when Hansa the subjugator of hostile heroes heard that Dimvaka, had killed himself, he went to the Yamuna and jumped into its waters. Then, O bull of the Bharata race, king Jarasandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarasandha had returned, O slayer of all foes, we were filled with pleasure, and continued to live at Mathura. But when the widow of Hansa and the daughter of Jarasandha, that handsome woman with eyes like lotus-petals, grieved at the death of her lord, went unto her father, and repeatedly urged, O monarch, the king of Magadha, saying,—O slayer of all foes, kill thou the slayer of my husband!—Then, O great king, remembering the conclusion to which we had come of old we became exceedingly cheerless and fled from Mathura. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarasandha, with our cousins and relatives. Reflecting upon every thing we fled towards the west. There is a delightful town towards the west called Kusasthali adorned by the mountains of Raivata. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it became impregnable even to the gods. And from within it even the women might fight the foe, what to speak of the Yadava heroes? O slayer of all foes, without fear of any kind, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarasandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though possessed of strength and energy, yet from the oppressions of Jarasandha we have been obliged to repair to the mountains of Gomanta, those mountains being three *Yojanas* in length. Within each *yojana* have been established one and twenty posts of armed men. And at intervals of each *yojana* are hundred gates whose arches consist of the valour of the heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yadavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahukahath had a hundred sons, each of whom is almost like a god (in prowess), Charudeshna with his brother Chakradeva, Satyaki, myself, Valadeva the son of Rohiny, and my son Samva who is equal unto me in battle;—these seven, O king, are *Atirathas*. Besides these, there are others, O king, whom I shall presently name. They are Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti. These seven are *Maharathas*. There are two sons also of Andhaka-

bhoja, and the old king himself. Endued with great energy these are all heroes, each mighty as the thunderbolt. These *Maharathas*, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bharata, to establish thy empire over all the Kshatriyas! But this is my judgment, O king, that thou wilt not be able to celebrate the Rajasuya as long as the mighty Jarasandha liveth! By him have been immured in his hill-fort numerous monarchs like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarasandha, desirous of performing a sacrifice though the instrumentality of the other monarchs, adored by his fierce ascetic penances the illustrious god of gods, the lord of Uma. It is by this means that the kings of the earth have been vanquished by Jarasandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating and defeating the kings with their troops and bringing all of them as captives into this city, he had swelled its crowds enormously. We also, O king, from fear of Jarasandha, at one time had to leave Mathura and fly to the city of Dwaravati. If, O great king, thou desirest to perform this sacrifice, strive to release the kings confined by Jarasandha, as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men, if the Rajasuya is to be performed by thee, you must do so and not otherwise. This, O king, is my view (on the matter)! Do, O sinless one, as thou thinkest! Under these circumstances, O king, having reflected upon everything, taking note of c uses, tell us what thou thyself thinkest proper!'"

Thus ends the fourteenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XV.

(*Rajasuyarambha Parva continued.*)

"Yudhishthira said,—'Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is a settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But one amongst them hath been able to achieve the imperial dignity. Indeed, the tittle *emperor* is difficult of acquistion. He that knoweth the valour and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who, engaged in encounters with his enemies, beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are at a great height, compared with the ordinary level

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of our desire and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity, In my judgment, if I undertake to celebrate this sacrifice I will never win the highest reward. O Janardana, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at one time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarasandha and, O sinless one, by the wickedness of that monarch ! O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou tookest fright at Jarasandha's might, how should I regard myself strong in comparison with him ? Madhava, O thou of the Vrishni race, I am repeatedly depressed by the thought whether Jarasandha is capable or not of being slain by thee, by Rama, by Bhimasena, or by Arjuna ! But what shall I say, O Keshava ! Thou art my highest authority on everything !'

"On hearing these words, Bhima well-skilled in speech said,—'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak by wakefulness and by the application of policy, may vanquish an enemy that is strong and obtain the fruition of all his wishes. In Krishna is policy, in myself strength, in Arjuna victory. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of the Magadha.'

"Krishna then said,—'One that is of immature understanding seeketh the fruition of his desire without an eye to what may happen to him in the future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the *krita* age, having brought every one under their subjection. Yauvanaswin by the abolition of all taxes, Bhagiratha by his kind treatment of his subjects, Kartavirya by the energy of his asceticism, the lord Bharata by his strength and valour, and Maruta by his prosperity, all these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deservest it (not by one but) by all these qualities *viz.*, victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarasandha the son of Yrihadratha is even such (*i. e.* a candidate for the imperial dignityj. A hundred families of kings have become unable to oppose Jarasandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarasandha (with presents of jewels). But, wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Pritha, any weak monarch approach him with hostile intentions ? Kept in the temple of Shiva, devoted unto that god and offered as sacrifice unto him like so many animals, do not these monarchs feel the most poignant misery, O bull of the Bharata race ? A Kshatriya that dieth in battle is ever

regarded with respect. Why shall we not, therefore, meet together and oppose Jarasandha in battle? He hath already brought eighty-six kings; fourteen only are wanting to complete one hundred. As soon as he obtaineth those fourteen, he will begin his cruel act. He that shall be able to obstruct that act will surely win blazing renown. And he that will vanquish Jarasandha will surely become the emperor of all the Kshyatriyas.'"

Thus ends the fifteenth section in the Rajasuyarambha of the Sabha Prava.

SECTION XVI.

(Rajasuyarambha Parva continued)

"Yudhishthira—said,—'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarasandha)? Both Bhima and Arjuna, I regard as my eyes, and thee, O Janarddana as my mind! How shall I live, deprived of my eyes and mind! Yama himself cannot vanquish in battle the mighty host of Jarasandha that is endued, besides, with terrible valour. What valour can ye exhibit against it! This affair that promises to terminate otherwise may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think! O Janardana, desisting from this act seemeth to me to be beneficial! My heart to-day is afflicted. The Rajasuya appeareth to me difficult of accomplishment.'"

Vaisampayana said,—"Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishthira and said,—'I have obtained. O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. Those are always difficult of acquisition, however much they may be desired. Learned men of repute always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for this valour, one that is without valour is scarcely worthy of regard. One, however, possessed of valour, that is born in a race not noted for it, is much superior to the former. He, O king, is a Kshatriya in every thing who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valour, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valour, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valour in an incipient state. Concentration of attention, exertion and destiny exist as the three causes of victory. One, however, that is possessed of valour doth not yet deserve success if he acts carelessly. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should avoid both

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these causes of destruction. If, for the purpose of our sacrifice, we endeavour to slay Jarasandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves in. If, however, we undertake not the task, the world will always think us incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become *Munis* desirous of achieving tranquility of souls, obtain red clothes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore, fight the foe."

Thus ends the sixteenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XVII.

(Rajasuyarambha Parva continued.)

Vasudeva said,—'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or in the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men, *viz.*, to attack all enemies with the help of the policy indicated in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by Destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendency over the other, for both cannot win or lose. Aided, however, by bad policy which again is destitute of the well-known arts a battle ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, approach the presence of the foe, and destroy him, like the current of the river uprooting a tree? If, disguising our own faults, we attack the enemy, taking advantage of his loop-holes why should we not succeed? This, indeed, is the policy of intelligent men, why one should fight with foes that are exceedingly powerful and are at the head of their well-arrayed forcess. This too is my opinion. If, however, we accomplish our purpose by secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men—Jarasandha—alone enjoyeth unfaded glory, like him that is the inner soul of every created being. But I see his destruction before me! Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him.'

Yudhishthira said,—'O Krishna, who is this Jarasandha? What is his energy and what is his prowess, that he hath not been burnt, having touched thee, like an insect at the touch of fire?'

Krishna said,—'Hear, O monarch, who Jarasandha is; what his energy; and what his prowess; and why also he hath been spared by us, even though he hath

repeatedly offended us ! There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three *Akshauhinis* of troops, Handsome, and endued with energy, and possessed of affluence and prowess beyond measure, and always bearing on his person mark s indicating installation at sacrifices, he was like a second Indra. In glory he was like unto Suryya, in forgiveness like unto the Earth, in wrath like unto the destroyer Yama, and in wealth like unto Vaisravana. And O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended to him from a long line of ancestors, as with the rays of the sun. And, O bull of the Bharata race, endued with great energy that monarch married two twin daughters of the king of Kasi both endued with the wealh of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company of his two dearly loved wives both of whom suited him well, passed his days in joy like mighty elephant in the company of two cow-elephants, or like the ocean in his personified form between Ganga and Yamuna (also in their personified forms). The monarch's youth, however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarchs failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and *homas*, and sacrifices performed with the desire for offspring. One day the king heard that the high-souled Chanda-kausika the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings and sat under the shade of a tree. The king went unto that *Muni* accompanied by his two wives, and worshipping him with jewels and valuable presents gratified him highly. That best of *Rishis* truthful in speach and firmly attached to truth, then told the king,—O king of kings, I have been pleased with thee ! O thou of excellent vows, solicit thou a boon !—King Vrihadratha then, with his wives, bending low unto that *Rishi*, spoke these words choked with tears in consequence of his despair of obtaining a child !—O holy one, forsaking my kingdom I am about to go into the woods to practise ascetic penances ! I am very unfortunate for I have no son ! What shall I do, therefore, with my kingdom or with a boon ?'

Krishna continued,—"Hearing these words (of the king), *Muni* controlling his outer senses entered into *yoga* meditation, sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated *Muni* a mango that was jucy and untouched by the beak of a parrot or any other bird. That best of *Munis*, taking up the fruit and mentally pronouncing certain *mantras* over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great *Muni*, possessed also of extraordinary wisdom, addressing the monarch, said, —Return, O king ! Thy wish is fulfilled ! Desist, O king, from going (into the woods) !—Hearing these words of the *Muni* and worshipping his feet, the monarch possessed of great wisdom returned to his own abode, And recollecting his former promise (unto them) the king gave,

O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the *Muni's* words and his truthfulness, both of them conceived as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, some time after, when the time came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted with each other, and sorrowfully abondoned those fragments endued with life. The two midwives then (that waited upon the queens) carefully wrapping up the still-born (?) fragments went out of the inner appartments (of the palace) by the back door and throwing away the bodies, returned in haste. A little while after, O tiger among men, a *Rakshasa* woman of the name of Jara living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying (them away). And, O bull among men, as soon as the fragments were united, they formed a sturdy child of one body (endued with life). Then, O king, the female cannibal, with wonder-expanded eyes, found herself unable to carry away that child of body hard and strong as the thunder-bolt. That infant then, closing his fists red as copper and inserting them into its mouth, began to roar terribly as rain-charged clouds. Alarmed at that sound, the inmates of the palace, O tiger, among, men, suddenly came out with the king, O slayer of all foes! The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal, beholding the queens in that condition and the king too so desirous of offspring, and the child also that was so strong, thought within herself—I live within the dominions of the king who is so desirous of offspring. It behoveth not me, therefore, to kill the infant child of such an illustrious and virtuous monarch!—The *Rakshasa* woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words :—O Vrihadratha, this is thy child! Given to thee by me, O, take it! It hath been born of both thy wives by virtue of the command of the great Brahmana. Cast away by the midwives, it hath been protected by me!

"Krishna continued,—'O thou foremost of the Bharata race, the handsome daughters of the king of Kasi, having obtained the child, soon drenced it with their lacteal streams. The king ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked,—O thou of the complexion of the filament of the lotus, who art thou that givest me this child? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure!'"

Thus ends the seventeenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XVIII.

(Rajasuyarambha Prava continued,)

"Krishna continued,—'Hearing these words of the king, the *Rakshasa* woman answered.—Blessed be thou, O king of kings! Capable of assuming any form at will, I am a *Rakshasa* woman called Jara. I am living, O king, happily in thy house, worshipped by all, Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and named *Grihadevi* (the household goddess). Of celestial beauty I was placed (in the world) for the destruction of the Danavas. He that with devotion painteth on the walls (of his house) a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode; otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these happened to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone! I have been only the instrument! I am capable of swallowing the mountain of Meru itself, what shall I say of thy child? I have, however, been gratified with thee in consequence of the worship I receive in thy house. It is, therefore, O king, that I have bestowed this child on thee!—

"Krishna continued,—'Having spoken these words, O king, Jara disappeared there and then. The king having obtained the child then entered his palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in honour of that *Rakshasa* woman. And the monarch equal unto Brahma himself then bestowed a name on his child. And he said that because the child had been united by Jara, he should be called *(Jarasandha* (united by *Jara)*. And the son of the king of Magadha, endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libation of clarified butter. And increasing day by day like the moon in the bright fortnight, the child began to enhance the joy of his parents.'"

Thus ends the eighteenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XIX.

(Rajasuyarambha Parva Continued.)

"Krishna said.—'Some time after this, the great ascetic, the extalted Candakausika, again came into the country of the Magadhas. Filled with joy at the advent of the *Rishi*, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bharata, worshipping the *Rishi* with water to wash his feet and face, and with the offerings of the *Arghya*,

the king then offered his whole kingdom along with his son for the acceptance of the *Rishi*. The adorable *Rishi* accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,—O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be, as also what his beauty, excellence, strength, and valour. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinata's son (Gadura), the other monarchs of the earth will not be able to equal in energy this thy son who will be endued with great valour. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that darkens the lustre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful for their large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the water of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will live in odedience to the commands of this child, like every creature endued with body living in dependence upon Vayu that is dear as self unto beings. This prince of Magadha—the mightiest of all men in the world—will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura.—O thou slayer of all foes, saying this, the *Rishi*, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarasandha on the throne. King Vrihadratha then came to conceive a great distaste for worldly pleasures. And after the installation of Jarashandha king Varihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mothers had retired into the woods, Jarasandha by his valour brought numerous kings under his sway.' "

"Vaisampayana continued,—'King Vrihadratha, having lived for some time in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarasandha also, as uttered by Kausika, having received those numerous boons, ruled his kingdom like a father. Some time after when king Kansa was slain by Vasudeva, an enmity arose between him and Krishna. Then, O Bharata, the mighty king of Magadha, from his city of *Girivraja*, whirling a mace ninety-nine times, hurled it towards Mathura. At that time Krishna of wonderful deeds was residing in Mathura. The handsome mace hurled by Jarasandha fell near Mathura at a distance of ninety-nine *yojanas*

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(from *Girivraja*). The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathura and is called *Gadavasan*. Jarasandha had two supporters called Hansa and Dimvaka both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have before told thee everything about that mighty pair. They two and Jarasandha, I believe, were more than a match for the three worlds. O brave king, it was for this that the powerful Kukkura, Andhaka, and Vrishni tribes, acting from motives of policy, chose not to fight with him.' "

Thus ends the nineteenth section in the Rajasuyarambha of the Sabha Parva.

SECTION XX.

(Jarasandha-badha Prava.)

"Krishna said,—Both Hansa and Dimvaka have fallen ; Kansa also with all his followers has been slain. The time hath, therefore, come for the destruction of Jarasandha. He is incapable of being vanquished in battle even by all the celestials and the *Asuras* (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength, and therefore, performing a sacrifice, we will certainly achieve the destruction of the ruler of Magadha. When we three approach him in secret, that monarch will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, from pride of strength, he will certainly summon Bhima to the encounter. Like Death himself that slays a person however swelling with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time !' "

"Vaisampayana continued,—Thus addressed by the exalted one, Yudhisthira, beholding both Bhima and Arjuna standing with cheerful faces, replied, saying—'O Achyuta, O Achyuta, thou slayer of all enemies, say not so ! Thou art the lord of the Pandavas ! We are dependent on thee ! What thou sayest O Govinda, is consistent with wise counsels ! Thou never leadest those upon whom Prosperity hath turned her back ! I who stay under thy command regard that Jarasandha is already slain, that the monarchs confined by him have already been set free, that the Rajasuya hath already been accomplished by me ! O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then I dare not live, like a sorrowful man afflicted with disease, without the three attributes of morality, pleasure, and wealth. Partha cannot live without Sauri (Krishna), nor can Sauri live without Partha. Nor is there anything in the world that is unconquerable by these

two *viz.*, Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what can he not achieve when with ye two? Troops, when properly led, always do excellent service. A force without a leader hath been called inert by the wise. Forcess, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the loop holes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread all over the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna, the son of Pritha follow Krishna the foremost of the Yadavas, and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valour.'

Vaisampayana said,—"Thus addressed by Yudhishthira, the brothers Krishna and Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of *Snataka* Brahmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and the Fire, inflamed with wrath on account of their relatives, those bodies of theirs became more blazing still. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarasandha as already slain. For the illustrious pair (Krishna and Arjuna) were masters that directed every operation (in the universe) as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jangala and arrived at the charming lake of lotuses. Passing over the hills of Kalakuta they then went on crossing the Gandaki, the Sadanira (Karatoya), and the Sarkaravarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of eastern Kosala. Passing over this country they went to Mithila and then crossing the Mala and Charmanwati, the three heroes crossed the Ganges and the Sone and went on towards the east. At last those heroes of unfaded glory arrived at Magadha in the heart of (the country of) Kushamva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there.' "

Thus ends the twentieth section in Jarasandha-badha of the Sabha Parva.

SECTION XXI.

(Jarasandha-badha Parva continued.)

"Vasudeva said,—'Behold, O Partha, the great capital of Magadha standing in all its beauty! Filled with flocks and herds and its stock of water never exhausted, and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihara, Varaha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade, connected with one another, seem to be jointly protecting the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant *Lodhras* with ends of their branches covered with flowers. It was there that the illustrious Gautama of rigid vows begat on the Sudra woman Ausinari (the daughter of Usinara) Kakshivat and other celebrated sons. That, that race sprung from Gautama doth yet live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness to kings. And, O Arjuna it was here that in olden times the mighty monarchs of Anga and Vanga and other countries, came to the abode of Gautama, and passed their days in joy and happiness. Behold, O Partha, those forests of delightful *Pippalas* and beautiful *Lodhras* standing near the site of Gautama's abode. There dwelt of old those Nagas, Arvuda and Sakravapin, those persecutors of all enemies, as also the Naga Swastika and that other excellent Naga called Mani. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favoured the country. Owning such a delightful and impregnable city, Jarasandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him to-day humble his pride.' "

Vaisampayana said,—'Thus saying, those brothers of abundant energy, *viz.*, he of the Vrishni race and the two Pandavas, entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. On arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha as also by the citizens, and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava, and having slain the monster, made of his hide three drums which he placed in his own city And those drums were such that, once beat, their sound lasted one full month. And the brothers broke down the Chaityaka peak that was delighful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarasandha they seemed, by that act of theirs, to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And

It so happened that the learned Brahmanas residing within the city saw many evil omens which they reported to Jarasandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarasandha also, possessed of great prowess, with a view to warding off those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bharata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarasandha, entered the capital in the guise of *Snataka* Brahmanas. They beheld the exceeding beauty of the shops full of various edibles and floral wreaths, and swelling with every article of every quality, and every kind of wealth that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And Endued with great strength they snatched forcibly from the flower-vendors the garlands they had exposed for sale. And attired in robes of various colours and decked in garlands and ear-rings, the heroes entered the abode of Jarasandha possessed of great intelligence, like Himalayan lions eyeing cattle-folds. And the arms of those warriors, O king, smeared with sandal and also paste, looked like the trunks of *sala* trees. The people of Magadha, beholding those heroes looking like elephants, with necks broad like those of *sala* trees and wide chests, began to wonder much. Those bulls among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarasandha rising up in haste recieved with proper ceremonies his visitors—who were everyway worthy of being received with water to wash their feet with, and honey and the other ingredients of the *Arghya*—with gifts of kine, and with other forms of respect. The great king addressing them said,—'Ye are welcome! And, O Janamejaya, both Partha and Bhima remained silent at this. And amongst them Krishna alone, of great intelligence, began to speak. And addressing the monarch, Krishna said,—'O king of kings these two are now in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight. After that hour they will speak with thee!' The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight arrived the monarch arrived at the place where his guests attired as Brahmanas were. For, O king, that ever victorious monarch observed this vow which was known throughout the worlds that as soon as he should hear of the arrival of *Snataka* Brahmanas at his place, should it be even at midnight, he would immediately, O Bharata, come out and grant them an audience! Beholding the strange attire of his guests that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarasandha, said,—'Let salvation be attained by thee, O king, without difficulty!' And, O tiger among kings having said this unto the monarch, they stood looking at each other. And, O king of kings, Jarasandha then said unto those sons of Pandu and him of the Yadu race, all disguised as Brahmanas,—'Take your seats.' And those bulls

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among men sat themselves down, and like the three firest of a great sacrifice blazed forth in their beauty. And king Jarasandha, O thou of the Kuru race, firmly devoted to truth, censuring disguised guests, said unto them,—'It is well-known to me that in the whole world Brahmanas in the observance of the Snataka vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked with flowers, and with hands bearing the marks of the bowstring? Attired in coloured robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brahmanas, although ye bear Kshatriya energy! Tell us truly who ye are! Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath? The energy of a Brahmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us, therefore, the end ye have in view! Arrived here by such an improper way, why accept ye not the worship I offer? What is your motive for coming to me?' Thus addressed by the king, the high souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,—'O king, know us for *Sanataka* Brahmanas. Brahmanas and Kshatriyas and Vaishyas are all, O monarch, competent to observe the vow of *Snataka*. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always obtaineth prosperity. Persons decked with flowers always achieve prosperity. Therefore, have we decked ourselves with flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son, of Vrihadratha that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the arms of the Kshatriya. If thou wish to behold it, thou shalt certainly behold it to-day! These are the rules of the ordinance, *viz.*, that an enemy's abode should be entered through a wrong gate and a friend's abode through the right one. And know, O monarch, that this also is our eternal vew that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us!'"

Thus ends the twenty-first section in the Jarasandha-badha of the Sabha Parva.

SECTION XXII.

(Jarasandha-badha Parva continued)

"Jarasandha said,—'I do not recollect when ever did I act injuriously towards ye! Upon even a careful internal survey I fail to see the injury I did unto ye! When I have never done ye an injury, why, ye Brahmanas do ye regard me, who an innocent, as your foe? O, answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained at the injury to

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one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality, even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without doubt, the fate of sinners (hereafter) and falls off from prosperity. The practices of the Kshatriyas are the best for those that are honest in the three worlds. Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously !'

"Krishna said,—'O thou of mighty arms, there is a certain person at the head of a (royal) line who upholdeth the dignity of his race. At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city.) Having perpetrated that wicked wrong how dost thou regard thyself as innocent ? O best of monarch, how can a king act wrongfully towards other virtuous kings ? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra ! O son of Vrihadratha, this sin committed by thee may touch even us, for as we are virtuous in our practices we are capable of protecting virtue. The slaughter of human beings as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto god Sankara by slaughtering human beings ? Thou art for addressing persons belonging to thy own order as animals (fit for sacrifice) ! Fool as thou art, who else, O Jarasandha, is capable of behaving in this way ? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee the slaughterer of our relatives ! Thou thinkest that there is no man among the Kshatriyas (equal to thee) ! This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who, endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight ? Know, O bull among men, that as persons installed in sacrifices, Kshatriyas engage in battle, with heaven in view, and vanquish the whole world ! Study of high *Bhahma* (*Vedas*), great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain. But death in battle hath that for its certain consequence ! Death in battle is the sure cause of triumph like Indra's. It is graced by numerous merits. It is for this that he of a hundred sacrifices (Indra) hath become what he is, so that vanquishing the *Asuras* he ruleth the universe ! Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast Magadha host ? Don't disregard others, O king ! Valour dwelleth in every man. O king of men, there are many men whose valour may be equal or superior to thine ! As long as these are not known so long only art thou noted for thy valour. Thy prowess, O king can be borne

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by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals! Go not, O king, with thy children and ministers and army, into the regions of Yama! Damvodbhava, Kartavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors! Desirous of liberating the captive monarchs from thee, know that we are certainly not Brahmanas! I am Hrisikesha otherwise called Sauri, and these two heroes among men are the sons of Pandu. O king of Magadha, we challenge thee! Fight standing before us! Either set free all the monarchs, or go thou to the abode of Yama!'

"Jarasandha said,—"I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, *viz.*, to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs intending to offer them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them to-day, and recollecting also the duty I have recited of a Kshatriya? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to fight!' "

Vaisampayana said,—"Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarasandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kausika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch that tiger among men, the lord Sauri ever devoted to truth, the slayer of Madhu, the younger brother of Haladhara the foremost of all persons having their senses under complete control, keeping in view the command of Brahma and remembering that ruler of Magadha was destined to be slain in battle by Bhima and not by the descendants of Madhu (Yadavas), desired not to slay himself that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valour, king Jarasandha."

Thus ends the twenty-second section in the Jarasandha-badha of the Sabha Parva.

SECTION XXIII.

(Jarasandha-badha Parva continued.)

Vaisampayana said,—"Then that foremost of all speakers, Krishna of the Yadava race, addressing king Jarasandha resolved upon fight, said,—'O king, with whom amongst us three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)?' Thus addressed, the ruler

of Magadha, king Jarasandha of great splendour, expressed his desire for fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow, and garlands of flowers, and other auspicious articles, as also various excellent medicines for restoring lost consciousness and alleviating pain, approached Jarasandha panting for battle. Then king Jarasandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brahmana, remembering the duty of a Kshatriya, dressed himself for battle. Taking off his crown and binding his hair properly, Jarasandha stood up like an ocean bursting its continents. And the monarch possessed of terrible prowess, addressing Bhima, said,—"O Bhima, I will fight with thee! It is better to be vanquished by a superior person.' And saying this, Jarasandha, that repressor of all foes endued with great energy, rushed at Bhimasena like the *Asura* Vala of old who rushed at the chief of the celestials. And the mighty Bhimasena also, having consulted with Krishna and on whose behalf the gods had been invoked by that cousin of his, advanced towards Jarasandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged in the encounter, each desirous of vanquishing the other. And seizing each other's arms and twining each other's legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other's necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at times). And sometimes stretching their arms and sometimes drawing them close, and now raising them up and now dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to come out like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to affect the innermost nerves, they struck at each other's breasts with clenched fists. With bare arms as their only weapons, roaring like clouds they grasped and struck each other like two mad elephants encountering each other with their trunks. Incensed at each other's blow they fought on dragging and pushing each other and fiercely looking at each other like two wrathful lions. And each striking every limb of the other with his own, and using his arm also against the other, and catching hold of each other's waist, they hurled each other to a distance. Accomplished in wrestling, the two heroes clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. The heroes then, performed those grandest of all feats in wrestling called *Prishta-bhanga* which consists in throwing each other down with face towards the earth and maintaining the thrown in that position as long as possible. And employing his arms each also performed the feats called *Sampurna-murchcha* and *Purna-kumbha*. At times they twisted each other's arms and other limbs as if these were vegetable fibres that were to be twisted into chords. And with clenched fists they struck

each other at times, pretending to aim at particular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. The citizens consisting of thousands of Brahmanas and Kshatriyas and Vaisyas and Sudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. The sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and the grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. Desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarasandha fought terribly on in those lists, driving the crowd at times by the motions of their hands like Vritra and Vasava of old. Thus the two heroes, pressing each other forward and dragging each other backward and with sudden jerks throwing each other face downward and sideways, mangled each other dreadfully. And at times they struck each other with their knee-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon each other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic (October) and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day. It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And O king, Janardana beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,—'O son of Kunti, a foe that is fatigued cannot be pressed for if pressed at such a time he may even die! Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him with thy arms, putting forth as much strength only as thy antagonist hath now left!' Then that slayer of hostile heroes, the son of Pandu, thus addressed by Krishna, understood the plight of Jarasandha and forthwith resolved upon taking his life, And that foremost of all man endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarasandha, mustered all his strength and courage."

Thus ends the twenty-third section in the Jarasandhabadha of the Sabha Parva.

SECTION XXIV.

(Jarasandha-badha Parva continued.)

Vaisampayana said,—"Thus addressed, Bhima, firmly resolved to slay Jarasandha, replied unto Krishna of the Yadu race, saying,—'O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and dressed for fight, should not be forgiven by me!' Hearing these words of Vrikodara, that tiger among men, Krishna, desiring to stimulate that hero to accomplish the death of Jarasandha without delay, answered,—'O Bhima the strength thou hast derived from fate, the might also thou hast obtained from (thy father) the god Maruta, exhibit to-day upon Jarasandha!' Thus addressed by Krishna, Bhima that slayer of foes, taking up the powerful Jarasandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him on high full hundred times, Bhima pressed his knee against Jarasandha's backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pandava mingling with that of Jarasandha, while he was being broken on Bhima's knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was trembling down or the earth itself was being rent asunder. And those oppressors of all foes then, leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna causing Jarasandha's car furnished with an excellent flagstaff to be made ready, and making the brothers (Bhima and Arjuna ride in it, went out and released his (imprisoned) relatives. And those lords of earth, those monarchs rescued from terrible fate, rich in the possession of jewels, meeting with Krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna, furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding in that celestial car (of Jarasandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs of the earth, who was exceedingly handsome in person and well-skilled in the slaughter of the foe, accompanied by the possessor of great strength (Bhima), and with Krishna driving the car whereon he rode, also came out of that fort. And that best of cars, incapable of being vanquished by any king, ridden in by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the *Asuras*) in which Taraka (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells, and furnished with wheels whose clatter was like the roar of clouds, and ever victorious in

battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine *Asuras* of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, beholding the long-armed Krishna along with the two brothers, seated in that car (of Jarasandha) wondered much. O Bharata, that car whereunto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flag-staff without being visibly attched thereto, and which was the product of celestial skill. And the handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a *yojana*. And Krishna while, coming out, thought of Gadura. And Gadura, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. Gadura of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became more dazzling still for its splendour and incapable of being looked at by created beings like the midday sun surrounded by a thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could weapons injure it in the least even though visible to men's eyes. And Achyuta that tiger among men, riding with the two sons of Pandu upon that celestial car the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. The car upon which Krishna rode had been obtained by king Vasu from Vasava, and from Vasu by Vrihadratha, and from the latter in due course by King Jarasandha. And he of long arms and eyes like lotus-petals and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brahmanas at their head, hastened thither to adore him with the due rites of the ordinance. And the monarch who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies, said,—'O thou of long arms, thou hast to-day rescued the kings sunk in the deep mire of sorrow in the lake of Jarasandha! Such an act of virtue by thee the son of Devaki assisted by the might of Bhima and Arjuna, is scarcely extraordinary! O Vishnu, languishing as we all were in the terrible hill-fort of Jarasandha, from sheer good fortune alone (of ours), thou hast rescued us, O son of the Yadu race, and achieved thereby a remarkable reputation! O tiger among men, we bow to thee! O, command us what we shall do! However difficult of accomplishment, thy command may be known O lord, that it hath already been accomplished by the kings!' Thus addressed by the monarchs, the high-souled Hrishikesa gave them every assurance and said,—Yudhishthira is desirous of performing the sacrifice of *Rajasuya*. Solicitious as that monarch, ever guided by virtue, is of acquiring the imperial dignity assist ye him in his endeavours, having known this from me!' Then, O king all those monarchs with joyous hearts accepted the words of Krishna,

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saying,—'So be it!' And saying this, those lords of earth made presents of jewels unto him of the Dasarha race. And Govinda, moved by kindness towards them, took a portion of those presents.

"Then the son of Jarasandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in the van, came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vasudeva that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarasandha, thus installed on the throne by those exalted of men and having obtained the friendship of Krishna, and treated with respect and kindness by the two sons of Pritha, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the sons of Pritha and graced with great good fortune, left the city of Magadha. laden with numerous jewels. Accompanied by the two sons of Pandu, Achyuta, arrived at Indraprastha, approached Yudhishthira, and joyfully addressing that monarch, said,—'O best of kings, from good fortune, the mighty Jarasandha hath been slain by Bhima and the monarchs confined (at Girivraja) have been set free! From good fortune also, these two, Bhima and Dhananjaya, are well and arrived, O Bharata, at their own city unwounded!' Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarasandha, gave himself up to pleasure and merriment with all his brothers. And the eldest son of Pandu together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. Commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men, Janardana of great intelligence, caused his foe Jarasandha to be slain by the instrumentality of the Pandavas. And, O Bharata. that chastiser of all foes having thus caused Jarasandha to be slain, took leave of Yudhisbthira and Pritha and Draupadi, and Subhadra, and Bhimasena, and Falguna, and the twins. After taking leave of Dhananjaya also, he set out for his own city (of Dwaraka), riding upon that best of cars of celestial make, possessed of the speed of the mind, and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as Krishna was on the point of setting out, the Pandavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.

"And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bharata, swelled the fame of the Pandavas.

And, O king, the Pandavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects."

Thus ends the twenty-fourth section in the Jarasandha-badha of the Sabha Parva.

SECTION XXV.

(*Digvijaya Parva.*)

Vaisampayana said,—"Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly house, addressed Yudhishthira and said,—'Bow, weapons, great energy, allies, territory, fame, army,—those, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is the increase of our treasury. I desire, O best of monarchs, to make the kings (of the earth) pay tributes to us! I desire to set out, in an auspicious moment of a holy day of the moon under a favourable constellation, for the conquest of the direction that is presided over by the lord of treasures (*viz.*, the North)!'"

Vaisampayana continued,—"King Yudhisthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected tone, saying,—'O bull of the Bharata race, set thou out, having made holy Brahmanas utter benedictions on thee, to plunge thy enemies in sorrow and fill thy friends with joy! Victory, O son of Pritha, will surely be thine and thou wilt surely obtain thy desires fulfilled.'

"Thus addressed. Arjuna, surrounded by a large host, set out in that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bull among men, the twins, dismissed with affection by Yudhishthira the just, set out, each at the head of a large army. And the son of the chastiser of Paka then subjugated that direction which was under the presidency of the lord of treasures. And Bhimasena subjugated the East and Sahadeva the South, and Nakula, O king, acquainted with all weapons, conquered the West. Thus while his brothers were so employed, the exalted king Yuddishthira the just stayed within Khandavaprastha in the enjoyment of great affluence in the midst of friends and relatives."

Thus ends the twenty-fifth section in the Digvijaya of the Sabha Parva.

SECTION XXVI.

(*Digvijaya Parva continued.*)

Janamejaya said,—"O Brahmana, narrate to me in full the history of the conquest of all the points of the horizon! I am incapable of being satiated with listening to the great history of my ancestors!"

Vaisampayana said,—"This earth was subjugated at the same time by the sons of Pritha. I shall, therefore, tell thee of the compaign of Dhananjaya first.

"At the outset, the long-armed Dhananjaya subjugated the kings of the country of the Kulindas, by the greatest of courageous feats. Having brought the Kulindas, the Anarttas, and the Kalakutas under his sway, Arjuna, subjugated (king) Sumandala with his troops. Then, O king, that chastiser of all foes, capable of fighting with both hands with equal skill, assisted by (king) Sumandala, conquered the island called Sakala, as also king Pritivindhya. There were many kings in the island of Sakala amongst the seven islands of the earth. Between them at the head of their troops and Arjuna, the encounters that took place were fierce. But, O bull of the Bharata race, even those great bowmen were all vanquished by Arjuna. And uniting himself with all of them, he then attacked the kingdom of Pragyotisha. There, O king, was a great monarch called Bhagadatta, with whom the encounter that the illustrious Pandava had was fierce. And the king of Pragyotisha was supported by a host of Kiratas and Chins and numerous other warriors that dwelt on the sea-coast. King Bhagadatta, having fought with Dhananjaya for eight days continuously, and finding him still untired in battle, smilingly said,—'O thou of long arms, O son of the Kuru race, this energy (that thou hast exhibited) is, indeed, well-suited to thee who art the son of chastiser of Paka and who art the ornament of battle! I am the friend of Indra, scarcely inferior to him in battle. But, O child, I cannot stay before thee in fight! O son of Pandu, tell me what I am to do and which thou desirest! O son, O thou of long arms, I shall accomplish whatever thou wilt say. Thus addressed, Arjuna replied,—'That bull amongst the Kurus, king Yudhishthira, the son of Dharma, is conversant with the rules of morality, devoted to truth, and a performer of sacrifices in which the gifts (to Brahmanas) are great, I desire to see him acquire the imperial dignity: let tribute be paid unto him by thee. Thou art my father's friend, and gratified also thou hast been by me. I cannot command thee. Let the tribute, therefore, be paid by thee joyously at thy will!'

"Bhagadatta, hearing this, said,—'O thou who hast Kunti for the mother, as thou art to me, so is Yudhishthira also! I shall do all this. Tell me, what else I may do for thee!"

Thus ends the twenty-sixth section in the Digvijaya of the Sabha Parva.

SECTION XXVII.

(*Digvijaya Parva continued.*

Vaisampayana continued,—Thus addressed, Dhananjaya replied unto Bhagadatta, saying,—'If thou wilt give thy promise to do this, thou wilt have done all I desire!' And having thus subjugated the king of Pragyotisha, Dhananjaya of long arms, the son of Kunti, then marched thence towards the north—the direction presided over by the lord of treasures. That bull amongst men, that son of Kunti, then subjugated the mountain fastnesses and their outskirts, as also the hilly regions. And having conquered all the

mountains and the kings that reigned there, and bringing them under his sway, he exacted tributes from all. And winning the affections of those kings and uniting himself with them, he next marched, O king, against Vrihanta the king of Uluka, making this earth tremble with the sound of his drums. the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city followed by his army consisting of four kinds of troops, gave battle to Falguna. And the collision was terrible that took place between Vrihanta and Dhananjaya. It so happened that Vrihanta was unable to hear the prowess of the son of Pandu. Then that invincible mountain king, regarding the son of Kunti incapable of being withstood, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senavindu whom he soon expelled from his kingdom. After this he subjugated Modapura, Vamadeva, Sudaman, Susankula, the Nothern Ulukas, and the kings of those countries and peoples. At the command of Yudhishthira, O monarch, Arjuna, without moving from the city of Senavindu, by sending his troops alone, brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Sedavindu, took up his quarters there with his army consisting of four kinds of forces, Thence, surrounded by the kings and the peoples he subjugated, the hero marched against king Viswagaswa—that bull of Puru's roce. Having vanquished in battle the brave mountaineers who were all great warriors, the son of Pandu, O king, then reduced, by means of his troops, the town protected by the Puru king. Having vanquished in battle the Puru king as also the robber tribes of the mountains, the son of Pandu brought under his sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kasmira, and also king Lohita along with ten minor chiefs. Then the Trigartas, the Daravas, the Kokonadas, and various other Kshatriyas, O king, advanced against the son of Pandu. That prince of the Kuru race then reduced the delightful town of Avisari, and then Rochamana ruling in Uraga. Then the son of Indra, putting forth his might, pressed the delightful town of Singhapura that was well protected with various weapons. Then Arjuna, that bull amongst the son of Pandu, at the head of all his troops, pressed hard the regions called Suhma and Sumala. Then the son of Indra, endued with great prowess, after grinding them with great force, brought the Valhikas always difficult of being vanquished, under his sway. Then Falguna the son of Padu, taking with him a select force, defeated the Daradas along with the Kambojas. Then the exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kambojas, and northern Rishikas. And the battle with the Kishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Pritha was equal to that between the gods and

the *Asuras* in which Taraka (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas on the field of battle, Arjuna took from them as tribute eight horses that were of the colour of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with speed of motion. At last, having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

Thus ends the twenty-seventh section in the Digvijaya of the Sabha Parva.

SECTION XXVIII.

(Digvijaya Parva continued.)

Vaisamyayana said,—"That heroic and foremost of the Pandavas, endued with great energy, crossing the White mountains, subjugated the country of the Limpurushas ruled by *Durmaputra*, after a collison distinguished by a great slaughter of Kshatriyas, and brought the region under his complete sway. Having reduced this country, the son of Indra with a collected mind marched at the head of his troops to the country called Harataka ruled by the Guhyakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lakes called Manasa and various other lakes and tanks sacred to the *Rishis*. And the exalted prince having arrived at the lake Manasa conquered the regions ruled by the Gandharvas that lay around the Hataka territories. Here the conqueror took, as tribute from the country, numerous excellent horses called *Tittiri, Kalmasha Manduka*. At last the son of the slayer of Paka, arriving at the country of North Harivarsha, desired to conquer it. Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with cheerful hearts, said,—'O son of Pritha, this country can never be conqured by thee! If thou seekest thy good, return hence! O Achyuta, thy conquests have been enough! He that entereth this region, if human, is sure to perish. We have been gratified with thee; O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee! The Northern Kurus live here. There cannot be war here. Even if thou enterest it, though wilt not be able to behold anything, for with human eyes nothing can be seen here. If, however, thou seekest anything else, O Bharata, tell us, O tiger among men, so that we may do thy bidding!' Thus addressed by them, Arjuna smilingly addressing them, said,—'I desire the acquistion of the imperial dignity by Yudhishthira the just, of great intelligence. If shut against human beings, I will not enter your country. Let something be paid unto Yudhishthira by ye as tribute!' Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make, silks of celestial texture, and skins of celestial origin.

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"It was thus that that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished those monarchs and brought them under his sway, he exacted from them all much wealth, and various gems and jewels, and horses of the species called Tittiri and Kalmasha, as also those of the colour of the parrot's wings and those that were like the peacock in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Sakraprastha. And Partha offered the whole of that wealth, together with the animals he had brought, unto Yudhishthira the just. And commanded by the monarch, the hero retired to a chamber of the palace for rest."

Thus ends the twenty-eighth section in the Digvijaya of the Sabha Parva.

SECTION XXIX.

(Digvijaya Parva continued.)

Vaisampayana said,—In the meantime, Bimasena also endued with great energy, having obtained the assent of Yudhishthira the just, marched towards the eastern direction. And that tiger among the Bharatas, possessed of great valour and ever increasing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well-armed and capable of grinding all hostile kingdoms. That tiger among men, the son of Pandu, going (first) into the great country of the Panchalas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time, vanquished the Gandakas and the Videhas. That exalted one then subjugated the Dasarnas. There in the country of the Dasarnas, the king called Sudharman with his bare arms fought a fierce battle with Bhimasena. And Bhimasena, beholding that feat of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men, defeated in battle Rochamana the king of Aswamedha at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumara and king Sumitra under his sway. Then, O Janamejaya, that bull in the Bharata race, at the command of Yudhishthira the just, marched against Sisupala of great energy. The king of Chedi, hearing of the intentions of the son of Pandu, came out of his city. And that chastiser of all foes then received the son of Pritha with respect. Then, O king, those bulls of the Chedi and the Kuru

lines, thus met together, enquired after each other's welfare, Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly,—'O sinless one, upon what art thou bent?' And Bhima thereupon represented unto him the intentions of King Yudhisthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Sisupala. And after this he set out from Chedi with his troops and vehicles."

Thus ends the twenty-ninth section in the Digvijaya of the Sabha Parva.

SECTION XXX.

(Digvijaya Parva continued.)

Vaisampayana said.—"That chastiser of all foes then vanquished king Srenimat of the county of Kumara, and then Vrihadvala the king of Kosala. Then that foremost of the sons of Pandu, by performing feats excelling in fierceness, vanquished the virtuous and mighty king called Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopalakaksha and the northern Kosalas and also the king of the Mallas. And the mighty one, arriving then at the moist region at the foot of the Himalayas soon brought the whole country under his sway. And that bull of the Bharata race subjugated in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pandu next conquered the country of Bhallata as also the mountain of Suktimanta that was by the side of Bhallata, Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvahu the king of Kasi, brought him under complete sway. Then that bull among the sons of Pandu overcame in battle, by sheer force, the great king Kratha reigning in the region lying about Suparsa. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Pasubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madadhara and Mahidhara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishadas, and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion, and almost soon enough, vanquished the southern Mallas and the Bhagavanta mountains. And the hero next vanquished, by policy alone, the Sarmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka the king of the Videhas. And the hero then subjugated by treachery the Sakas and the brabarians living in that part of the country. And the son of Pandu, sending forth expeditions from Videha, conqured the seven kings of the Kiratas living about the Indra mountain. The mighty hero then,

endued with abundant energy, vanquished in battle the Submas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessad of great strength, marched against Magadha. On his way he subjugated the monarchs known by the names of Danda and Dandadhara. And accompanied by those monarchs, the son of Pandu marched against Girivraja. After bringing the son of Jarasandha under his sway by conciliation and making him pay tribute, the hero then, accompanied by the monarchs he had vanquished, marched against Kansa. And making the earth tremble by means of his troops consisting of the four kinds of forces, the foremost of the Pandavas then encountered Karna that slayer of foes. And, O Bharata, having subjugated Karna and brought him under his sway, the mighty hero then vanquished the powerful king of the mountainous regions, And the son of Pandu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Modagiri. And the Pandava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, *viz*, the heroic and mighty Vasudeva the king of Pundra and king Mahaujah who reigned in Kausikakachchha then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tamralipta, and also the king of the Karvatas and the ruler of the Suhmas, as also the kings that dwelt on the sea shore that bull among the Bharatas then conquered all the *Mlechchha* tribes. The mighty son of the wind-god having thus conquered various countries and exacting tributes from them all, advanced towards Lohity. And the son of Pandu then made all the *Mlechchha* kings dwelling in the marshy regions on the sea-coast, pay tributes and various kinds of wealth, and sandal wood and aloes, and cloths and gems, and pearls and blankets, and gold and silver and valuable corals. The *Mlechchha* kings showered upon the illustrious son of Kunti a thick down-pour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhisthira that just."

Thus ends the thirtieth section in the Digvijaya of the Sabha Parva.

SECTION XXXI.

(Digvijaya Parva continued.)

Vaisampayana said,—"Thus also Sahadeva, dismissed with affection by king Yudhishthira the just, marched towards the southern direction, accompanied by a mighty host. Strong in strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra the mighty king of the Adhirajas and making him pay tribute, re-established him on his throne. The prince then brought under his sway Sukumara

and then king Sumitra, and he next vanquished the other Matsyas and then the Patachcharas. Endued with great intelligence the Kuru warrior then conquered soon enough the country of the Nishadas and also the high hill called Gosringa, and that lord of earth called Srenimat. And subjugating next the country called Navarashtra, the hero marched against Kuntibhoja, who with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vasudeva. O Bharata, the son of Jamvaka gave battle of Sahadeva. And Sahadeva defeating the prince marched towards the south. The mighty warrior then vanquished the Sekas and the other Sekas and exacted tributes from them and also various kinds of gems and wealth. Uniting himself with the vanquished tribes, the prince then marched towards the countries that lay on the banks of the Narmada. And defeating there in battle the two heroic kings of Avanti called Vinda and Anuvinda supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. After this the hero marched towards the town of Bhojakata, and there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Madri, vanquishing the invincible Bhismaka, then defeated in battle the king of Kosala and the ruler of the territories lying on the banks of the Venwa, as also the Kantarakas and the kings of the eastern Kosalas. The hero then, defeating both the Natakeyas and the Heramvaks in battle, and subjugating the country of Marudha, reduced Munjagrama by sheer strength. And the son of Pandu then vanquished the mighty monarchs of the Nachinas and the Arvukas and the various forest kings of that part of the country. Endued with great strength the hero then reduced to subjection king Vatadhipa. And defeating in battle the Pulindas, the hero then marched southward. And the younger brother of Nakula then fought for one whole day with the king of Pandrya. The long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings, however, without being tired in the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,—'O tiger among the sons of Pandu, go hence, taking with thee tribute from us all! Let the business of kings Yudhishthira the just possessed of great intelligence, be accomplished without hindrance!' And taking jewels and gems from them all, the hero marched towards the city of Mahishmati, and there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pandu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail of Sahadeva's

army, all appeared to be on fire. And beholding this the prince of the Kuru race become exceedingly anxious. And O Janamejaya, at sight of this the hero could not resolve upon what he should do."

Janamejaya said,—"O regenerate one, why was it that the god Agni became hostile in battle unto Sahadeva who was fighting only for the accomplishment of a sacrifice (and, therefore, for the gratification of Agni himself)?

Vaisampayana said,—"It is said, O Janamejaya, that the god Agni, while residing in Mahishmati, earned the reputation of an adulterer. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigour. And it so happened that (king Nila's) fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said: in king Nila's palace and in the house of all (his subjects) that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. One day the deity, assuming the form of a Brahmana, was enjoying at his pleasure the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brahmana to be punished according to law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king, bowing low bestowed that daughter of his upon the god Agni disguised as a Brahmana. And the god Vibhavasu, accepting that fair browed daughter of king Nila, became gracious unto that monarch. And the illustrious gratifier of all purposes also asked the monarchs to beg a boon. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarch who, from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutasana. And, from that time, O perpetuator of the Kuru race, the girls of the city of Mahishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unconfined to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero then addressed the god that sanctifieth everything, in these words :—

'I bow unto thee, O thou whose track is always marked with smoke! These my exertions are all for thee! O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified! Thou art called *Pavaka* because thou sanctifiest everything, and thou art *Havya vahana* because thou carriest the clarified butter that is poured on thee! The *Vedas* have sprung for ministering unto thee, and, therefore, art thou called *Jatavedas*! Chief of the gods as thou art, thou art called Chitrabhanu, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejah! Thou art he from whom Kumara (Kartikeya) had his origin; thou art holy; thou art called

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Rudragarva, and *Hiranyakrit*! Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity! O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the *Vedas* have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth! *Rishis* and Brahmanas, Deities and *Asuras* pour clarified butter every day, according to the ordinance, in to sacrifices, Let the rays of truth emanating from thee as thou exhibitest thyself in those sacrifices purify me! Smoke-bannered as thou art, and possessed of flames, thou great purifier from all sins, born of Vayu, and ever present as thou art in all creatures, O purify me by the rays of thy truth! Having cleansed myself, thus cheerfully, O exalted one, do I pray unto thee! O Agni, grant me now content and prosperity, and knowledge and gladness!' "

Vaisampayana continued,—'He that will pour clarified butter into Agni reciting these *mantras*, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

"Sahadeva, addressing Agni again, said,—'O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!' Having said this, that tiger among men—the son of Madri—spreading some *kusa* grass on earth sat himself down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni, too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand, approaching Sahadeva quietly, and addressing that prince of the Kuru race—that god of men—and giving him every assurance, said,—'O thou of the Kuru race, rise up from this posture! O rise up! I was only trying thee! I know all thy purpose as also those of the son of Dharma (Yudhishthira). But, O best of the Bharata race, as long as there is a descendant of king Nila's line, so long should this town be protected by me! I will, however, O son of Pandu, gratify the desires of thy heart!' And at these words of Agni, O bull of the Bharata race, the son of Madri rose up with a cheerful heart, and joining his hands and bending his head worshipped that sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahaheva, that tiger among men—that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Madri then went further towards the south. The long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti the king of Saurashtra and preceptor of the Kausikas under his sway. The virtuous prince, while staying in the kingdom of Saurashtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And the monarch along with his son, remembering their relationship

with Krishna, cheerfully accepted, O king, the sway of the son of Pandu. And that master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And, endued with great energy and great strength, the hero then, reduced to subjection, Surparaka and Talakata, and the Dandakas also. The Kuru warrior then vanquished and brought under his subjection numberless kings of the *Mlechcha* tribe living on the sea coast, and the Nishadas and the cannibals and even the Karnapravarnas, and those tribes also called the *Kalamukhas* who were a cross between human beings and *Rakshasas*, and the whole of the Cole mountains, and also Surabhipatna, and the island called the Copper island, and the mountain called Ramaka. The high-souled warrior, having brought under subjection king Timingila, conquered a wild tribe known by the name of the Kerakas and who were men with one leg. The son of Pandu also conquered the town of Sanjayanti and the country of the Pashandas and the Karahatakas by means of his messengers alone, and made all of them pay tributes. The hero also brought under his subjection and exacted tribute from the Pandavas and the Dravidas along with the Udrakeralas and the Andhas and the Talavanas, the Kalingas and the Ushtrakarnikas, and also the delightful city of Atavi and that of the Yavanas. And, O king of kings, that slayer of all foes, the vartuous and intelligent son of Madri, having arrived at the sea-shore, then despatched with grear assurance messengers unto the illustrious Vibhishana the grandson of Pulastya. And that monarch willingly accepted the sway of the son of Pandu ; for that intelligent and exalted king regarded it all as the act of time. And he sent unto the son of Pandu diverse kinds of jewels and gems, and sandal and aloe wood, and many celestial ornaments, and such costly apparel, and many valuable pearls. And the intelligent Sahadeva, accepting them all, returned to his own kingdom.

"Thus it was, O king, that slayer of all foes, having vanquished by conciliation and war numerous kings having also made them pay tribute, came back to his own city. That bull of the Bharata race, having presented the whole of that wealth unto king Yudhishthira the just, regarded himself, O Janamejaya, as crowned with success and continued to live happily."

Thus ends the thirty-first section in the Digvijaya of the Sabha Parva.

SECTION XXXII.

(Digvijaya Parva continued.)

Vaisampayana said,—"I shall now recite to you the deeds and triumphs of Nakula, and how that exalted one conquered the direction that had once been subjugated by Vasudeva. The intelligent Nakula, surrounded by a large host, set out from Khandavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kartikeya and which was

delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pandu had with the Mattamyurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty as also that other one called Mahettha. And the hero had a fierce encounter with the royal sage Akrosa. And the son of Pandu left that part of the country having subjugated the Dasarnas, the Sivis, the Trigartas, the Amvashtas, the Malavas, the five tribes of the Karnatas, and those twice-born classes that were called the Madhyamakeyas and Vatadhanas. And making circuitous journey, that bull among men then conquered the (*Mlechcha*) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Gramaniya that dwelt on the banks of the sea, and the Sudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon their fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttara yotisha and the city of Divyakuta, and the tribe called Dwarapala. And the son of Pandu, by sheer force, reduced to subjection the Ramathas. the Harahunas, and various kings of the west. And while staying there, Nakula sent, O Bharata, messengers unto Vasudeva. And Vasudeva with all the Yadavas accepted his sway. And the mighty hero, proceeding thence to Sakala the city of the Madras, made his uncle Salya accept from affection the sway of the Pandavas. And, O monarch, deserving of hospitality and entertainment at his uncle's hands, the illustrious prince was well entertained by his uncle. And skilled in war, the prince, taking from Salya a large quantity of jewels and gems, left his kingdom. And the son of Pandu then reduced to subjection the fierce *Mlechchas* residing on the sea cost as also the wild tribes of the Palhavas, the Kiratas, the Yavanas, and the Sakas. And having subjugated various monarchs, and making all of them pay tribute Nakula, that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula earned that ten thousand camels carried it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunante son of Madri presented the whole of of that wealth unto Yudhishthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west—the direction that is presided over by the god Varuna, and that had once before been subjugated by Vasudeva himself !"

Thus ends the thirty-second section in the Digvijaya of the Sabha Parva.

SECTION XXXIII.

(Rajasuyika Parva)

Vaisampayana said,—"In consequence of the ptotection afforded by Yudhishthira the just, and of that truth which he ever cherished in his behaviour, as also of the cheek under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And by reason of the equitable taxation and the virtuous rule of the monarch, the clouds poured as much rain as the people desired, and the cities and the towns became highly prosperous. Indeed, as a consequence of the monarch's acts, every affair of the kingdom, but especially the breeding of cattle, and agriculture and trade prospered highly. O king. during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favourites of the monarch. There were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tribute that would not impoverish, that other kings, used to approach Yudhishthira (and not for hostility or battle). The large treasure room of the king become so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. His friends and officers, each separately and all tegether, approaching him said,—'The time hath come, O exalted one, for thy sacrifice! Let arrangements, therefore, be made without loss of time.' While they were thus talking, Hari (Krishna) came there, That omniscient and ancient one, that soul of the *Vedas*, that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that lord of the past, the future, and the present, named Kesava—the slayer of Kesi, and the bulwork of all the Vrishnis and the dispeller of all fear in times of distress and the smiter of all foes, having appointed Vasudeva to the command of the (Yadava) army, and bringing with him for king Yudhishthira the just a large mass of treasure, entered that excellent of cities, Khandava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot wheels. And Madhava, that tiger among men, enhancing that limitless mass of wealth the Pandavas had, that inexhaustible ocean of gems, by what he had brought, enhanced the sorrows of the enemies of the Pandavas,. The capital of the Bharata was gladdened by Krishna's presence like a sunless region by the sun or a region of still air by a gentle breeze. Approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had

been seated at his ease that bull among men, the son of Pandu, with Dhaumya and Dwaipayana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus :—

'O Krishna, it is for thee that the whole earth is under my sway! And, O thou of the Vrishni race, it is through thy grace that vast wealth hath been earned by me! And, O son of Devaki, O Madhava, I desire to devote that wealth, according to the ordinance, unto superior Brahmanas and the carrier of sacrificial libations! And, O thou of the Dasarha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers! Therefore, O Govinda, O thou of long arms, install thyself at that sacrifice; for, O thou of the Dasarha race, if thou performest the sacrifice, I shall be cleansed of sin. Or, O exalted one, grant permission for myself being installed at the sacrifice along with these my younger brothers, for, permitted by thee, O Krishna, I shall be able to enjoy the fruit of an excellent sacrifice!'

Vaisampayana continued,—"Unto Yudhishthira, after he had said this, Krishna, extolling his virtues, said,—'Thou, O tiger among kings, deservest imperial dignity! Let, therefore, the great sacrifice be performed by thee. And if thou performest that sacrifice and obtainest its fruit, we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou then the sacrifice thou desirest! Employ me also in some office for that purpuse, for I should obey all thy commands!' Yudhishthira replied—'O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Hrishikesa, hast arrived here agreeably to my wish!'

Vaisampayana continued,—"Commanded by Krishna, the son of Pandu along with his brothers set himself upon collecting the materials for the performence of the Rajasuya sacrifice. And that chastiser of all foes, the son of Pandu, then commanded Sahadeva that foremost of all warriors and all his ministers also, saying,—'Let persons be appointed to collect, without loss of time, all those articles which the Brahmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessaries that Dhaumya may order as required for it, each of the kind needed and one after another in due order. Let Indrasena and Visoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. Let these foremost of the Kurus also gather every article of agreeable taste and smell that may delight and attract the hearts of the Brahmanas.'

"Simultaneously with these words of king Yudhishthira the just, Sahadeva that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipayana, O king, then appointed as sacrificial priests exalted Brahmanas that were like the *Vedas* themselves in embodied forms. The son of Satyavati became himself the *Brahma* of that sacrifice. And that bull of the Dhananjaya race, Susaman, became the chanter of the Vedic (*Sama*) hymns. Yajnavalkya devoted to *Brahma* became

the *Adhvaryu*. Paila the son of Vasu and Dhaumya became the *Hotris*. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the *Vedas* and the branches of the *Vedas*, became *Hotragas*. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance, the large sacrificial compound. Commanded by the Brahmanas, builders and atrificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. After these were finished, that best of kings and that bull among men, Yudhisthira, commanded his chief adviser Sahadeva, saying,—'Despatch thou, without loss of time, messengers endued with speed, to invite all (to the sacrifice).' And Sahadeva, hearing these words of the king, despatched messengers telling them,—'Invite ye all the Brahmanas in the kingdom and all the owners of land (Kshatriyas) and all the Vaisyas and also all the respectable Sudras, and bring them hither!'

Vaisampayana continued,—"Endued with speed, these messengers then, thus commanded, invited everybody according to the orders of the Pandava, without losing any time, and brought with them many persons, both friends and strangers. Then, O Bharata, the Brahmanas at the proper time installed Yudhishthira the son of Kunti at the Rajasuya sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just, like the god Dharma himself in human, frame, entered the sacrificial compound, surrounded by thousands of Brahmanas and his brothers and the relatives and friends and counsellors, and by a large number of Kshatriya kings come from various countries, and by the officers of State. Numerous Brahmanas, welf-skilled in all branches of knowledge and versed in the *Vedas* and their several branches, began to pour in from various countries. Thousands of artificers, at the command of king Yudhishthira the just, erected separate habitations fot those Brahmanas with their attendants, well filled with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brahmanas continued to reside there passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brahmanas, cheerfully eating and talkings, was heard there without intermission. 'Give.' and 'Eat' were the words that were heard there incessantly and everyday. And, O Bharata, king Yudhishthira the just gave unto each of those Brahmanas thousands of kine and beds and gold coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pandu, like the sacrifice in heaven of Sakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pandu unto Hastinapura to bring Bhishma and Drona and Dhritarashtra and Vidura and Kripa and those amongst his cousins that were well-disposed towards him."

Thus ends the thirty-third section in the Rajasuyika of the Sabha Parva.

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SECTION XXXIV.

(Rajasuyika Parva continued.)

Vaisampayana said,—"The ever-victorious Nakula, the son of Pandu, having reached Hastinapura, formally invited Bhishma and Dhritarashtra. The elders of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brahmanas walking before them. And, O bull of the Bharata race, having heard of king Yudhishthira's sacrifice, hundreds of other Kshatriyas, acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pandu and his sacrificial mansion, and bringing with them many costly jewels of various kinds. And Dhritarashtra and Bhishma and Vidura of high intelligence; and all the Kaurava brothers with Duryyodhana at there head; and Suvala the king of Gandhara and Sakuni endued with great strength; and Achala, and Vrishaka, and Karna that foremost of all charioteers; and Salya endued with great might and the strong Valhika; and Somadatta, and Bhuri of the Kuru race, and Bhurisravas, and Sala; and Aswatthama, Kripa, Drona, and Jayadratha the ruler of Sindhu; and Yajnasena with his sons, and Salya that lord of earth; and that great car warrior king Bhagadatta of Pragjyotisha accompanied by all the *Mlechcha* tribes inhabiting the marshy regions on the sea shore; and many mountain kings, and king Vrihadvala; and Vasudeva the king of the Paundryas, and the kings of Vanga and Kalinga; and Akasrha and Kuntala and the kings of the Malavas and the Andhrakas; and the Dravidas and the Singhalas and the king of Kasmira, and king Kuntibhoja of great energy and king Gauravahana, and all the other heroic kings Valhika; and Virata with his two sons, and Mavella endued with great might; and various kings and princes ruling in various countries; and, O Bharata, king Sisupala endued with gereat energy and invincible in battle accompanied by his son; these all came into the sacrifice of the son of Pandu. And Rama and Aniruddha and Kanaka and Sarana; and Gada, Pradyumna, Shamva, and Charudeshna of great energy; and Ulmuka and Nishatha and the brave Angavaha; and innumerable other Vrishnis—mighty car-warriors all—came there.

"These and many other kings from the middle, country came, O monarch, to that great Rajasuya sacrifice of the son of Pandu. And, O king, at the command of king Yudhishthira the just, mansions were assigned to all those monarchs, that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs according as they deserved. Worshipped by the king, they retired to mansions that were assigned to them. Those mansions were (white and high) like the cliffs of Kailasa, and delightful to behold, and

adorned with every kind of furniture. They were enclosed on all sides with well-built and high and white-washed walls ; their windows were covered with networks of gold and their interiors were adorned with rows of pearls. Their flights of stairs were easy of ascent, and the floors were all laid over with costly carpets. They were all hung over with garlands of flowers and perfumed with excellent aloes. White as snow or the moon, they looked extremely handsome even from the distance of a *yojana*. Their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built with various metals, they looked like peaks of the Himavat. Having rested awhile in those mansions the monarchs beheld king Yudhishthira the just surrounded by numerous *Sadasyas* (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brahmanas. That sacrificial mansion crowded with kings and Brahmanas and great *Rishis* looked, O king, as handsome as heaven itself crowded with the gods !"

Thus ends the thirty-fourth section in the Rajasuyika of the Sabha Parva.

SECTION. XXXV

(*Rajasuyika Parva continued.*)

Vaisampayana said.—Then, O king, Yudhishthira, having approached and worshipped his grandfather and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryyodhana and Vivingsati, and said,—'Help me ye all in the matter of this sacrifice. This large treasure that is here is yours. Consult ye with one another and guide me as ye desire !'

"The eldest of the sons of Pandu, who had been installed at the sacrifice, having said this unto all, appointed every one of them to suitable offices. He appointed Dussasana to superintend the department of food and other enjoyable articles. Aswathama was asked to attend on the Brahmanas. Sanjaya was appointed to offer return-worship unto the kings. Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what left undone. And the king appointed Kripa to look after the diamonds and the gold and the pearls and gems, as also after the distribution of gifts to Brahmanas. And so other tigers among men were appointed to similar offices. Valhika and Dhritarashtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice. Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. Duryyodhana became the receiver of the tributes that were brought by the kings. Krishna who was himself the centre of all the worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brahmanas.

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"And desirous of beholding that sacrificial mansion, as also king Yudhishthira the just, none came there briging with them tribute less than a thousand (in number, weight or measure). Every one honoured the king Yudhishthira the just with large presents of jewels. And each of the kings made a present of his wealth, flattering himself with the proud belief that the jewels he gave would enable the Kuru king Yudhishthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome with the multitude of palaces built so as to last for ever and crowded with guards and warriors and so high that their tops touched the cars of the gods that came to behold that sacrifice, as also with the cars themselves of the celestials, and the dwellings of the Brahmanas, and the mansions that were made there for the kings resembling the cars of the celestials and adorned with gems and filled with every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. Yudhishthira, as though vying with Varuna himself in wealth commenced the sacrifice (of Rajasuya) with six fires and distinguished by large gifts to Brahmanas. The King gratified everybody with presents of great value; indeed, with every object that one could desire. With abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to the full. The gods also were gratified, at that sacrifice by the *Ida*, clarified butter, *Homa*, and libations poured by the great *Rishis* versed in *mantras* and pronunciation. Like the gods, the Brahmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified at that sacrifice and filled with joy."

Thus ends the thirty-fifth section in the Rajasuyika of the Sabha Parva.

SECTION XXXVI.

(*Arghyaharana Parva.*)

Vaisampayana said,—"On the last day of the sacrifice when the king was to be sprinkled over with sacred water, the great Brahmana *Rishis* ever deserving of respectful treatment, along with the (invited) kings, entered together the inner enclosure of the sacrificial compound. And those illustrious *Rishis* with Narada as their foremost, sat at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of *Brahma* in the company of the celestial *Rishis*. Endued with immeasurable energy those *Rishis*, having obtained leisure, started various topics of conversation. '*This is so*, '*This is not so*,' '*This is even so*.' *This cannot be otherwise*,'—thus did many of them engage in disputations with one another. Some amongst the disputants, by well-chosen arguments made the weaker position appear the stronger and the stronger the weaker. Some disputants

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endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown up into the air. While some amongst them versed in the interpretations of religious treatises and others of rigid vows, and well-acquainted with every commentary and gloss, engaged themselves in pleasant converse. And, O king, that platform crowded with gods, Brahmanas and great *Rishis* looked extremely handsome like the wide expanse of the firmament studded with stars. O monarch, there was then no Sudra near that inner platform of Yudhishthira's mansion, nor anybody that was without vows,

"And Narada, beholding the prosperity of the fortunate Yudhishthira, that was born of that sacrifice, become highly gratified. Beholding that vast, concourse of all the Kshatriyas, the *Muni* Narada, O king of men, became thoughtful. And, O bull amongst men, the *Rishis* began to recollect the words he had heard of old in the mansion of Brahma regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse of (incarnate) gods, Narada thought in his mind of Hari with eyes like lotus-petals. He knew that that creator himself of every object, that exalted of all gods—Narayana—who had formerly commanded the celestials, saying,—'Be ye born on earth and slay one another and come back to heaven'—that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to fulfil his own promise, had been born in the Kshatriya order. And Narada knew that the exalted and holy Narayana, also called Sambhu, the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadu, and that that foremost of all perpetuator of races, having sprung from the line of the Andhaka-Vrishnis on earth was graced with great good fortune and was shining like the moon herself among stars. Narada knew that he whose strength of arm was ever praised by all the celestials with Indra among them, that Hari the grinder of foes, was then living in the world in human form. 'Oh, the Self Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength !—This was the thought of Narada the omniscient who knew Hari or Narayana to be that Supreme Lord whom everydody worshipped with sacrifice. And Narada, gifted with great intelligence and the foremost of all persons conversant with morality, thinking of all this, sat at that sacrifice of the wise king Yudhishthira the just with feelings of awe.

"Then Bhishma, O king, addressing king Yudhishthira the just, said,—"O Bharata, let *Arghya* (an article of respect) be offered unto the kings, as each of them deserveth ! Listen, O Yudhishthira, the preceptor, the sacrificial priest, the relative, the *Snataka*, the friend, and the king, it hath been said, are the six that deserve *Arghya* ? The wise have said that when any of these dwell with one for full one year he deserveth to be worshipped with *Arghya*. These kings have been staying with us for some time, Therefore O king, let *Arghyas* be procured to be offered one unto each of these !

And let an *Arghya* be presented first of all unto him among these who is the foremost.

"Hearing these words of Bhishma, Yudhishthira said,—'O grandsire O thou of the Kuru race, whom thou deemest the foremost amongst these and unto whom *Arghya* should be presented by us, O tell me.' "

Vaisampayana continued.—"Then, O Bharata, Bhishma the son of Santanu settled it by his intelligence that on earth Krishna was the foremost of All. And he said—'As is the sun among all luminous objects, so is this one (who shines like the sun) among these all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him like a sunless region by the sun, or a region of still air by a gust of breeze !' Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first *Arghya* of excellent ingredients unto him of the Vrishni race. Krishna also accepted it according to the forms of the ordinance. But Sisupala could not bear to see that worship offered unto Vasudeva. And this mighty king of Chedi, reproving in the midst of that assembly both Bhishma and Yudhishthira, censured Vasudeva thereafter."

Thus ends the thirty-sixth section in the Arghyaharana of the Sabha Parva.

SECTION XXXVII.

(*Arghyaharana Parva continued.*)

"Sisupala said,—'O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs ! O son of Pandu, this conduct of thine in thus willingly worshipping him with eyes like lotus-petals is not worthy of the illustrious Pandavas ! Ye sons of Pandu, Ye are children ! Ye know not what morality is, morality for that is very subtile. This son also of the river (Gange) of little knowledge, hath transgressed the rules of morality (in giving ye such counsel) ! And, O Bhishma, if one like thee, possessd of virtue and morality acteth from motives of interest, he is deserving of censure among the honest and the wise ! How doth he of the Dasarha race, who is not a king, accept worship before these kings and how is it that he hath been worshipped by ye ? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vasudeva, and how can his son be so in his presence ? Or, if thou regardest Vasudeva as your well-wisher and supporter, when Drupada is here how can Madhava deserve the (first) worship ? Or, O son of Kuru, regardest thou Krishna as preceptor ? When Drona is here, how hast thou worshipped him of the Vrishni race ? Or, O son of Kuru, regardest thou Krishna as the *Ritwija* ? When old Dwaipayana is here, how hath Krishna been worshipped by thee ? Again, when old Bhishma the son of Santanu, that foremost of men who is not to die save at his own wish is here, why, O king, hath Krishna been worshipped by thee ? When the brave Aswatthaman versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of

the Kuru race, been worshipped by thee? When that king of kings, Duryyodhana, that foremost of men, is here, as also Kripa the preceptor of the Bharata princes, why hath Krishna been worshipped by thee? How, O son of Pandu, passing over Druma the preceptor of the Kimpurushas, hast thou worshipped Krishna? When the invincible Bhishmaka, and king Pandya possessed of every auspicious mark, and that foremost of kings—Rukmi, and Ekalavya, and Salya the king of the Madras, are here, how, O son of Pandu, hast thou offered the first worship unto Krishna? Here also is Karna ever boasting of his strength among all kings, and (really) endued with great might, the favourite disciple of the Brahmana Jamadagnya, the hero who vanquished in battle all monarchs by his own strength alone! How, O Bharata, hast thou, passing him over, offered the first worship unto Krishna? The slayer of Madhu is neither a sacrificial priest nor a preceptor nor a king. That thou hast yet worshipped him, O chief of the Kurus, could alone have been from motives of gain. If, O Bharata, it was your wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus? We all have not paid tributes to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us! O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the *Arghya* in the midst of the assembled monarchs? Indeed, the reputation for virtue that the son of Dharma hath acquired, hath been acquired by him without cause, for who would offer such undue worship unto one that hath fallen off from virtue! This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarasandha. Righteousness hath to day abandoned Yudhishthira and meanness only hath been displayed in consequence of his having offered the *Arghya* to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness, thou, O Madhava, ought to have enlightened them as to thy claims to the first worship! Why also, O Janarandana didst thou accept the worship of which thou unworthy, although it was offered unto thee by those mean-minded princes? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that he hath obtained. O Janarddana, this is really no insult offered unto the monarchs; on the other hand it is thou whom the Kurus have insulted! Indeed, O slayer of Madhu as a wife is to one that is without virile power, as a fine show to one that is blind, so is this royal worship to thee who art no king! What Yudhishthira is, hath been seen; what Bhishma is, hath been seen! and what this Vasudeva is hath been seen. Indeed, all these have been seen as they are!'

"Having spoken these words, Sisupala rose from his excellent seat, and accompanied by the kings, went out of that assembly."

Thus ends the thirty-seventh section in the Arghyaharana of the Sabha Parva.

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SECTION XXXVIII.

(*Arghyaharana Parva continued.*)

Vaisampayana said,—"Then the king Yudhishthira hastily ran after Sisupala and spoke unto him sweetly and in a conciliating tone the following words :—

'O lord of earth, what thou hast said is scarcely proper for thee ! O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king, by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna ! It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race !"

"Bhishma also, after this, said,—He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. That chief of warriors of the Kshatriya race, who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the *guru* (preceptor or master) of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of this son of the Satwata race. This one here, of undefiled glory, deserveth to be worshipped not by ourselves alone. Of mighty arms, he deserveth to be worshipped by the three worlds. Innumerable bulls among Kshatriyas have been vanquished in battle by Krishna. The whole, universe limitters is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so ! Let thy understanding be never so ! I have, O king, waited upon many persons that are old in knowledge. I have heard, from all those wise men, while taking, of the numerous much-regarded attributes of the accomplished Sauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not, from caprice, or keeping in view our relationship or the benefits he may confer on us, worship Janardana who is worshipped by the god on earth and who is the source of the happiness of every creature. We have offered unto him the first worship, because of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, have regarded Hari as deserving of the first worship. Amongst Brahmanas he that is superior in knowledge, amongst Kshatriyas he that is superior in strength, amongst Vaisyas he that is superior in possessions and wealth, and amongst Sudras he that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reasons, *viz.*, knowledge of the *Vedas* and their

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branches, and also excess of strength. Who else is there in the world of men, than Kesava, that is so distinguished? Indeed, liberality, cleverness, knowledge of the *Vedas*, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment, and prosperity—all dwell for ever in Achyuta. Therefore, ye kings, it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who is preceptor, father, *guru*, worthy of the *Arghya* and deserving of (everybody's) worship! Hrishikesa is sacrificial priest, *guru*, worthy of being solicited to accept one's daughter in marriage, *Snataka*, king, friend; therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence for Krishna only. He is the unmanifest primal cause *(Avyakta Prakriti)*, the creator, the eternal,—and beyond (the ken of) all creatures. Therefore doth he of unfading glory deserve the highest worship. The intellect, the seat of sensibility, the first elements, air, heat, water, sky (ether?) earth, and the four kinds of life (oviparous, viviparous, born of filthy damp and vegetal) are all established in Krishna. The sun, the moon, the constellations, the planets, all the principal directions, the intermediate directions, are all established in Krishna. As the *Agnihotra* is the foremost among all Vedic sacrifices, as the *Gayatri* is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all costellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Godura is the foremost among all birds, so, as long as the upward, downward, and side-way course of the universe lasteth, Kesava is the foremost in all the worlds including the regions of the celestials. This Sisupala is a mere boy and hence he knoweth not Krishna, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which he that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth that doth not regard Krishna as deserving of worship or that doth not worship Krishna? If Sisupala regardeth this worship as undeserved, it behoveth him to do what is proper in this matter.'"

Thus ends the thirty-eighth section in the Arghyaharana of the Sabha Parva.

SECTION XXXIX.

(Arghyaharana Parva continued.)

Vaisampayana said,—"The mighty Bhishma ceased, having said this. Sahadeva then answered (Sisupala) in words of grave import, saying,—'If amongst ye there be any king that cannot bear to see Kesava of dark hue, the slayer of Kesi, the possessor of immeasurable energy, worshipped by me, this

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my foot is placed on the heads of all mighty ones (like him). When I say this let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of (Krishna who is) the preceptor, the father, the *guru*, and the deserveth the *Arghya* and the worship (already offered unto him).'

"When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva's head, and an incorporeal voice said,—'Excellent excellent.' Then Narada, clad in a black deer-skin, speaking of both the future and the past, that dispeller of all doubts, fully acquainted with all the worlds, said in the midst of innumerable creatures, these words of the clearest import,—'Those men that will not worship the lotuseyed Krishna should be regarded as dead though moving and should never be talked to on any occasion."

Vaisampayana continued.—"Then that god among men, Sahadeva cognisant of the distinction between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Sisupala)—that mower of foes—with eyes red as copper from anger, addressed those rulers of men and said,—'When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pandavas!' And the bull of the Chedis, having thus stirred the kings up, began to cousult with them how to obstruct the completion of the sacrifice. The invited monarchs who had come to the sacrifice, all with Sunitha as their chief, looked angry and their faces beame pale. They all said,—'We must so act that the final sacrificial rite performed by Yudhishthira and the worship of Krishna may not be regarded as having been acquiesced in by us.' And impelled by a belief in their power and great assurance, the kings, deprived of reason by anger, began to say this. And moved by self-confidence and thinking of the insult offered unto them, the monarchs repeatedly exclaimed thus. Though sought to be appeased by their friends, their faces glowed with anger like those of roaring lions driven away from their preys. Krishna then understood that that vast sea of monarchs with its countless waves of troops was prepairing for a terrific rush."

Thus ends the thirty-ninth section in the Arghyaharana of the Sabha Parva.

SECTION XL.

(*Sisupala-badha Parva.*)

Vaisampayana said,—"Beholding that vast assembly of kings agitated with wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishthira addressing the aged Bhishma: that chief of intelligent men and the grandsire of the Kurus,—even like that slayer of foes, Puruhita (Indra) of abundant energy, addressing Vrihaspati, said,—'This vast ocean of kings, hath been agitated by wrath! Tell me, O grandsire what

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I should do in view of this! O grandsire, now what I should do that my sacrifice may not be obstructed and my subjects may not be injured!'

When king Yudhishthira the just, conversant with morality, said this, Bhishma, the grandsire of the Kurus, spoke these words in reply,—'Fear not, O tiger of the Kurus! Can the dog slay the lion? I have before this settled a way that is both beneficial and comfortable to policy. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth! Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race! Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the Chedis—this lion among men—maketh these monarchs look like lions! O child, O thou foremost of all monarchs, this Sisupala possessed of little intelligence is desirous of taking along (with him all these kings, through the agency of him who is the soul of the universe, to the regions of Yama! Assuredly, O Bharata, Vishnu hath been desirous of taking back unto himself the energy that liveth in this Sisupala! O chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis, as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis! O Yudhishthira, Madhava is the progenitor as also the destroyer of all created beings of the four species existing in the three worlds."

Vaisampayana continued—"Then the ruler of Chedis, having heard these words of Bhishma, addressed the latter, O Bharata, in words that were stern and rough.

Thus ends the fortieth section in the Sishupala-badha of the Sabha Parva.

SECTION XLI.

(*Sisupala-badha Parva continued.*)

"Sisupala said,—'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors? Thou art the foremost of the Kurus, and living as thou dost in the third state (celebacy) it is but fit that thou shouldst give such counsel that is so wide of morality! Like a boat tied to another boat, or the blind following the blind, are the Kurus who have thee for their guide! Thou hast once more simply pained our hearts be reciting particularly the deeds of this one (Krishna), such as the slaying of Putana and others. Arrogant and ignorant as thou art, and desirous of praising Kesava why doth not this tongue of thine split into a hundred parts? That cow-herd in respect of whom even men of little intelligence may address invectives, how dost thou, superior as thou art in knowledge desire to praise? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat, of his, O Bhishma *viz.*, in his

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slaughter of Aswa and Vrishava, both of whom were unskilled in battle? If this one threw down by a kick an inanimate piece of wood, *viz.*, a car, what is there, O Bhishma, wonderful in that? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhan mount which is like an ant-hill? "While suporting on the top of a mountain, this one ate a large quantity of food,'—hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this more wonderful still that that great person, *viz.*, Kansa, whose food this one ate hath been slain by him? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality! Thou hast not ever heard, from wise men speaking unto thee, what I would now tell thee! The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brahmanas and upon those whose food hath been taken as also those whose shelter hath been enjoyed! It seemeth. O Bhishma, that all this teaching hath been thrown away upon thee! O infamous one of the Kuru race, desiring to praise Kesava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women and kine be worshipped, what then is to become of this great lesson? How can he deserve praise who is such, O Bhishma? 'This one is the foremost of all wise men,—'This one is the lord of the universe'—hearing these words of thine, Janardana believeth that they are all true. But surely, they are all false! The verses that a chaunter sings, even if he sings them often produce no impression on him. And every creature acts according to his disposition, even like the bird *Bhulinga* (that picks the particles of flesh from between the lion's teeth, though preaching against rashness) Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pandu who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore art thou sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast from motives of virtue? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou, why, O Bhishma, was that virtuous girl Amva, who had set her heart upon another, ravished by thee so proud of wisdom and virtue? Thy brother Vichitravirya, conformably to the ways of the honest and the virtuous, knowing that girl's condition, married her not though brought by thee! Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest! Where is thy virtue, O Bhishma? This thy celebacy, which thou leadest either from ignorance or importance, is fruitless! O thou who art conversant with virtue, I do not behold thy prosperity! Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship gift, study,—sacrifices distinguished by large gifts to Brahmanas,—these all equal not in merit even one-sixteenth part of that which is obtainable by the

possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in story thou shalt now die at the hands of thy relatives. Other men, possessed of knowledge, have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-cost. Ever speaking of morality but otherwise in his conduct, he used to instruct the feathery tribe. *Practise ye virtue and foregosin*,—these were the words that other truthful birds, O Bhishma, constantly heard him utter! And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma, used for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs, with him, ranged and dived in the waters of the sea. And the sinful old swan attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, another bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the (old) swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached and slew that wretch of false conduct.

"Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb. O Bhishma, as regards this occurrence, I shall. O Bharata, repeat it to thee fully It is even this: *O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue); but this thy sinful act of eating up the eggs transgresseth thy speech!*"

Thus ends the forty-first section in the Sisupala-badha of the Sabha Parva.

SECTION XLII.

(Sisupala badha Parva continued.)

Sisupala said,—"That mighty king Jarasandha who desired not to fight with Krishna, saying *He is a slave*, was worthy of my greatest esteem. Who will regard as praiseworthy that which was done by Kesava, as also by Bhima Arjuna, in the matter of Jarasandha's slaughter? Entering by an improper gate, disguised as a Brahmana, this Krishna observed the strength of king Jarasandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brahmanahood from seeming motives of virtue. And when Jarasandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request! If this one is the lord of the universe as this fool representeth him, why doth he not regard himself as a Brahmana? This, how-

ever, surpriseth me greatly that though thou leadest the Pandavas away from the path of the wise, they yet regard thee honest. Or, perhaps, this is scarcely a matter of surprise in respect of those that have thee, O Bharata, womanish in disposition and bent down with age, for their counsellor in everything."

Vaisampayana continued,—"Hearing these words of Sisupala, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy became angry. And his eyes, naturally large and expanding and like unto lotus leaves became more extended still and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Ganga of treble currents on the treble-peaked mountain. Having begun to grind his teeth in rage, the monarchs beheld his face resemble that of Death himself, at the end of the *Yuga* prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously the mighty-armed Bhishma caught him like Mahadeva seizing Mahasena (the celestial generalissimo), And, O Bharata, Bhima's wrath was soon appeared by Bhishma the grand-sire of the Kurus, with various kinds of counsel. And that chastiser of foes could not disobey Bhishma's words, like the ocean that never transgresseth, even when swollen with the waters of the rainy season, its continents. But, O king, even though Bhima was angry, the brave Sisupala depending on his own manhood, trembled not in fear. And though Bhima was leaping up impetuously every moment, Sisupala bestowed not a single thought on him, like a lion that recks not a little animal in rage. The powerful king of Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,—'Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.' Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words."

Thus ends the forty-second section in the Sisupala-badha of the Sabha Parva.

SECTION XLIII.

(Sisupalabadha Parva continued.)

Bhishma said,—"This Sisupala was born in the line of the king of Chedi with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words :—*This thy son, O king, that hath been born will become both fortunate and superior in strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die*

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(in child-hood), His time is not yet come, He that will slay him with weapons hath also been born. Hearing these words the mother, rendered anxious by affection for her son, addressed the invisible Being and said, *I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word, I desire to hear who will be the slayer of this my son,* The invisible Being then said,—'*He upon whose lap this child being taken his superfluous arms will fall down upon the ground like a pair of five-head snakes, and observing whom his third eye on the foreheaded will disappear, will be his slayer?*' Hearing of the child's three eyes and four arms as also of the words of the invisible Being, all the kings of the earth went to the Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings, one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwaravati, the mighty Yadava heroes Sankarshana and Janarddana also went to the capital of the Chedis, to see their father's sister—that daughter of the Yadavas (the queen of Chedi.) And saluting everybody according to his rank and the king and queen also, and inquiring after every body's welfare, both Rama and Kesava took their seats. And after those heroes had been worshipped the queen with great pleasure herself placed the child on the lap of Damodara. As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,—"O mighty armed Krishna, I am afflicted with fear; grant me a boon. Thou art the assurer of all afflicted ones and the dispeller of everybody's fears.—Thus addressed by her, Krishna, that son of the Yudu race, said,—Fear not, O goddess! Thou art acquainted with morality. Thou hast no fear from me! What boon shall I give thee? What shall I do, O aunt? Whether able or not, I will do thy bidding.—Thus spoken to by Krishna, the queen said, 'O thou of great strength, thou wilt have to pardon the offences of Sisupala for my sake, O tiger of the Yadu race! Know, O lord, even this is the boon that I ask,—Krishna then said,—'O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his! Grieve thou not,—'

"Bhishma continued,—'Even thus, O Bhima, is this wretch of a king Sisupala of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle!'"

Thus end the forty-third Section in the Sisupalabadha of the Sabha Parva.

SECTION XLIV.

(Sisupalabadha Parva continued.)

"Bhishma said,—'The desire under which the ruler of Chedi summoneth thee to fight, though thou art of strength that knoweth no deterioration, is scarcely his own desire. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus as this wretch of his race, already possessed by Death, hath done to-day? This mighty-armed one is, without doubt, a portion of Hari's energy. And surely, the Lord desireth to take back unto himself that energy of his own; in consequence of which, O tiger of the Kuru race, this tiger-like king of Chedi so wicked of heart roareth in such a way little caring us all.

Vaisampayana continued,—'Hearing these words of Bhishma, the king of Chedi could not bear them. He then replied in rage unto Bhishma in these words :—

'Let our foes, O Bhishma, be endued with that prowess which this Kesava hath whom thou like a professional chaunter of hymns praisest so rising repeatedly from thy seat! If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings leaving off Krishna! Praise thou this excellent of kings, Darada, the ruler of Vahlika, who rent this earth as soon as he was born. Praise thou, O Bhishma this Karna the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth these celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarasandha equal unto Vasava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Aswatthaman, who both father and son, are mighty warriors, worthy of praise, and the best of Brahmanas, and either of whom, O Bhishma, of enraged, could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Aswatthaman! Why wishest thou not to praise them? Passing over Duryodhana, that mighty-armed king of kings, who is unequalled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Durma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Saradwata's son, old Kripa, the preceptor of the Bharata princes and endued with great energy, why dost thou praise Kesava? Passing over that foremost of bowmen that excellent of kings, Rukmin of great energy, why praisest thou Kesava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virata and Drupada, and Sakuni and Vrihadvala, and Vinda and Anuvinda of Avant

Pandya, Sweta Uttama Sankha of great prosperity, the pround Vrishasena, the powerful Ekalavya, and the grea t charioteer Kalinga of abundant energy, why dost thou praise Kesava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Salya and other ruler of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not practices of those that are respectable? There is no one that approveth by conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, the Kesava so unworthy of praise! How dost thou, from thy wish alone, establish the whole universe in the servitor and cow-herd of Bhoja (Kansa)? Perhaps, O Bharata, this thy inclination is not conformable to thy true nature, like to what may be seen in the bird *Bhulinga* as hath already been said by me. There is a bird called *Bhulinga* living on the other side of the Himavat. O Bhishma, that bird ever uttereth words of adverse import. *Never do anything rash*,—this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the princes of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee!'"

Vaisampayana continued,—"Hearing these harsh words of the ruler of Chedi. Bhishma, O king, said these words in the hearing of the king of Chedi:—'Truly am I alive at the pleasure of these rulers of earth! But I do not regard these kings as equal to even a straw.' As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them that were wielders of large bows exclaimed. This wretched Bhishma, though old, is exceedingly boastful. He deserveth not pardon. Therefore, ye kings, incensed with rage at this Bhishma is, it is well that this wretch were slain like an animal, Or, mustering together, let us burn him in a fire of grass or straws.' Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,—'I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say! Whether I be slain like an animal or burnt in a fire of grass and straws, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Madhava of dark hue and the wielder of the discus and the mace; and falling enter into and mingle with the body of this god!'"

Thus ends the forty-fourth section in the Sisupala-badha of the Sabha Parva.

SECTION XLV.

(Sisupala badha Parva continued.)

Vaisampayana said,—"Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vasudeva, addressed him and said,—'O Janardana I challenge thee! Come, fight with me until I slay thee today with all the Pandavas. For, O Krishna, the son of Pandu also, who passing by all these kings have worshipped thee who art no king, deserve to be slain by me along with thee! Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Sisupala had ceased, Krishna, addressing all the kings in the presence of the Pandavas, spoke these words in a soft voice:—'Ye kings, this wicked-minded one, who is the son of a daughter of the Satwata race, is a great enemy of us of the Satwata race; and though we never seek to injure him he even seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Pragjyotisha, came and burnt Dwaraka although he is the son of my father's sister! While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purpose. This wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let those under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akruta) on her way from Dwaraka to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Karusha, ravished also the innocent Bhadra, the princess of Visala, the intended bride of king Karusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not like a Sudra failing to obtain the audition of the *Vedas*."

Vaisampayana continued,—"Hearing these words of Vasudeva, all the assembled monarchs began to reprove the ruler of Chedi. Put the powerful Sisupala, having heard these words, laughed aloud and spoke thus:—'O Krishna art thou not ashamed in saying in this assembly, especially before all these kings that Rukmini (thy wife) had been intended for me? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst

of respectable men that his wife had been intended for some body else ? O Krishna, pardon me if thou pleasest, or pardon me not ! But angry or friendly, what canst thou do unto me ?'

"And while Sisupala was speaking thus, the exalted slayer of Madhu though in his mind of the discus that humbleth the pride of the *Asuras*. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words :—'Listen ye lords of earth, why this one had hitherto been pardoned, by me ! Asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked and even this I granted her. That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs.' Having said this, the chief of the Yadus, that slayer of all foes, in anger instantly cut off the head of the ruler of Chedi by means of his discus. And the mighty armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the kings of Chedi. And, O king, that energy then adored Krishna possessed of eyes like lotus leaves and worshipped of all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky though cloudless poured showers of rain, and blasting thunders were hurled and the earth itself began to tremble. Some there were among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janarddana. And some there were that rubbed in rage their palms with their fore-fingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger ; while others became mediators. The great *Rishis* with pleased hearts praised Kesava and went away. And all the high-souled Brahmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishthira then commanded his brother to perform without delay the funeral rites of kings Sisupala, the brave son of Damaghosha, with proper respect. The sons of Pandu obeyed the behest of their brother. And Yudhishthira then, with all the kings, installed the son of king Sisupala in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of food, it was properly watched by Kesava. And Yudhishthira in due time completed the great sacrifice. And the mighty-armed Janarddana, the exalted Sauri, with his bow called *Saranga* and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishthira

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who had bathed after the conclusion of the sacrifice, said these words :—By good fortune thou hast grown, O virtuous one! Thou hast obtained the imperial dignity! O thou of the Ajamida race, by thee hath been spread the fame of thy whole race! And, O king of kings by this act of thine, thou hast also acquired great religious merit! We have been worshipped by thee to the full extent of our desires. We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission!'

"Hearing these words of the monarchs, king Yudhishthira the just, worshipping them each deserved, commanded his brothers, saying, 'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms, bidding me farewell. Blest be ye, follow ye these excellent king to the confines of our own dominions. Hearing these words of their brother, the virtuous Pandava princes followed the kings, one after another as each deserved. The powerful Dhrishtadyumna followed without loss of time king Virata; and Dhananjaya followed the illustrious and mighty charioteer Yajnasena; and the mighty Bhimasena followed Bhishma and Dhritarashtra; and Sahadeva—that master of battle, followed the brave Drona and his son; and Nakula, O king, followed Suvala with his son; and the sons of Draupadi with the son of Subhadra followed those mighty warriors—the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brahmanas by thousands, also went away, duly worshipped.

"After all the kings and the Brahmanas had gone away, the powerful Vasudeva addressing Yudhishthira said,—O son of the Kuru race, with thy leave, I also desire to go to Dwaraka. By great gold fortune, thou hast accomplished the foremost of sacrifices—Rajasuya!' Thus addressed by Janarddana, Yudhishthira replied,—Owing to thy grace, O Govinda, I have accomplished the great sacrifice! And it is owing to thy grace that the whole Kshatriya world' having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart, never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of Dwaraka.' The virtuous Hari of world-wide fame, thus addressed by Yudhishthira, cheerfully went with his cousin to Pritha and said,—'O aunt, thy sons have now obtained the imperial dignity. They have obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwaraka! After this, Kesava bade farewell to Draupadi and Subhadra. Coming out then of the inner appartments accompanied by Yudhishthira, he performed his ablutions and went through the daily rites of worship, and then made the Brahmanas utter benedicions, Then the mighty armed Daruka came there with a car of excellent design and body resembling the clouds. And beholding that Gadura-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on

it set out for Dwaravati. And king Yudhishthira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vasudeva Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishthira the son of Kunti, said,—'O king of kings, cherish thou thy subjects, with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough unto birds, as he of a thousand eyes unto the immortals, be thou the refuge and support of thy relatives!' And Krishna and Yudhishthira having thus talked unto each other, took each other's leave and returned to their respective homes. And, O king after the chief of the Swattata race had gone to Dwaravati, king Duryodhana alone, with king Suvala's son, Sakuni,—these bulls among men,—continued to live in that celestial assembly house.

Thus end the forty-fifth section in the Sisupala-badha of the Sabha Parva.

SECTION XLVI.

(*Dyuta Parva.*)

Vaisampayana said,—"When that foremost of sacrifices, the Rajasuya, so difficult of accomplishment, was completed, Vyasa surrounded by his disciples presented himself before Yudhishthira. And Yudhishthira, upon beholding him, quickly rose from his seat, surrounded by his brothers, and worshipped the *Rishi* who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishthira the just and said,—'Take thy seat!' And after the king had taken his seat surrounded by his brothers, the illustrious Vyasa, skilled in speech, said,—'O son of Kunti, thou growest from good fortune! Thou hast obtained imperial sway so difficult of acquisition! And, O perpetuator of the Kuru race, all the Kauravas have prospered in consequence in thee! O Emperor, I have been duly worshipped. I desire now to go with thy leave!' King Yudhisthira the just, thus addressed by the *Rishi* of dark hue, saluted (him) his grand-father and touching his feet said,—'O cheif of men, a doubt, difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious *Rishi* Narada said that (as a consequence of the Rajasuya sacrifice) three kinds of portents, *viz.*, celestial, atmospherical, and terrestrial happen, O grandsire! Have those portents been ended by the fall of the king of the Chedis?'"

Vaisampayana continued,—"Hearing these words of the king, the exalted son of Parasara, the Island-born Vyasa of dark hue, spoke these words,—'For the thirteen years, O king, those portents will bear mighty consequences, even for the destruction, O king of kings of all the Kshatriys. In course of time, O bull of the Bharata race, making thee the sole of cause, the

assembled Kshatriyas of the world will all be destroyed, O Bharata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings, thou wilt behold towards the end of this night the blue-throated Bhava, the slayer of Tripura, ever fixed in meditation, having the bull for his mark, and drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Uma, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called *Pinaka*, and attired in animal skin. And thou wilt behold Siva, tall and white as the Kailasa cliff, and seated on his bull, gazing, unceasingly towards the direction (south) presided over by the king of the *Pitris*. Even this will be the dream thou wilt dream to day, O king of kings! Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou! I will now proceed towards the Kailasa mountain. Rule thou the earth, with vigilance, and steadiness, and patiently bearing every privation!"

Vaisampayana continued,—"Having said this, the illustrious and island-born Vyasa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailasa. And after the grand-father had thus gone away, the king, affected with anxiety and grief, began to think continuously upon what the *Rishi* hath said. And he said to himself, 'Indeed, what the *Rishi* hath said must come to pass. We will succeed in warding off the fates by exertion alone?' Then Yudhishthira, endued with great energy addressing all his brothers, said, 'Ye tigers among men, ye have heard what the island-born *Rishi* hath told me. Having heard the words of the *Rishi*, even this is the firm resolution at which I have arrived, *viz.*, that I should die when I am ordained to be the cause of the destruction of all Kshatriyas. Ye children, if Time hath intended so, what need is there for me to live?' Hearing these words of the king, Falguna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason! Mustering fortitude, O great king, do what would be beneficial.' Yudhishthira then, firm in truth, thinking all the while of Dwaipayana's words, answered his brothers, thus:—'Blest be ye! Listen to my vow from this day! For thirteen years what other purpose have I to live for? I shall not speak a harsh word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men!' Hearing these words of their eldest brother, the Pandavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishthira the just, having pledged so along with his brothers, in the midst of that assembly, gratified his *Priests* as also the gods with due ceremonies. And, O bull of the Bharata race, after all the monarchs had gone away, Yudhishthira along with his brothers,

having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Sakuni the son of Suvala continued to dwell in that delightful assembly house."

Thus ends the forty-sixth section in the Dyuta of the Sabha Parva.

SECTION XLVII

(*Dyuta Parva continued*)

Vaisampayana said.—"That bull among men, Duryodhana, continued to dwell in that assembly house (of the Pandavas). And with Sakuni, the Kuru prince slowly examined the whole of that mansion. And the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastinapore). And one day king Duryodhana in going over that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a piece of water, drew up his clothes. And afterwords finding his mistake out, the king wandered over the mansion in great sorrow. And sometime after. the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Duryodhana fall into the lake, the mighty Bhima laughed aloud as also the menials of the palace. And the servants. at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of duryodhana, the mighty Bhima and Arjuna and both the twins,—all laughed aloud. And incapable of putting up with insults, Duryodhana could not bear that laugh of theirs, Concealing his emotions he even cast not his eyes on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook as open a closed door made of crystal. And as he was about to pass through it, his head struck against it and he stood with his brain swimming. And mistaking as closed another door made of crystal that was really open, the king in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king, thinking it as closed, went away from it. And, O monarch, king Duryodhana beholding that vast wealth in the Rajasuya sacrifice and having become the victim of those numerous errors within the assembly house, at last, with the leave of the Pandavas, returned to Hastinapore.

And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pandavas,, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffured. And beholding the Pandavas happy and all the kings of the earth obedient to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pandu, Duryodhana the son of Dhritarashtra became pale. In proceeding (to his city) with an afflicted heart, the prince thought of nothing else than that assembly house and that

unrivalled prosperity of the wise Yudhishthira. And Duryodhana the son of Dhritarashtra was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addressed him repeatedly. And Sakuni, beholding him unsettled, said,—'O Duryodhana, why art thou proceeding sighing thus ?

"Duryodhana replied,—'O uncle, beholding this whole earth, in consequence of the force of the illustrious Arjuna's weapons, owning the sway of Yudhisthira, and beholding also that sacrifice of the son of Pritha like unto the sacrifice of Sakra himself of great glory among the celestials, filled with jealousy and burning day and night, I am being dried up like a shallow tank in the summer season. Behold, when Sisupala was slain by the chief of the Satwatas, there was no man to take the side of Sisupala. Consumed by the Pandava-fire, they all forgave that offence ; otherwise who is there that could forgive it ? That highly improper act of grave consequence done by Vasudeva succeeded in consequence of the energy of the illustrious sons of Pandu. And so many monarch also bringing with them various kinds of wealth worshipping king Yudhishthira the son of Kunti like tribute-paying Vaisyas ! Beholding Yudhishthira's prosperity of such splendour, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous.'

"Having reflected in this way. Duryodhana, as if burnt by fire, addressed the king of Gandhara again and said,—'I shall throw myself upon a flaming fire or swallow poison or drown myself in water ! I cannot live. What man is there in the world possessed of vigor who can bear to see his foes in the enjoyment of prosperity and himself in destitution ? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world, and vast affluence, as also that sacrifice, who is there like me that would not smart under all that ? Alone I am incapable of acquiring such royal prosperity ; nor do I behold allies that could help me in the matter. It is for this that I am thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertion fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity, even like the lotus from within a pool of water, It is for this that I regard Fate as supreme and exertion fruitless. Behold, the sons of Dhritarashtra are decaying and the sons of Pritha are growing day by day ! Beholding that prosperity of the Pandavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieving and filled with jealousy, and speak of it to Dhritarashtra."

Thus ends the forty-seventh section in the Dyuta of the Sabha Parva.

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SECTION XLVIII.

(*Dyuta Parva continued.*)

"Sakuni said,—'O Duryodhana, thou shouldst not be jealous of Yudhishthira. The sons of Pandu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly adopting numberless plans many of which thou hadst even reduced to practice. Those tigers among men escaped all those machinations by help of their good fortune. They have obtained Draupadi for wife, and Drupada with his sons as also Vasudeva of great prowess as allies capable of helping them in subjugating the whole world. And, O king, having obtained their paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hutasana, Dhananjaya hath obtained the bow Gandiva and the couple of inexhaustible quivers and many celestial weapons. With that foremost of bows and by the strength of his own arms also, he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the *Asura* Maya from a conflagration, that slayer of foes, Arjuna, using both his hands with equal skill, caused him to built that assembly house. And it is for this also that commanded by Maya, those grim *Rakshasas* called *Kinkaras* support that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bharata, is not true! These thy brothers are obedient to thee! Drona of great prowess and wielding the large bow along with his son; Radha's son Karna; the great warrior Gautama (Kripa); myself with my brothers; king Saumadatti; these are thy allies! Uniting thyself with those, conquer thou the whole of the earth!'

"Duryodhana said,—'O king, with thee, as also with these great warriors, I shall subjugate the Pandavas, if it please thee! If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.'

"Sakuni replied,—'Dhananjaya and Vasudeva, Bhimasena and Yudhishthira Nakula and sahadeva and Drupada with his sons,—these can not be vanquised in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishthira himself may be vanquished. Listen to me and adopt it!'

"Duryodhana said,—'Without danger to our friends and other illustrious men, O uncle, tell me if there is a way by which I may vanquish him!'

"Sakuni said,—'The son of Kunti is very fond of gambling, although he doth not know how to play. That king, if asked to play, is ill able to refuse. I am skilful at dice. There is none equal to me on earth, no, not even in

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the three worlds, O son of Kuru! Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his, for thee, O bull among men! But, O Duryodhana, represent all this unto the king (Dhritarashtra). Commanded by thy father I will win without doubt the whole of Yudhishthir's possessions!'

"Duryodhana said,—'O son of Suvala, thou thyself represent properly all this to Dhritarashtra the chief of the Kurus! I shall not be able to do so.'"

Thus ends the forty-eighth section in the Dyuta of the Sabha Parva.

SECTION XLIX.

(Dyuta Parva continued.)

Vaisampayana said,—"O king, impressed with the great Rajasuya sacrifice of king Yudhishthira, Sakuni the son of Suvala, having learnt before the intentions of Duryodhana, accompanied by Gandhari's son, and desirous of saying what was agreeable to him, approached Dhritarashtra endued with great wisdom, and finding the monarch whose intellect was his eye, seated (on his throne), told him these words:—'Know, O great king, O bull of the Bharata race, that Duryodhana, having lost color, hath become pale and emaciated and depressed and a prey to anxiety! Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe?'

"Dhritarashtra said,—'Duryodhana, what is the reason of thy great affliction, O son of the Kuru race, if it is fit for me to hear it, then tell me the reason! This Sakuni here says that thou hast lost color, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of thy sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee! Thou wearest the best apparel and eatest food that is prepared with meat. The best of horses carry thee. What it is, therefore, that hath made thee pale and emaciated? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the most delightful kind, without doubt, these all wait but thy command, as in the case of the gods themselves. Therefore, O proud one, why dost thou grieve O son, as if thou wert destitute?'

"Duryodhana said,—'I eat and dress myself like a wretch and pass my time, all the while a prey to fierce jealousy. He, indeed, is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire, of liberating his own subjects from the tyranny of the foe. Contentments, as also pride, O Bharata, are destructive of prosperity; and those other two qualities also, *viz*, compassion and fear. One who acteth under the influence of these, never obtaineth anything high. Having behold Yudhishthira's prosperity, whatever I enjoy gratifieth me not. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not

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before me, I yet see it before me! Therefore, have I lost color and become melancholy, pale and emaciated. Yudhisthira supporteth eighty-eight thousand Snataka Brahmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brahmanas daily eat at his palace the best of food of golden plates. The king of Kambhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer called *Kadali*, as also numberless blankets of excellent texture. And hundreds and thousands and thousands of mares of elephants and thirty thousand she camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pandava. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels of gems for the son of Kunti. Never before saw or heard of such enormous wealth as was brought unto the sacrifice of the intelligent of Pandu. And, O king, beholding that enormous collection of wealth belonging to the foe, I cannot enjoy peace of mind, O king. Hundreds of Brahmanas supported by the hands Yudhishthira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute, prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome *Kamandalus* made of gold, they obtained not admission into the palace, And Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is so superior to that which flowers and annual plants produce for Sakra. And Vasudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed him with sea-water brought in thousand jars of gold, all well-adorned with numerous gems. Beholding all his, I became feverish with jealousy. Those jars had been taken to the Easten and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me! When a hundred thousand Brahmanas were fed, it had been arranged that to notify this fact every day conches would be blown in a chorus. But, O Bharata, I continually heard conchs blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pandu bringing with them every kind of wealth. And the kings that came there became like Vaisyas the distributors of food unto the Brahmanas that were fed. And, O king, the prosperity that I beheld of Yudhishira was such that neither the chief himself of the celestials, nor Yama nor Varuna, nor the lord of the Guhyakas' owneth the same. And beholding that great prosperity of the son of Pandu, my heart burneth and I cannot enjoy peace.'

"Hearing these words of Duryodhana, Sakuni replied,—'Hear how thou mayst obtain this unrivalled prosperity that thou beholdest in the son of Pandu, O thou that hast truth for thy prowess! O Bharata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have especial knowledge of the play. The son of Kunti also is fond of play though he possesseth little skill. Summoned to play or battle, he is sure to come forward, and I will defeat him constantly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same!'"

Vaisampayana continued,—"King Duryodhana, thus addressed by Sakuni, without allowing a moment to elapse, said unto Dhritarashtra,—'This Sakuni, an adept at dice, is ready to win at dice, O king, the wealth of the sons of Pandu. It behoveth thee to grant him permission to do so.'

"Dhritarashtra replied,—'I always follow the counsels of Kshatta my minister possessed of great wisdom. Having consulted with him, I will inform thee what my conclusion is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.'"

"Duryodhana said,—"If thou consultest with Kshatta, he will make thee desist. And if thou desistest, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?"

Vaisampayana continued,—Dhritarashtra, hearing these words of affliction uttered by Duryodhana from mixed feelings, commanded his servants, himself ready to do what Duryodhana dictated, saying,—'Let artificers be employed to erect, without delay, delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it handsome and easy of access, report to me when everything is complete.' And, O monarch, king Dhritarashtra having framed this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura the monarch never framed any resolution. But as regards the matter at hand, the king, although he knew the evils of gambling, was attracted yet towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarashtra. And Vidura approaching his illustrious eldest brother and bowing down unto his feet, said these words:

'O exalted king, I do not approve of this resolution that thou hast formed. It behoveth thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.'

Dhritarashtra replied,—'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious

or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed Even this without doubt, is what fate hath ordained for us ! And, O son of the Bharata race, when I am near, and drona, and Bhishma, and thou too, nothing evil that even fate might have ordained is likely to happen. Therefore, go thou on a car, yoking thereto horses endued with the speed of the wind, so that thou mayst reach Khandavaprastha even today, and bring thou Yudhishthira with thee ! And, O Vidura, I tell thee that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarashtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma endued with great wisdom."

Thus ends the forty-ninth section in the Dyuta of the Sabha Parva.

SECTION L.

(Dyuta Parva continued.)

Janamejaya said,—"O thou foremost of all conversant with the *Vedas*, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the sons of Pandu, were plunged into such sorrow ? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it ? O sinless one, O chief of regenerate ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world !"

Sauti said,—"Thus addressed by the king, the disciple of Vyasa, endued with great energy and conversant with the entire *Vedas*, narrated everything that happened."

Vaisampayana said,—"O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail !

"Ascertaining the opinion of Vidura, Dhritarashtra the son of Amvika, calling Duryodhana told him again in private,—'O son of Gandhari, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrihaspati—the celestial *Rishi* who is the spiritual guide of Vasava—had unfolded unto the wise chief of the immortals. And O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon the idea of gambling. O son, thou hast obtained from us what, it hath been

ordained, a father and mother should give unto their son, *viz*,, ancestral rank and possessions. Thou hast studied, become clever in every branch of knowledge, and been cherished with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within the kingdom, regardest thou thyself as unhappy? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet, O son! O mighty-armed one, daily ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven! Thou art possessed of wisdom! It behoveth thee to tell me what can be the root of this grief that thou feelest and that hath made thee so melancholy!"

"Duryodhana replied,—'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that that man is a wretch who is not filled with jealousy at sight of his enemy's prosperity. O exalted one, this ordinary prosperity of mine doth not gratify me! Beholding that blazing prosperity in the son of Kunti, I am very much pained! I tell thee, strong must be my vitality, in as much as I am living even at the sight of the whole earth owning the sway of Yudhishthira! The Nipas, the Chittrakas, the Kukkuras, the Karaskaras, and the Lauha-janghas are living in the palace of Yudhishtira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yeild jewels and gems, have all acknowledged their inferiority to the mansion of Yudhisthira (in respect of the wealth it containeth). And O monarch, regarding me as the eldest and entitled to respect, Yudhishthira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bharatta, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen! And, O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable article from distant regions use to wait till I was able to resume my labor. Bringing jewels from the lake Vindu, the *Asura* architect Maya constructed (for the Pandavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled, I mistook it, O king, for water. And seeing me draw up my clothes (while about to cross it), Vrikodara laughed at me, regarding me as destitute of jewels, and deprived of reason on beholding the affluence of my enemies. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But, O monarch, if we endeavour to slay Bhima now, without doubt, ours will be the fate of Sisupala. O Bharata, that insult by the foe burneth me! Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed melodiously, and Draupadi also accompanied by other females. That paineth my heart exceedingly! My apparel having been wet, the menials, at the command of the king, gave me other clothes. That also is my great sorrow! And O king, hear now of another mistake that I

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speak of. In attempting to pass through what is exactly of the shape of a door but through which there is really no passage, I struck my forehead against stone and injured myself. The twins, beholding from a distance that I was struck, both came and supported me in their arms, expressing great concern. And Sahadeva repeatedly told me, as if with a smile,—*This, O king, is the door. Go this way !* And Bhimasena, laughing aloud, addressed me and said,—*O son of Dhritarashtra, this is the door* ! And, O king, I had not even heard of the names of those gems that I saw in that mansion. And it is for these reasons that my heart burneth so.' "

Thus ends the fiftieth section in the Dyuta of the Sabha Parva.

SECTION LI.

(*Dyuta Parva continued.*)

'Duryodhana said,—'Listen now, O Bharata, about all the more costly articles I saw, belonging unto the sons of Pandu, and brought, one after another, by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bharata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kamboja gave innumerable skins of the best kind, and blankets made of wool, of the soft fur of mice and other animals living in holes, and of the hair of cats, and all inlaid with threads of gold. And he also gave three hundred horses of the *Tittiti* and the *Kalmasha* species, possessing noses like parrots. And he also gave three hundred camels and an equal number of she asses, all fattened with the olive and the *Pilusha*. And innumerable Brahmanas engaged in rearing cattle and fit to be engaged in low offices, for the gratification of the illustrious king Yudhishthira the just, waited at the gate, with three hundred millions of tribute, denied admission into the palace. And hundreds upon hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden *Kamandalus* filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace And the Sudra kings that dwelt in the regions on the sea coast, brought with them O king, hundred thousands of serving girls of the *Karpasika* country of beutiful features and slender waist and luxuriant hair and decked in golden ornaments ; and many skins also that are worthy even of Brahmanas, of the *Ranku* deer, as tribute unto king Yudhishthira. And the tribes Vairamas, Paradas, Tungas, with the Kitavas,—they who lived upon crops that depended on water from the sky or of the river, they who were born in regions on the sea-shore, in woodlands, or countries on the other side of the ocean,—waited at the gate, being refused permission to enter, with goats and kine and asses and camels

and vegetable honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of Pragjyotisha and the mighty sovereign of the *mlechchas*, at the head of a large number of Yavanas, waited at the gate, unable to enter, with a considerable tribute comprising horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds and every kind of gems. And many tribes coming from different regions, some possessing two eyes, some three, and some whose eyes were on their foreheads, and those also called *Aushnikas*, and Nishadas, and Romakas, and some that were cannibals and many possessing only one leg, I saw, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful color. And they were all born on the coast of Vankhu. And there were many kings that gave unto Yudhishthira much gold and silver. And having given so tribute they obtained admission into the palace of Yudhishthira. The people that came there possessing only one leg gave unto Yudhishthira many wild horses, some of which were as red as the coccinella, and some white, and some possessing the hues of the rain-bow, and some looking like evening clouds, and some that were of variegated color. And they were all endued with the speed of the mind. And they also gave unto the king much gold of superior quality. I also saw numberless Chins and Sakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Harahunas, and dusky tribes of the Himavat, and many Nipas and people rosiding in regions on the sea coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles. And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent color, their skins were pleasant to the touch. And the Vahlikas also presented numerous blankets of woolen texture manufactured in Chin, and numerous skins of the Ranku deer, and clothes manufactured from jute, and others from the threads of insects. And they also gave thousands of other clothes not made of cotton, possessing the color of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Sakas and Tukharas and Kankas and Romakas and men with horns, bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions

of gold, waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses covered with tiger skins, and rich and variegated blankets for covering elephants, and various kinds of jewels and gems, and arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pandava !"

Thus ends the fifty-first section in the Dyuta of the Sabha Parva.

SECTION LII.

(*Dyuta Parva continued.*)

Duryodhana said,—'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishthira by the kings of the earth. They that dwell by the side of the river Sailoda flowing between the mountains of Mer and Mandara, and enjoy the delicious shade of topes of the *Kichaka* bamboo *viz.*, the Khashas, Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in *Dronas* (jars) and raised from underneath the earth by ants and, therefore, called after these creatures. The mountain tribes endued with great strength having brought as tribute numerous *Chomaras* (long brushes) soft and black and others white as the beams of the moon. and sweet honey extracted from the flowers growing on the Himavat as also from the *Mishalia champaka* and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north, even from Kailasa, waited with heads down at the gate of king Yudhishthira, being refused permission to enter. I also beheld there numberless chiefs of the Kiratas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Karusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, they waited at the gate, being refused permission to enter. The Kiratas, the Daradas, the Darvas, the Suras, the

Saimakas, the Audumvaras, the Durvibhagas, the Paradas along with the Vahlikas, the Kasmiras, the Kumaras, the Ghorakas, the Hansakayanas, the Sivis, the Trigartas, the Yauddheyas, the ruler of the Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tarkshyas, the Vastrapas along with the Palhavas, the Vashatayas, the Mauleyas along with the Kshudrakas, and the Malavas, the Paundryas, the Kukkuras, the Sakas, the Angas, the Vangas, the Pundras, the Sanavatyas, and the Gayas,—these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhishthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas. the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers, at the command of the king. that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnishd with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kamyaka lake. and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha also, the king of the *Gandharvas*, the friend of Indra, gave fourhundred horses gifted with the speed of the wind. And the *Gandharva* Tumvuru gladly gave a hundred horses of the color of mango leaf and decked in gold. And O, thou of the Kuru race, the celebrated king of the *mlechcha* tribe called the Sukaras. gave many hundreds of excellent elephants, And Virata the king of Matsya gave as tribute two thousand elephants decked in gold. And king Vasudana from the kingdom of Pansu presented unto the son of Pandu six and twenty elephants and two thousand horses, O king. all decked in gold and endued with speed and strength and in the full vigor of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pandu for the sacrifice, fourteen thousand serving-girls and ten thousand serving-men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vasudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abondoning heaven itself for the sake of Arjuna, and Arjuna also is capable of sacrificing his life for the sake of krishna. And the kings of Chola and Pandya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and

many gems of great brilliancy. and fine cloths inlaid with gold, obtained not permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the *lapis lazuli*, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark-colored men with the ends of their eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brahmanas, and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, from love of Yudhishthira, brought tribute unto the son of Pandu. And even all the *Mlechchas*, from love and respect, came unto Yudhishthira And all orders of men, good indifferent, and low, distributed into numberless races, co ming from diverse lands, made Yudhishthira's habitation the epitome of the world.

"And beholding the kings of the earth present unto the foes such excellent and valuable presents, from grief I wished for death. And, O king, I will now tell thee of the servants of the Pandavas, people for whom Yudhishthira supplieth food both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars, and countless foot-soldiers. At one place raw provisions are being measured out ; at another they are being cooked ; and at another place the goods are being distributed. And the sound of festivity is being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishthira that had not food and drink and ornaments. And eighty-eight thousands of Snataka Brahmanas leading domestic lives, all supported by Yudhisthira, with thirty serving-girls given unto each, gratified by the kings always pray for, with pleased hearts, the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat off golden plates in Yudhishra's palace. 'And, O king, Yajnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bharata, only two do not pay tribute unto the son of Kunti, *viz.*, the Panchalas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship."

Thus ends the fifty second section in the Dutya of the Sabha Parva.

SECTION LIII.

(*Dyuta Parva continued.*)

"Duryodhana said,—"Those kings that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows who are endued with great learning and eloquence who are fully conversant with the *Vedas* and their branches, as also with sacrifices, who have piety and modesty whose souls are devoted to virtue, who possess fame, and upon whom have been performed the grand rites of coronation, all wait upon and worship king Yudhishthira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for

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milking them, brought thither by the kings of the earth as sacrificial presents te be given away by Yudhisthira unto the Brahmanas. And, O Bharata, for bathing Yudhishthira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vahlika himself brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of Kamboja breed. And Sunitha of great might gladly fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the South country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head gear; the great warrior Vasudana with a sixty years old elephant; the king of Matsya, with the side-fittings of the car all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitana, with the quiver; the king of Kasi, with the bow; and Salya, with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyasa of great ascetic merit, with Narada and Asita's son Devala standing before, performed the ceremony of sprinkling the sacred water over the king. And the great *Rishis* with cheerful hearts sat where the sprinkling the ceremony was performed. And other illustrious *Rishis* conversant with the *Vedas*, with Jamadagni's son amongst them, approached Yudhishthira, the giver of large sacrificial presents, uttering *mantras* all the while, like the seven *Rishis* approaching the great Indra in heaven. And Satyaki of unbaffled prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in fanning the king; while the twins held a couple of *chamaras* in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viswakarman had constructed with a thousand *Nishkas* of gold, and which Prajapati had in a former *Kalpa*, presented unto Indra! It was with that conch that Krishna bathed Yudhishthira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the western seas, and also to the Southern one. But, O father, none, except birds can ever go to the Northern sea. But the Pandavas have spread their dominion even there, for I heard hundred of conchs that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conchs blew simultaneously, my hair stood on end. And those among the kings who were weak in strength fell down. And Dhrishtadyumna and Satyaki and the sons of Pandu and Kesava,—those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave. O Bharata, unto the principal Brahmanas five hundred bullocks with horns plated with gold. And king Yudhisthira the son of Kunti, having completed the Rajasuya sacrifice, obtained like the exalted Harischandra such prosperity that neither Ratnideva nor Nabhaga, nor Jauvanaswa, nor Manu, nor king Prithu the son of Vena, nor Bhagiratha,

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Yayati, nor even Nahusha, had obtained its like. And beholding, O exalted-such prosperity in the son of Pritha which is even like that which Harischandra had, I do not see the least use in continuing to live, O Bharata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us. The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated,".

Thus ends the fifty-third section in the Dyuta of the Sabha Parva.

SECTION LIV.

(*Dyuta Parva continued.*)

"Dhritarashtra said,—"Thou art my eldest son and born also of my eldest wife! Therefore, O son, be not jealous of the Pandavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishthira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee! Why shouldst thou, thefore, be jealous of him? O king, in respect of friends and allies thou art equal unro Yudhishthira. Why shouldst thou, therefore, covet, from folly, the property of thy brother? Be not so. Cease to be jealous! Do not grieve! O bull of the Bharata race, if thou covetest the dignity attaching to the performance of a sacrifice, let the priests arrange for thee the great sacrifice called the *Saptatantu*. Tne kings of the earth then, cheerfully and with great respect will bring for thee also much wealth and gems and ornaments O child, coveting others' possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own, being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned,—these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting vigilant, and humble, always beholdeth prosperity. The sons of Pandu are as thy arms. Do not lop off those arms of thine! Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pandu! Thy wealt is equal unto that of thy brothers in its entirely. There is great sin in quarreling with friends. They that are thy grand-sires are theirs also! Give away in charity on occassions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace!"

Thus ends the fifty-fourth section in the Dyuta of the Sabha Parva.

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SECTION LV.

(*Dyuta Parva continued*)

"Duryodhana said,—He that hath no intellect but hath merely heard of many things, cannot understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me; Like a boat that is tied to another, thou and I are tied to each other. Art thou unmindful of thy own interests? Or, dost thou entertain hostile feeling towards me? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for that which is to be done at the present moment thou describest as attainable in the future. He often trippeth whose guide moveth under the instructions of others. How then can his followers obtain a right path? O king, thou art of mature wisdom; thou waitest on the old, and thy senses also are under thy control! It behoveth thee not to confound us who are ready to seek our own interests! Vrihaspati hath said that the usage of kings are different from those of common people. Therefore should kings always attend to their interests with vigilance. The conduct of a Kshatriya is to be determined by success. Whether, therefore, it is virtuous or sinful, what scruples can there be in the duties of one's order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those acquainted with weapons say that, covered or open, the means that can vanquish the foe, is to be called a weapon, and not that which cuts. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should set his affections on his wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a time of peace and having given a pledge to the contrary that Shakra cut off the head of Namuchi, and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brahmana that stireth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherisheth without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. O Bharata, O Ajamida, let not the prosperity of the foe be acceptable to thee! This

policy (of not neglecting the foe) the wise should always bear on their heads even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pandavas, I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king when the state of my mind is such, what do I care now for life, for the Pandavas are daily growing while our possessions know no increase ?' "

Thus ends the fifty-fifth section in the Dyuta of the Sabha Parva.

SECTION LVI.

(*Dyuta Parva continued.*)

Sakuni said,—'O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudhishthira the son of Pandu, at sight of which thou grievest so ! Therefore, O king, let Yudhishthira the son of Kunti be summoned ! By throwing dice, a skilful man, himself uninjured, may vanquish one that hath no skill, Know, O Bharata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car !'

"Duryodhna said,—'This Sakuni skilled at dice, is ready O king, to snatch the prosperity of the son of Pandu by means of dice ! It behoveth thee to give him permission !'

Dhritarashtra said,—'I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall settle what should be done in this matter !'

"Duryodhana said,—'Vidura is always engaged in doing good to the sons of Pandu. O Kaurava, his feelings towards us are otherwise. He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarashtra said,—'O son, hostility with those that are strong, is what never recommendeth itself to me ! Hostility bringeth about a change of feelings and that itself is a weapon though not made of steel. Thou regardest, O Prince, this that will bring in its train the terrible consequences of war, this that is really fraught with mischief, as a great blessing ! If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,—'Men of the most ancient times invented the use of dice. There is no destruction in it nor is there any striking with weapons. Let the words of Sakuni, therefore, be acceptable to thee, and let thy commands be issued for the speedy construction of the assembly house! The door of heaven, leading us to such happiness, will be opened to us by gambling! Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pandavas then will become thy equals (instead of, as now, superiors); therefore, gamble thou with the Pandavas!'

"Dhritarashtra said,—'The words uttered by thee do not recommended themselves to me. Do what may be agreeable to thee, O ruler of men! But thou shalt have to repent for acting according to these words; for words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of intelligence and wisdom. Even that great calamity, destructive of the lives of the Kshatriyas, cometh as willed by fate!'"

Vaisampayana continued,—"Having said this, the weakminded Dhritarashtra regarded fate as supreme and unavoidable. And the king, deprived of reason by fate, and obedient to the counsels of his son, cammanded his men in a loud voice, saying,—'Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the *crystal-arched* palace, with a thousand columns, decked with gold and the *lapis lazuli*, furnished with a hundred gates, and full two miles in length and in breadth the same.' Hearing those words of his, thousands of artificers endued with wisdom and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it was delightful and handsome and furnished with every kind of gems, and covered with many-colored carpets inlaid with gold. Then king Dhritarashtra, possessed of learning, summoning Vidura the chief of his ministers, said,—'Repairing (to Khandavaprastha), bring prince Yudhishthira here without loss of time. Let him, coming hither with his brothers, behold this handsome assembly house of mine, furnished with countless jewels and gems, and with costly beds and carpets, and let a friendly match at dice commence here!'"

Thus ends the fifty-sixth section in the Dyuta of the Sabha Parva.

SECTION LVII.

(*Dyuta Parva continued.*)

Vaisampayana said,—"King Dhritarashtra, ascertaining the inclinations of his son, and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus. 'I approve not, O king, of this command of thine!

not act so! I fear this will bring abou the destruction of our race. When thy sons loss their unity, dissension will certainly ensue amongst them. This I apprehend. O king, from this match at dice!'

"Dhritarashtra said,—'If Fate be not hestile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishthira at my command, bring thou soon that invincible son of Kunti!'"

Thus ends the fifty-seventh section in the Dyuta of the Sabha Parva.

SECTION LVIII.

(*Dyuta Parva continued.*)

Vaisampayana said,—"Vidura then, thus commanded against his will by king Dhritarashtra, set out, with the help of horses of high mettle, and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pandu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pandavas, And arrived at the city of king Yudhishthira. he entered it and proceeded towards the palace, worshipped by numberless Brahmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached towards Yudhishthira the son of Dharma. Then the illustrious Ajamida devoted to truth and having no anemy on earth, reverentially saluted Vidura, and asked him about Dhritarashtra and his sons. And Yudhishthira said,—O Kshatta. thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarashtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarastra's rule.'

Vidura said,—The illustrious king, with his sons, is well and happy, and surrounded by his relatives, he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him, and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastinapore with thy brothers and say, beholding king Dhritarashtra's newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Pritha, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as also the Kurus already arrived there! And those gamblers that the, illustrious king Dhritarashtra hath already brought thither,—those cheats thou wilt see there! It is for this, O king, that I have come hither! Let the king's command be aporoved by thee!"

Yudhishthira said,—O Kshatta, if we sit to a match at dice, we may quarrel! What man is there, who knowing all this, will consent to gamble? What dost thou think fit for us? We all are obedient to thy counsels!'

'Vidura said,—'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however. hath sent me to thee. Having known all this, O learned one. do what is beneficial !'

'Yudhishthira said.—Besides the sons of Dhritarashtra what other dishonest gamblers are there ready for play ? Tell us, O Vidura, who they are with whom we shall have to play staking hundreds upon hundreds of our possessions

Vidura said,—O monarch, Sakuni the king of Gandhara, an adept at dice, with great skill of hand, and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra, and Jaya,—these, O king, are there !'

'Yudhishthira said,—'It would seem then that some of the most desperate and terrible gamblers always depending upon deciet are there. This whole universe, however, is at the will of its Maker, under the control of Fate. It is not free. O learned one, I do not desire, at the command of king Dhritarashtra to engage in gambling. The father always wisheth to benefit his son. Thou art our master, O Vidura ! Tell me what is proper for us ! Unwilling as I am to gamble, I will not do so if the wicked Sakuni doth not summon, me to it in the *Sabha* ? If, however, he challangeth me. I will never refuse. For that, as settled, in my eternal vow.

Vaisampayana continued,—"King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king, accompanied by his relatives and attendants, and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus,—'*Like some brilliant body falling before the eyes. Fate depriveth us of reason ; and man, tied as it were with a cord, submitteth to the sway of Providence.*'—Saying this, king Yudhisthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarashtra. And that slayer of hostile heroes, the son of Pandu and Pritha, riding upon the car that had been given him by the king of Valhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brahmanas walking before him, set out from his city, summoned by Dhritarashtra and impelled by what hath been ordained by Time. And arriving at Hastinapore, he went to the palace of Dhritarashtra. And going there, the son of Pandu approached the king. And the exalted one then approached Bhishma, and Drona, and Karna, and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess, then approached Somadatta, and then Duryodhana and Salyas, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dushsasana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the appartment of the wise king Dhritarashtra. And the Yudhishthira beheld the reverend Gandhari, ever obedient to her lord, and surroudded by her daughters-in-law like Rohini by the stars. And saluting Gandhari and blessed by her in return,

the king then beheld his old father, that illustrious monarch whose wisdom was his eye. King Dhritarashtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, *viz*, the sons of Pandu with Bhimasena as their eldest. And, O king, beholding those tigers among men, the handsome Pandavas, all the Kurus became exceedingly glad. And commanded by the king, the Pandavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into their chambers, the women of Dhritarashtra's household with Dussala taking the lead visited them. And the daughters-in-law of Dhritarashtra beholding the blazing and splendid beauty and prosperity of Yajnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity, they caused (by gifts) the Brahmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were sung to by handsome females. And obtaining from them what came in due succession, those subjugators of hostile towns passed with cheerful hearts that delicious night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds. And having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling."

Thus ends the fifty-eighth section in the Dyuta of the Sabha Parva.

SECTION LIX.

(Dyuta Parva continued.)

Vaisampayana said,—"The sons of Pritha with Yudhishthira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Sakuni the son of Suvala addressed Yudhishthira and said,—'O king, the assembly is full! All had been waiting for thee! Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishthira!"

"Yudhishthira repled,—'Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamesters feel in deceitful play. O Sakuni, vanquish us not, like a wretch, by deceitful means.

Sakuni said,—"That high-souled player who knoweth the secrets of winning and losing, who is skilled in baffling the deceitful arts of his *confrere*, who is

untied in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Pritha, it is the staking at dice, which may be lost or won, that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not! Let the stakes be fixed. Delay not!

"Yudhishthira said,—'That best of *Munis*, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gamester. To obtain victory in battle without cunning or strategem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the *mlechchas*, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning,—this is the act of men that are honest. That wealth with which, according to our abilities, we strive to learn how to benefit the Brahmanas, do not, O Sakuni, playing desperately, win of us! Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gamester, even if it be without deceitfulness, should not be applauded.'

"Sakuni said,—'O Yudhishthira, it is from a desire of vanquishing, which is not a very honest motive, that one highborn person approacheth another (in a contest of race superiority), So also it is from a desire of vanquishing, which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishthira, a person skilled at dice approacheth one that is not so skilled, from a desire of vanquishing. One also who is conversant with the truths of science approacheth another that is not, from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishthira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishthira! If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist then from play!

"Yudhishthira said,—'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful! We all are under the control of destiny. With whom in this assembly am I to play? Who is there that can stake equally with me? Let the play begin.'

"Duryodhana said,—'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Sakuni, my uncle, will play.'

"Yudhishthira said,—'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.'"

Thus ends the fifty-ninth section in the Dyuta of the Sabha Parva.

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SECTION LX.

(*Dyuta Parva continued.*)

Vaisampayana said,—"When the play commenced, all those kings with Dhritarashtra at their head took their seats in that assembly. And, O Bharata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and color. And. O king, that mansion looked resplendant with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the *Vedas* and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

"Yudhishthira said,—O king this excellent weath of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold,— this, O king, is my stake! What is thy counter-stake, O great king,—the wealth with which thou wishest to play with me?'

"Duryodhana said,—'I have many jewels and much wealth, But I am not vain of them. Win thou this stake.' "

Vaisampayana continued.—"Then Sakuni, well skilled at dice, took up the dice and (casting them) said unto Yudhishthira,—Lo, I have won!'

Thus ends the sixtieth section in the Dyuta of the Sabha Parva.

SECTION LXI.

(*Dyuta Parva continued*)

"Yudhishthira said,—Thou hast won this stake of me by unfair means. But be not so proud, O Sakuni! Let us play staking thousands upon thousands I have many beautiful jars each full of a thousand *Nishkas* my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee!"

Vaisampayana continned,—"Thus addressed, Sakuni said unto the chief of the perpetuators of the Kuru race, the eldest of the sons of Pandu, king Yudhishthira, of glory incapable of sustaining any diminution,—'Lo, I have won!'

'Yudhishthira said,—This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flagstaffs, which is handsome, and decked with strings of little bells, whose clatter is even like the roar of the clouds

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...or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the beams of the moon and from whose hoofs no terrestrial creature can escape.—this, O king, is my wealth with which I will stake with thee !' "

Vaisampayana continued,—"Hearing these words, Sakuni ready with the dice, and adopting unfair means, said unto Yudhishthira,—'Lo, I have won !'

"Yudhishthira said,—'I have a hundred thousand serving girls, all young, and decked with golden bracelest on their wrists and upper arms, and with *Nishkas* round their necks and other ornaments, adorned with costly garlands and attired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestial, the Snataka Brahmanas, and kings ! With this wealth, O king, I will stake with thee !' "

Vaisampayana continued,—"Hearing these words. Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won !'

"Yudhishthira said,—'I have thousands of serving-men, skilled in waiting upon guests, always, attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked in ear-rings, and who feed all guests night ahd day with plates and dishes in hand. With this wealth, O king, I will stake with thee !' "

Vaisampayana continued,—"Hearing these words, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo, I have won !'

"Yudhishthira said,—'I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tusks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the color of new-formed clouds, and each possessing eight she-elephants ! With this wealth, O king, I will stake with thee !' "

Vaisampayana continued,—"Unto Yudhishthira who had said so, Sakuni the son of Suvala laughingly said,—'Lo, I have won it !'

"Yudhishthira said,—'I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully, and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee !' "

Vaisampayana continued,—When these words had been spoken, the wretch Sakuni, pledged to enmity, said unto Yudhishthira,—'Lo, I have won it !

Yudhishthira said,—The steeds of the *Titiri Kalmasha*, and *Gandharva* breeds, decked with ornaments, Chittraratha, having been vanquished in battle and subdued, cheerfully gave unto the wielder of the Gandiva. With this wealth, O king, I will stake with thee"

Vaisampayana continued,—"Hearing this, Sakuni, ready at dice, adopting unfair means, said unto Yudhisthira,—'Lo I have won !'

Yudhishthira said,—'I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with the prowess of heroes, who drink milk and eat good rice. and all of whom have broad chests. With this wealth, O king, I will stake with thee'

Vaisampayana continued,—Hearing this, Sakuni ready at dice, adopting nefarious means said unto Yudhishthira,—'Lo I have won !

"Yudhishthira said,—'I have four hundred *Nidis* (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five *draunikas* of the costliest and purest leaf gold of the *Jatarupa* kind. With this wealth, O king, I will stake with thee.' "

Vaisampanya continued,—"Hearing this, Sakuni ready at dice, adopting foul means. said unto Yudhishthira,—'Lo, I have won it ?' "

Thus ends the sixty-first section in the Dyuta of the Sabha Parva.

SECTION LXII.

(*Dyuta Parva continued.*)

Vaisampayana said,—"During the course of this gambling certain to bring about utter ruin (on Yudhishthira), Vidura, that dispeller of all doubts, (addressing Dhritarashtra) said, 'O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee,' like medicine to one that is ill and about to breathe his last ! When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the death of ye all ! A jackal is living in thy house, O king in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of Kavi (Sukra) which I will quote. They that collect honey (in mountains), having received what they seek, mark not that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey abstracted in what he seeketh, marketh not the consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom that amongst the Bhojas, they abandoned, for the good of the citizens a son that was unworthy of their race. The Andhakas, the Yadavas, and the Bhojas, uniting together, had abandoned Kansa. And afterwords, when at the command of the whole tribe, the same Kansa had been slain by Krishna—that slayer of foes, all the men of the tribe became exceedingly glad for a

hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. At the exchange of a crow, O great king, buy these peacocks,—the Pandavas; and at the exchange of a jackal, buy these tigers. *For the sake of a family a member may be sacrificed; for the sake of a village a family may be sacrificed, a village may be sacrificed for the sake of a province, and for the sake of one's own soul the whole earth may be sacrificed.* Even this was what the omniscient Kavya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambha at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomitted gold to take up their quarters in his own house, afterwards killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of the gold the king at the same time destroyed both his present and future (gains). Therefore, O king, persecute not the Pandavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Barata, to pluck flowers day by day from the Pandavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black char-coal. Go not, O king, unto the region of Yama, with thy sons and and troops, for who is there that is capable of fighting with the sons of Pritha, together? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of so doing?"

Thus ends the sixty-second section in the Dyuta of the Sabha Parva.

SECTION LXIII

(*Dyuta Parva continued*)

"Vidura said,—"Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarashtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and of Santanu, with their fierce troops and their allies the Vahlikas, will, for the sins of Duryodhana, meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away, luck and prosperity from his kingdom, even like an infuriate bull breaking his own horns himself. That brave and learned person who, disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pandu, and thou art in raptures that he is winning. And it is such success that begeteth war, which endeth in the destruction of men. This fascination (of gambling) that thou

hast well-devised only leadeth to dire results. Thou hast simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira who is so nearly related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Santanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom! Enter ye not into the terrible fire that hath blazed forth, following a wretch! when Ajatasatru the son of Pandu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pandavas their vast wealth? Win the Pandavs themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play This hill king knoweth many nefarious methods in gambling. Let Sakuni return whence he came. War not, O Bharata, with the sons of Pandu!

Thus ends the sixty-third section in the Dyuta of the Sabha Parva.

SECTION LXIV.

(Dyuta Parva continued.)

"Duryodhana said,—'O Kshatta, thou art always boasting of the fame of our enemies, depreciating the sons of Dhritarashtra! We know, O Vidura, of whom thou art really fond! Thou always disregardest us as children! That man standeth confest who wisheth for success unto those that are dear to him and defeat unto those that are not his favorites His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, O Kshatta, that thou dost not fear this sin? Having vanquished our enemies we have obtained great advantages. Use not harsh words in respect of us. Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou, however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not! We know thy mind, Go, learn sitting at the feet of the old! Keep up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura! We do not ask thee what is for our good. Cease, irritate not those that have already borne too much at thy hands! There is one only controller no second. He controlleth even the child that is in the mother's

womb. I am controlled by him. Like water that always floweth in a downward course, I am acting precisely in the way in which he is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellects. (Therefore, in this matter, I am guided by my own intelligence). He becometh a foe who seeketh to control another by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such an highly inflamable object as camphor, beholdeth not its ashes if he runneth not soon to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector, or to another who is evil-minded. Therefore, O Vidura, go whithersoever thou pleasest! A wife that is unchaste, however well-treated, forsaketh her husband yet!

„ Vidura, addressing Dhritarashtra, said,—'O monarch, tell us like a witness (impartially) what thou thinkest of the conduct of those who abandon their serving-men for thus giving them instruction! The hearts of kings are, indeed, very restless. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child. But consider that he is a child who having first accepted one for a friend, subsequently findeth fault within him! A bad-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house of a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race, like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may be had in this world. But a speaker of words that are disagreeable though fit as regimen, or a hearer of the same, is very rare. He, indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but required as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, unintoxicating, disagreeable, and revolting! And drinking it, O king, regain thou thy sobriety! I always wish Dhritarashtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brahmanas wish me well! O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrange such adders as have venom in their very glances!"

Thus ends the sixty-fourth section in the Dyuta of the Sabha Parva.

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SECTION LXV.

(*Dyuta Parva continued.*)

"Sakuni said,—'Thou hast, O Yudhishthira, lost much wealth of the Pandavas. If thou hast still anything that thou hast not, O son of Kunti, yet lost to us, tell us what it is !'

"Yudhishthira said,—'O son of Suvala, I know that I have untold wealth. But why is it, O Sakuni, that thou askest me of my wealth ? Let tens of thousands and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee !"

Vaisampayana said,—'Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo ! I have won !

'Yudhishthira said,—'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnasa to the eastern bank of the Sindhu. With this wealth, O king, I will play with thee !

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishthira,—'Lo ! I have won ,'

"Yudhishthira said,—'I have my city, the country, land,the wealth of all dwelling therein except of Brahmanas, and all those persons themselves except Brahmanas still remaining to me. With this wealth, O king, I will play with tnee !"

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo ! I have won.'

"Yudhishthira said,—'These princes here, O king, who look resplendent in their ornaments and their ear-rings and *Nishkas* and all the royal ornaments on their person, are now my wealth. With this wealth, O king, I will play with thee !"

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo ! I have won them !'

"Yudhishthira said,—'This Nakula here, of mighty arms and leonine neck of red eyes, and endued with youth, is now my one stake. Know that he is my wealth.'

"Sakuni said,—'O king Yudhishthira, prince Nakula is dear to thee ! He is already under our subjection. with whom (as stake) wilt now play ?"

Vaisampayana said,—"Saying this, Sakuni cast those dice, and said unto Yudhishthira,—Lo ! He hath been won by us.'

"Yudishthira said,—This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear object, as if, indeed, he were not so !"

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won.'

"Sakuni continued,—'O king, the sons of Madri, dear unto thee, have both been won by me. I would seem, however, that Bhimasena and Dhananjaya are regarded by thee.'

"Yudhishthira said,—'Wretch, ! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.'

"Sakuni said,—'One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessest the highest accomplishments. O bull of the Bharata race, I (beg thy pardon and) bow to thee, Thou knowest, O Yudhishthira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.'

"Yudhishthira said, — 'He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity, he who is the one hero in this world, (is here). With that Falguna as stake, however undeserving of being made so, I will now play with thee.' "

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo! I have won !'

"Sakuni continued,—'This fore most of all wielders of the bow, this son of Pandu capable of using both his hands with equal activity hath now been won by me. O king, play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pandu !'

"Yudhishthira said,—'O king, however undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,—even like the wielder of the thunderbolt—the one enemy of the Danavas, —the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes' "

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo ! I have won !'

"Sakuni continued, —'Thou hast, O son of Kunti, lost much wealth, horses and elephants with thy brothers. Say if thou hast anything which thou hast not lost.'

"Yudhishthira said,—'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.' "

Vaisampayana said,—"Hearing this Sakuni, ready with the dice, adopting foul means, said unto Yudhishthira,—'Lo ! I have won !'

"Sakuni continued,—'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king! Therefore, thy having lost thyself is certainly sinful.' "

Vaisampayana continued,—"Having said this, Sakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pandavas. The son of Suvala then, addressing Yudhishthira, said,—'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishna the princess of Panchala. By her, win thyself back.'

"Yudhishthira said,—'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee! Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace, she is such a women as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues! Possessed of every accomplishment, and compassionate, and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue, and pleasure, and wealth. Retiring to bed last and waking up first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waiste like the wasp, of long flowing locks, of red lips, and body without down, is the princess of Panchala! O king, making the slender-waisted Draupadi, who is even such as my stake. I will play with thee, O son of Suvala!'"

Vaisampayana continued,—"When the intelligent king Yudhishthira the just had spoken thus,—'*Fie,!*' '*Fie,!*' were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving away to his reflections and sighing like a snake. But Dhritarashtra, glad at heat, asked repeatedly,—Hath the stake been won?', "Hath the stake been won?" and could not conceal his emotions. Karna with Dussasana and others laughed aloud, while tears began to flow from the eyes of all others present in the assembly. And the son of Suvala, proud of success and flurried with excitement, and repeating, 'Thou hast one stake, dear to thee, etc' said,—'Lo! I have won!' and took up the dice that had been cast."

Thus ends the sixty-fifth section in the Dyuta of the Sabha Parva.

SECTION LXVI.

(Dyuta Parva continued.)

"Duryodhana said,—'Come, Kshatta, bring hither Draupadi the dear and loved wife of the Pandavas. Let her sweep the chambers, force thereto, and let the unfortunate one stay where our serving-women are.'

"Vidura said,—'Dost thou not know O wretch, that by uttering such harsh words thou art tying thyself with cords? Dost thou not understand that thou

art hanging on the edge of a precipice ? Dost thou not know that being a a deer thou provokest so many tigers to rage ? Snakes of deadly venom, provoked to ire, are on thy head ! Wretch, do not further provoke them and go to the regions of Yama ! In my judgment, the status of slavery can not attach to Krishna, inasmuch as she was staked by the king after he had lost himself and ceased to be his own master ! Like the bamboo that beareth fruit only when it is about to die, this king—the son of Dhritarashtra —winneth this treasure at play. Intoxicated, he perceiveth not in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words—disapproved by the *Vedas* and leading to hell—as annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pandavas ! Make them not thy enemies ! The sons of Pritha never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, *viz*, those that have retired to the woods and those that live in domesticity, those employed in ascetic devotions and those that are of great learning. Alas ! the son of Dhritarashtra knoweth not that dishonesty is one of the frightful doors of hell ! Alas ! many of the Kurus with Dussasana amongst them have followed him in the path of dishonesty in the matter of this play at dice ! Even gourds may sink and stone may float, and boats also may always sink in water, still this foolish king, the son of Dhritarashtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will prove the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand, temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus."

Thus ends the sixty-sixth section in the Dyuta of the Savha Pava

SECTION LXVII.

(Dyuta Parva continued.)

Vaisampayana said,—"Intoxicated with pride, the son of Dhritarashtra spake,—'Fie on Kshatta ! and casting his eyes upon the *Pratikamin* in attendance, commanded him, in the midst of all those reverend seniors, saying,—'*Go Pratikamin*, and bring thou Draupadi hither ! Thou has no fear from the sons of Pandu ! It is Vidura alone that raveth in fear. Besides, he never wisheth for our prosperity !'"

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Vaisampayana continued,—" Thus commanded, the *Pratikamin*, who was of the *Suta* caste, hearing the words of the king, proceeded with haste, and entering the abode of the Pandavas, like a dog a lion's den, approached the queen of the sons of Pandu. And he said,—' Yudhishthira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee ! Come now, therefore, to the abode of Dhritarashtra ! I will take thee, O Yajnaseni, and put thee in some menial work '

" Draupadi said,—' Why, O *Pratikamin*, dost thou say so ? What prince is there who playeth staking his wife ? The king was certainly intoxicated with dice ! Else, could he not find any other object to stake ?'

" The *Pratikamin* said,—' When he had nothing else to stake, it was then that Ajatasatru the son of Pandu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess."

"Draupadi said,—O son of the *Suta* race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the *Suta* race.'

Vaisampayana continued,—"The messenger coming back to the assembly told all present the words of Draupadi. And he spake unto Yudhisthira, sitting in the midst of the kings, these words :—Draupadi hath asked thee, —*Whose lord wert thou at the time thou lost us in play ? Didst thou lose thyself first or me ?* Yudhishthira, however, sat there like one demented and deprived of reason and gave no answer to the *Suta* good or ill.

"Duryodhana then said,—'Let the princess of Panchala come hither and put her question. Let every one hear in this assembly the words that pass, between her and Yudhishthira."

Vaisampayana continued,—"The messenger, obedient to the command of Duryodhana, going back, once again, to the palace, himself much distressed, said unto Draupadi,—'O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess, is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,—'The great ordainer of the world hath, indeed, ordained so ! Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest objet in the word. If cherished, that will certainly dispense blessings to us ! Let not that morality now abandon the Kauravas ! Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me !

Vaisampayana continued,—"The *Suta*, hearing these words of Yajnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarashtra's son.

"Yudhishthira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although in consequence of her season having come she was attired in one piece of cloth with her naval itself exposed, she should come before her father-in-law, weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informod her of the intentions of Yudhishthira. The illustrious Pandavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the *Suta* and said,—'O *Pratikamin*, bring her hither! Let the Kauravas answer her question before her face.' The *Suta* then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, desregarding his reputation for intelligence, once again said to those that were in the assembly,—'What shall I say unto Krishna?'

"Duryodhana, hearing this, said,—O Dussasana, this son of my *Suta*, of tittle intelligence, feareth Vrikodara. Tkerefore, go thou thyself and forcibly bring hither the daughter of Yajnasena. Our enemies at present are dependent on our will. What can they do thee?' Hearing the command of his brother, prince Dussasana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, 'Come, come, O Krishna, princess of Panchala, thou hast been won by us. And, O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly. At these words, Draupadi, rising up in great affiiction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarashtra's house hold were. At this, Dussasana, roaring in anger, ran after her and seized the queen by her locks so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with *mantras* in the great Rajasuya sacrifice, were now forcibly seized by the son of Dhritarashtra disregarding the prowess of the Pandavas. And Dussasana, dragging Krishna of long—long—locks unto the presence of the assembly,—Krishna as if she were helpless though having powerful protectors—and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent she faintly cried—'Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire. But Dussasana dragging her forcibly by her black locks and while she was praying piteously unto Krishna and Jishnu, who were Narayana and Nara (on earth), said unto her,—'Whether thy season hath come or not, whether thou art attired in one peice of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest."

Vaisampayana continued,—"With hair dishevelled and half her attire loosened, all the while dragged by Dussasana, the modest Krishna, consumed with anger, faintly said—"In this assembly are persons conversant with all

branches of learning, devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superior and others who deserve to be respected as such. I cannot stay before them in this state. O wretch ! O thou of cruel deeds, drag me not so ! Uncover me not so ! The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies ! The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can ascertain it. In speech even I am unwilling to admit an atom of fault in my lord, forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes. This is truly an unworthy act, But no one here rebuketh thee ! Assuredly, all these are of the same mind with thee ! O fie ; Truly hath the virtue of the Bharata gone ! Truly hath also the usage of those acquainted with the Kshatriya practice disappeared ! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices Oh ! both Drona and Bhishma have lost their energy, and so also hath the high-sould Kshatta, and so also this king ! Else, why do these foremost of the Kuru elders look silently on this great crime ?' ".

Vaisampayana continued,—" Thus did Krishna of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords—the Pandavas—who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishna moved by modesty and anger. And Dussasana, beholding Krishna looking at her helpless lords, dragging her still more forcibly, addressed her,—' Slave' ! ' Slave' ! and laughed aloud ! And at those words Karna become very glad and approved of them by laughing aloud. And Sakuni the son of Suvala the Gandhara king, similarly applauded Dussasana. And amongst all those that were in that assembly, except these three and Duryadhana, every one was filled with sorrow at beholding Krishna thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle, I, therefore, am unable to duly decide this point that thou hast put, beholding that one that hath no wealth cannot stake the wealth belonging to others, while wives are always under the orders and at the disposal of their lords. Yudhishthira can abondon the whole world full of wealth, but he will never sacrifice morality The son of Pandu hath said—I am won !' Therefore, I am unable to decide this matter. Sakuni hath not his equal among men at dice. The son of Kunti had still voluntarily staked with him. The illustrious Yudhishthira doth not himself regard that Sakuni hath played with him deceitfully. Therefore, I can not decide this point.'

"Draupadi said—The king had been summoned to this assembly and though possessing no skill at dice, was made to play with skilful, wicked deceitful, and desperate gamblers. How can he be said then to have staked

voluntarily? The chief of the Kurus and the Pandavas was deprived of his senses by wretches of deceitful conduct and unholy instincts acting together, and then vanquished. He could not understand their tricks, but he hath now done so. Here, in this assembly, are these Kurus who are the lords of both their sons and their daughters in-law! Let all of them, reflecting well upon my words, duly decide the point that I have put!

Vaisampayana continued,—"Unto Krishna who was thus weeping and crying piteously, looking at times upon her helpless lord, Dussasana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, his eyes upon Yudhishishthira, gave way to wrath."

Thus ends the sixty-seventh section in the Dyuta of the Sabha Parva.

SECTION LXVIII.

(Dyuta Parva continued.)

"Bhima said,—'O Yudhishthira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kasi gave, whatever gems and animals and wealth and coats of mail and weapons that other kings of the earth gave, our kingdom, thyself, and ourselves, have all been won by the foes. At all this my wrath was not excited, for thou art our lord! This, however, I regard as a highly improper act—this act of staking Draupadi. This innocent girl deserveth not this treatment. Only having obtained the Pandavas as her lords, for thee is she thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee! I shall burn those hands of thine! Sahadeva, bring some fire!"

"Arjuna, hearing this, said,—'Thou hast never, O Bhimasena, before this uttered such words as these! Assuredly, thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy! Practise thou the highest morality! Whom doth it behove to trangress his virtuous eldest brother? The king, summoned by the foe, and remembering the usage of the Kshatriya, played against his will. That is certainly conducive to our great fame!"

"Bhima said,—'If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by sheer force, burnt them in a blazing fire!'"

Vaisampayana continued—"Beholding the Pandavas thus distressed and the princess of Panchala also thus afflicted, Vikarna the son of Dhritarashtra

said,—'Ye kings, answer ye the question that hath been asked by Yajnaseni! If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. Bhishma and Dhritarashtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything! The son of Bharadwaja who is the preceptor of us, as also Kripa, is here! Why do not these best of regenerate ones answer the question? Let also those other kings assembled here from all directions, answer, according to their judgments, this question, leaving aside all motives of gain and anger. Ye kings answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare, after reflection, on which side each of ye is.' Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answered him not one word, good or ill. And Vikarna, having repeatedly appealed to all the kings, began to rub his hands and sigh like a snake. And at last the prince said='Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man that is abdicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake, The innocent Draupadi is, besides, the common wife of all the sons of Pandu. And the king, having first lost himself offered her as a stake, And Suvala himself desirous of a stake, indeed and prevailed upon the king to stake this Krishna. Reflecting upon all these circumstances, I regard Draupadi as not won.

"Hearing these words, a loud uproar rose from among those present in that assemply. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Radha, deprived of his senses by anger, waving his well-shaped arms, said these words,—O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee! These personage here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarashtra, in consequence of thy immature years, art bursting with wrath, for though but a boy, thou speakest in this assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishna who hath been (justly) won as not won at all. O son of Dhritarashtra, how dost thou regard Krishna as not won, when the eldest of the Pandavas, before this assembly, staked all his possessions? O bull of the Bharata race, Draupadi is include in all the possessions (of Yudhishtra). Therefore, why regardest thou Krishna who hath been justly won as not won? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pandavas, For what reason then dost thou yet regard her as not won? Or, if thou thinkest that in

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bringing her hither attired in a single piece of cloth there is impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one women. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman So bring her, therefore, into this assembly, attired though she be in one piece of cloth ; even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pandavas had, she herself, these Pandavas themselves, have all been justly won by the son of Suvala. O Dussasana, this Vikarna, speaking words of (aparent) wisdom, is but a boy. Take off the robes of the Pandavas as also the attire of Draupadi ! Heaing these words, the Pandavas, O Bharata, taking off their upper garments and throwing them down, sat in that assembly. Then Dussasana. O king, forcibly seizing Draupadi's attire bofore the eyes of all, began to drag it off her person.

Vaisampayana continued,—" When the attire of Draupadi was being thus dragged, she thought of Hari. (And she herself cried aloud, saying,) O Govinda ! O thou who dwellest in Dwaraka ! O Krishna ! O thou who art fond of cow-herdness (of Vrindavan) ! O Kesava ! seest thou not that the Kauravas are humiliating me ! O Lord O husband of Lakshmi ! O Lord of Vraja (Vrindavan) ! O destroyer of all afflictions ! O Janarddana ! rescue me who am sinking in the Kaurava ocean ! O Krishna ! O Krishna ! O thou great *yogin* thou soul of the universe ! thou creator of all things ! O Govinda ! save me who am distressed, me who am losing my senses in the midst of the Kurus Thus did that afflicted lady resplendant still in her beauty, O king, covering her face, cry aloud, thinking of Krishna, of Hari, of the lord of the three worlds Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat the benevolent one, from compassion, arrived there on foot. And while Yajnaseni was crying aloud to Krishna also called Vishnu, and Hari, and Nara, for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues. And, O monarch, as the attire of Draupadi was being dragged, after one was taken off, another of the same kind appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many voices. And the kings present in that assembly, beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarashtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore, in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said,—'Hear these words of mine, ye Kshatriyas of the world ! Words such as these were never before uttered by other men, nor will anybody in the future ever utter them ! Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the path of my deceased ancestors ! Tearing open in battle, by sheer force, the breast of this wretch

this wicked-minded scoundrel of the Bharata race,—if I do not drink his life blood, let me not obtain the path of my ancestors!"

Vaisampayana continued,—"Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarashtra. And when a mass of clothes had been gathered in that assembly all dragged from the person of Draupadi, Dussasana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons—those gods among men—that were in that assembly all uttered the word 'Fie'! (on the son of Dhritarashtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end. And all the honest men that were in that assembly began to say,—'Alas! the Kauravas answer not the question that hath been put to them by Draupadi.!' And all censuring Dhritarashtra together, made a loud clamour Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words:—'Ye that are in this assembly, Draupadi having put her question is weeping helplessly! Ye are not answering her! Virtue and morality are being persecuted by such conduct! An afflicted person approacheth an assembly of good men, like one that is being consumed by fire They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights as sanctioned by morality. They that are in the assembly should, unmoved by interest and anger, answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment! Ye should also answer it as ye think proper! Knowing the rules of morality, and having gone to an assembly, he that doth not answer a query that is put, incureth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having gone to an assembly, answereth falsely, assuredly incureth the sin of a lie. The learned quote as an example in this connection the old history of Prahlada and the son of Angirasa.

"There was of old a chief of the Daityas, of name Prahlada. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angiras. It hath been heard by us that they mutually wagered their lives, saying,—*I am superior,—I am superior,*—for the sake of obtaining a bride. And after they had thus quarrelled with each other they both made Prahlada the arbitrator to decide between them. And they asked him, saying,—*Who amongst us is superior (to the other)? Answer this question. Speak not falsely!* Frightened at this quarrel, Prahlada cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama told him,—*If thou answerest falsely, or dost not answer at all thy head will then be split into a hundred pieces by the wielder of the thunderbolt with that bolt of his!*—Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kasyapa of great energy, for taking counsel with him. And Prahlada said,—Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras, and

the Brahmanas as well ! Hear, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not or answer it falsely !—Kasyapa, thus asked, answered.—He that knoweth, but answereth not a question from temptation, anger, or fear, casteth upon himself a thousand *Pasas* of Varuna. And the person who, cited as a witness with respect to any matter of occular or auricular knowledge, speaketh carelessly, casteth a thousand *Pasas* of Varuna upon his own person. On the completion of one full year, one such *Pasa* is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of everybody in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably, and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from oll sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlada, they who answer falsely those that ask them about morality destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a cowife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.—Hearing these words of Kasyapa, Prahlada told his son,—Sudhanwan is superior to thee, as, indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother. Therefore O Virochana, this Sudhanwan is now the lord of thy life.—At these words of Prahlada, Sudhanwan gaid,—Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years !—'

',Vidura continued,—'Let all the persons, therefore, present in this assembly hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi.' '

Vaisampayana continued,—"The kings that were there, hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dussasana, telling him,—'Take away this serving-woman Krishna into the inner appartments. And thereupon, Dussasana began to drag, before all the spectators, the helpless and modest Draupadi, trembling and crying piteously unto the Pandavas her lords."

Thus ends the sixty-eighth section in the Dyuta of the Sabha Parva.

SECTION LXIX.

(*Dyuta Parva continued.*)

Draupadi said,—'Wait a little, thou worst of men, thou wicked-minded Dussasana ! I have a study to perform—a high duty that hath not been performed by me yet ! Dragged forcibly by this wretch's strong arms, I am deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do it before cannot be my fault,' "

Vaisampayana said,—"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus :—

" 'Alas ! Once beheld before, on the occasion of the Swayamvara, by the assembled kings, in the amphitheatre, and never, even once, afterwards, I am to day brought before this assembly ! She whom never before, in her palace, even the winds and the sun had seen, is to-day before this assembly and exposed to the gaze of the crowd ! Alas ! she whom the sons of pandu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by them to be seized and dragged by this wretch ! Alas ! these Kauravas also suffer their daughter-in-law, so unworthy of such treatment, to be thus afflicted before them ! It seemeth that the times are out of joint ! What can be more distressing to me) than that though high born and chaste, I should yet be compelled to enter this public court ? Where is that virtue for which these kings were noted ? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas ! that eternal usage hath disappeared from among the Kauravas ! Else, how is it that the chaste wife of the pandavas, the sister of Prishata's son, the friend of Vasudeva, is brought before this assembly ? Ye Kauravas, I am the wedded wife of king Yudhishthira the just, taken from the same order to which the king belongeth ! Tell me now, whether I am a serving-maid or otherwise ! I will cheerfully accept your answer ! This mean wretch, this destroyer of the fame of the Kurus, is afflicting me hard ! Ye Kauravas, I cannot bear it any longer ! Ye kings, I desire ye to answer whether ye regard me as won or unwon ! I will accept your answer whatever it be !'

"Hearing these words, Bhishma answered,—I have already said, O blessed one, that the course of morality is subtle. Even the illustrious wise in this world, fail to understand it always. What in this world a strong man sayeth is morality, and regarded as such by others, however otherwise it may really be, while what a weak man sayeth is morality and scarcely regarded as such even if it be the highest morality. From the importance of the issue involved. from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked ! However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race

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will happen on no distant date. O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Panchala, this conduct of thine also, *viz.*, that though sunk in distress, thou still castest thy eyes on virtue and morality, is assuredly, worthy of thee! These persons, Drona and others, of mature years and conversant with morality, sit, heads downwards like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishthira is an authority on this question. It behoveth him to declare whether thou art won or not won!"

Thus ends the sixty-ninth section in the Dyuta of the Sabha Parva.

SECTION LXX.

(*Dyuta Parva continued.*)

Vaisampayana said,—"The kings present in that assembly, from fear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarashtra beholding those kings and sons and grandsons of kings all remaining silent, smiling a little, then addressed the daughter of the king of Panchala, and said,—'O Yajnaseni, the question thou hast put dependeth on thy husbands—on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva! Let these answer thy question. O Panchali, let these, for thy sake, declare, in the midst of these respectable men, Yudhishthira to be not their lord, let them thereby make king Yudhishthira the just a liar, thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is or is not thy lord! At his words, accept thou the Pandavas or ourselves without delay. Indeed, all the Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands!'"

Vaisampayana continued,—"Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as 'O!' and 'Alas!'" were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, delighted thereat, applauded the virtuous king of the Kurus. And the kings, with faces turned sideways, looked upon Yudhishthira conversant with the rules of morality curious to hear what he would say. And every one present in that assembly became curious to hear what Vivatsu the son of Pandu, never defeated in battle, and what Bhimasena, and what

the twins also, would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandal-paste, spak these words :—' If this high-sould king Yudhishthira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this) ! He is the lord of all our religious and ascetic merits, the lord of even our lives ! If he regardeth himself as won, we too home all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life after having touched these locks of the princess of Panchala ? Behold these mighty, well-formed arms of mine, even like maces of iron ! Having once come within them. even he of a hundred sacrifices is incapable of effecting an escape ! Bound by the ties of virtue, and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent. I am not doing anything terrible. If however, I am once commanded by king Yudhishthira the just, I would slay these wretched sons of Dhritarashtra, making slaps do the work of swords, like a lion slaying a number of little animals."

Vaisampayana continued,—" Unto Bhima who had spoken these words Bhishma and Drona and Vidura said'—' Forbear, O Bhima ! Everything is possible in thee.' "

Thus ends the seventieth section in the Dyuta of the Sabha Parva.

SECTION LXXI.

(*Dyuta Parva continued.*)

" Karna said,—' Of all the persons in this assembly, three, *viz.*, Bhishma, Vidura, and the preceptor of the Kurus (Drona), appear to be independent ; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapabte of possessing anything on his own account. Repair now to the inner appartments of king Dhritarashtra and serve the king's retatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarashtra and not the sons of Pritha are now thy masters. O handsome one. select thou another husband now, —one who will not make thee a slave by gambling. It is well-known that women, especially that are slaves, art not censurable if they proceed with freedom in electing husbands. Therefore let it be done by thee ! Nakula hath been won, as also Bhimasena, and Yudhishthira also, and Sahadeva, and Arjuna. And, O Yajnaseni, thou art now a slave ! Thy husbands that are slaves cannot continue to be thy lords anylonger ! Alas ! doth not the son of Pritha regard life as anything of use, doth he not regard prowess and manhood, that he offereth this daughter of Drupada the king of Panchala, in the presence of all this assembly, as a stake at dice ?' "

Vaisampayana continued,—"Hearing these words, the wrathful Bhima breathed hard, a very picture of woe, Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,—'O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude ! But O king, could our enemies have said so unto me if thou hadst not played staking this princess ?' "

Vaisampayana continued,—"Hearing these words of Bhimasena, king Duryodhana addressed Yudhishthira who was silent and deprived of his senses. saying,—'O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question(that hath been asked by Draupadi) ! Say, whether thou regardest Krishna as unwon !' And having spoken thus unto the son of Kunti, Duryodhana, desirous of encouraging the son of Radha and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhimsena, expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),—'Let not Vrikodara attain to the regions obtained by his ancestors, if he doth not break that thigh of thine in the great conflict !' And sparkles of fire began to be emitted from every sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

"Vidura then,addressing everybody, said,—'Ye kings of Pratipa's race,behold the great danger that ariseth from Bhimasena ; Know ye for certain, that this great calamity that threateneth to overtake the Bharatas, hath been sent by desteny itself ! The sons of Dhritarashtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household) ! The prosperity of your kingdoms is at an end ! Alas ! the Kauravas are even now engaged in sinful consultations ! Ye Kauravas, take to your heart this high precept that I declare ! If virtue is persecuted, the whole assembly becometh polluted ! If Yudhishthira had staked her before he was himself won, he would certainly have been regarded as her master. If, however a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream ! Listening to the words of the king of Gandhara, fall ye not off from this undoubted truth !

"Duryodhana, hearing Vidura thus speak, said,—'I am willing to abide by the words of Bhima, of Arjuna, of the twins ! Let them say that Yudhisthira is not their master ; Yajnaseni will then be freed from her stage of bondage !'

"Arjuna, at this, said,—'This illustrious son of Kunti, king Yudhishthira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he could be after that !' "

Vaisampayana continued,—"Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarashtra's palace. And O king, unto the

jackal that cried so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,—*Swashti* ! *Swashti* !* Then Gandhari and the learned Vidura beholding that frightful omen, represented everything, in great affliction, unto the king. And the king (Dhritarashtra) thereupon said,—:

"Thou wicked-minded Duryodhana ! thou wretch ! destruction hath already overtaken thee when thou insultest in language such as this the wife of these bulls among the Kurus, especially their wedded wife Draupadi ! And having spoken those words, the wise Dhritarashtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishna the princess of Panchala and addressing her, the monarch said,—Ask of me any boon, O princess of Panchala, that thou desirest ! Chaste and devoted to virtue, thou art the first of all my daughters-in-law !'

"Draupadi said,—'O bull of the Bharata race. if thou wilt grant me a boon, I ask let the handsome Yudhishthira, obedient to every duty, be freed from slavery ! Let not unthinking children speak of my child Prativindhya endued with great energy of mind as the *son of a slave* ! Having been a prince, so superior to all men, and nurtured by kings, it is not proper that he should be called the child of a slave !'

"Dhritarashtra said unto her,—'O auspicious one, let it be as thou sayest ! O excellent one, ask thou another boon, for I will give it ! My heart inclineth to give thee a second boon. Thou dost not deserve one only boon !'

"Draupadi said,—'I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regains their liberty !

"Dhritarashtra said,—'O blessed daughter, let it be as thou desirest ! Ask thou a third boon, for thou hast not been sufficiently honored with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law !'

Draupadi said,—'O best of kings, O illustrious one, covetousness always bringeth about loss of virtue ! I do not deserve a third boon ; therefore I dare not ask any ! O king of kings, it hath been said that a Vaisya may ask one boon, a Kshatriya lady, two boons, a Kshatriya male, three, and a Brahmana, a hundred ! O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts !' "

Thus ends the seventy-first section in the Dyuta of the Sabha Parva.

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* A particle of benediction, similar to 'Amen'

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SECTION LXXII.

(*Dyuta Parva continued.*)

"Karna said,—'We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty! When the sons of both Pandu and Dhritarashtra were excited with wrath, this Draupadi became unto the sons of Pandu as their salvation. Indeed the princess of Panchala, becoming as a boat unto the sons of Pandu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore.'"

Vaisampayana continued,—"Hearing these words of Karna in the midst of the Kurus,—*viz.*, that the sons of Pandu were saved by their wife,—the angry Bhimasena in great affliction said (unto Arjuna),—'O Dhananjaya, it hath been said by Devala that three lights reside in every person, *viz.*, offspring, acts and learning, for from these hath sprung creation i When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person But the light that is in us hath been dimmed by this act of insult to our wife! How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us?"

"Arjuna replied,—'Superior persons, O Bharata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.'

"Bhima said,—'Shall I, O king, slay, without loss of time, all these foes assembled together, even here, or shall I destroy them, O Bharata, by the roots, outside this palace? Or, what need is there of words or of command? I shall slay all these even now, and rule thou the whole earth, O king, without a rival!' And saying this, Bhima with his younger brothers like a lion in the midst of a herd of inferior animals, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, upon this, fire with smoke and sparks and flames began to issue out of Vrikodara's ears and other senses. And his face became terrible to behold in consequence of his furrowed brows, like those of Yama himself at the time of the universal destruction. Then Yudhishthira forbade the mighty hero, embracing him with his arms and telling him 'Be not so! Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his father Dhritarashtra, with hands joined in entreaty."

Thus ends the seventy-second section in the Dyuta of the Sabha Parva.

SECTION LXXII

(*Dyuta Parva continued.*)

"Yudhishthira said,—'O king, thou art our master! Command us as to what we shall do! O Bharata, we desire to remain always in obedience to thee!'

"Dhritarashtra replied,—, O Ajatasatru, blest be thou! Go thou in peace and safety! Commanded by me, go, rule thy own kingdom with thy wealth! And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen! O Yudhishthira, O child, thou knowest the subtle path of morality! Possessed of great wisdom, thou art also humble, and thou waitest also upon the old! Where there is intelligence, there is forbearance! Therefore, O Bharata, follow thou counsels of peace! The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana)! They are the best of men that remember not the acts of hostility of their foes; that behold only the merits, not the faults, of their enemies; and that never enter into hostilities themselves. They that are good, remember only the good deeds of their foes and not the hostile acts their foes might have done unto them. The good, besides, do good unto others without expectation of any good, in return. O Yudhishthira, it is only the worst of men that utter harsh words in quarrelling; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own fellings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of profit, pleasure and virtue. O child, remember not the harshness of Duryodhana! Look at thy mother Gandhari and myself also, if thou desirest to remember only what is good. O Bharata, look at me, thy father who am old and blind, and still alive! It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king, those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for! In thee is virtue, in Arjuna is patiencee, in Bhimasena is prowess, and in the twins, those foremost of men, is pure reverence for superiors! Blest be thou, O Ajatasatru! Return to Khandavaprastha, and let there be brotherly love between thee and thy cousins! Let thy heart also be ever fixed on virtue!'"

Vaisampayana continued,—"That foremost of the Bharatas—king Yudhishthira the just—then, addressed thus by his uncle, having gone through every

ceremony of politeness, set out with his brothers for Khandavaprastha. And accompanied by Krishna and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha."

Thus ends the seventy-third section in the Dyuta of the Sabha Parva.

SECTION LXXIV.

(*Anudyuta Parva.*)

Janamejaya said,—" How did the sons of Dhritarashtra feel, when they came to know that the Pandavas had, with Dhritarashtra's leave, left Hastinapura with all their wealth and jewels ?"

Vaisampayana said,—" O king, learning that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital, Dussasana went' without loss of time unto his brother. And' O bull of the Bharata race, having arrived before Duryodhana with his counsellors, the prince, afflicted with grief began to say,—' Ye mighty warriors, that which we had won after so much trouble, the old man hath thrown away ! Know ye that he hath made over the whole of that wealth to the foe !' At these words, Duryodhana and Karna and Sakuni the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pandu, approaching in haste saw privately the wise king Dhritarashtra—the son of Vichitravirya and spake unto him these smooth and artful words. Duryodhana said,

' Hast thou not heard, O king, what the learned Vrihaspati, the preceptor of the celestials, said in course of counselling Sakra about morals and politics ? Even these, O slayer of foes, were the words of Vrihaspati,—*Those enemies that alway do wrong by stratagem or force, should be slain by every means.* If, therefore, with the wealth of the Pandavas, we gratify the kings of the earth and then fight with the sons of Pandu, what reverses can overtake us ? When one hath placed on his neck and back angry snakes filled with venom, and which have approached for compassing his destruction, is it possible for him to take them off ? Equipped with weapons and seated on their cars, the angry sons of Pandu like wrathful and venomous snakes will assuredly annihilate us, O father ! Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gandiva and breathing hard and casting angry glances around ! It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace ! Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand ! And Sahadeva and the king (Yudhishthira) have made signs clearly testifying to their intentions ! Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khandava soon) and assembling their forces ! Persecuted thus by us, they are incapable of forgiving

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us those injuries ! Who is there among them that will forgive that insult to Draupadi ? Blest be thou ! We will again gamble with the son of Pandu for sending them to exile ! O bull among men, we are competent to thus bring them under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years ! The thirteenth year shall have to be spent in some inhabited country, unrecognised ; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin ! Casting the dice, let the sons of Pandu once more play ! O bull of the Bharata race, O king even this is our highest duty ! This Sakuni knoweth well the whole science of dice. If they succeed in observing this vow for thirteen years we shall, in the meantime firmly rooted in the kingdom and making alliances, assamble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pandu if they reappear ! Let this plan recommend itself to thee, O slayer of foes !'

"Dhritarashtra said,—'Bring back the Pandavas then, indeed, even if they have gone a great way. Let them come at once again cast dice.' "

Vaisampayana continued,—"Then Drona, Somadatta, and Vahlika, Gautam Vidura, the son of Drona, and the mighty son of Dhritarashtra by his Vaisya wife, Bhurisravas, and Bhishma, and that mighty warrior Vikarna,—all said,—Let not the play commenced ! Let there be peace !' But Dhritarashtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pandu !"

Thus ends the seventy-forth section in the Anudyuta of the Sabha Parva.

SECTION LXXV.

(*Anudyuta Parva continued*)

Vaisampayana said'—"O monarch, it was then that the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarashtra, and said, 'When Duryodhana, was born, Vidura of great intelligence had said,—*It is well to send this disgrace of the race to the other world.* He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race. Take this to heart., O king of the Kurus. O Bharata, sink not, for thy own fault, in an ocean of (calamity). O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race ! Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished ? O bull of the Bharata race, who is there that will provoke the peaceful sons of Pritha ? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king a person of immature understanding will never act as one of mature years. Let

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thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know, that the time hath come for the destruction of our race through him. Err not, O king! Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation.'

"The king, thus addressed by Gandhari who pointed out to him in such language the path of virtue, replied unto her, saying,—'If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pandavas return. And let my sons again gamble with the sons of Pandu.'

Thus ends the seventy-fifth section in the Anudyuta of the Sabha Parva.

SECTION LXXVI.

(*Anudyuta Parva continued.*)

Vaisampayana said,—'The royal messenger, agreeably to the commands of the intelligent king Dhritarashtra, coming upon Yudhishthira the son of Pritha who had by that time gone a great way, addressed the monarch and said,—'Even these are the words of thy father, O Bharata, spoken unto thee.—*The assembly is ready. O son of Pandu, O king Yudhishthira come and cast the dice!*—,

Yudhishthira said,—'Creatures obtain fruits good and ill according to the appointment of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice; it is, besides, the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.'"

Vaisampayana continued,—"Although (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, become deranged and out of order. Yudhishthira, therfore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Sakuni, the son of Pritha came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And afflicted by the fates, they once more for the destruction of men, sat down at ease for gambling.

"Sakuni then said,—'The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value! Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years, passing the whole of the thirtenth year in some inhabited region, unrecognised, and if recognised return to an exile of another twelve years; or, vanquished by us, dressed in

deer skins ye shall, with Krishna live for twelve years in the woods passing the whole of the thirteenth year, unrecognised, in some inhabited region, If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other! O Yudhishthira, with this resolution, play with us, O Bharata, casting the dice!'

"At these words, they that were in that assembly, raising up their arms, said, in great anxiety of mind, and from the strength of their feelings, these words :—'Alas, fie on the friends of Duryodhana that they do not apprise him of his great danger! Whether he, O bull among the Bharatas (Dhritarashtra) understandeth or not, of his own sense, it is thy duty to tell him plainly."

"Vaisampayana continued,—"King Yudhishthira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishthira said,—'How can, O Sakuni, a king like me, always observant of the usages of his own order, refuse, when summoned to dice? Therefore I will play with thee!"

"Sakuni answered,—'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasuries and gold, and slaves both male and female. All these were staked by us before but now let this be our one stake, *viz.*, exile into the woods, and being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play.'

"O Bharata, this proposal about a life in the woods was uttered but once The son of Pritha, however, accepted it and Sakuui took up the dice. And casting them he said unto Yudhishthira,—'Lo, I have won!'"

Thus ends the seventy sixth section in the Anudyuta of the Sabha Parva.

SECTION LXXVII.

(*Anudyuta Parva continued.*)

Vaisampayana said,—"Then the vanquished son of Pritha prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dussasana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed,—'The absolute sovereignty of the illustrious king Duryodhana hath commenced! The sons of Pandu have been vanquished, and plunged into great affliction. Now have we attained the

gods either by broad or narrow paths. For to-day becoming superior to our foes in point of prosperity as also of duration of rule, have we become praiseworthy of men. The sons of Pritha have all been plunged by us into everlasting hell ! They have been deprived of happiness and kingdom for ever and ever ! They who, proud of their wealth, laughed in derision at the son of Dhritarashtra, will now have to go into the woods, defeated and deprived by us of all their wealth ! Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernel. Although in this dress of theirs the Pandavas seem like unto wise and powerful persons installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise ! The wise Yajnaseni of the Somaka race, having bestowed his daughter—the princess of Panchala—on the sons of Pandu, acted most unfortunately, for the husbands of Yajnaseni—these sons of Pritha—are as eunuchs, And, O Yajnaseni. what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bare rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here ! These Kurus, assembled here, are all forbearing and self-controlled, and possessed of great wealth ! Elect thou one amongst these as thy lord, so that this great calamity may not drag thee (to wretchedness). The sons of Pandu now are even like grains of sesame that without kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou, then any longer wait upon the fallen sons of Pandu ? The labour is thrown away that is bestowed upon pressing the sesame grain that is without the kernel !'

" Thus did Dussasana, the son of Dhritarashtra, utter in the hearing of Pandavas, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himalayan lion a jackal, loudly and chastisingly rebuked him in these words :—' Wicked-minded villain ! ravest thou so in words that are uttered alone by the sinful ? Boastest thou thus in the midst of the kings advanced as thou art by the skill of the king of Gandhara. As thou piercest our hearts here with these thy arrowy words, so-shall I pierce thy heart in battle, calling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,—them also shall I send to the abode of Yama with their descendants and relatives !"

Vaisampayana continued,—" Unto Bhima dressed in deer-skins and uttering these words of wrath without doing any thing, for he could not deviate from the path of virtue, Dussasana abondoning all sense of shame, dancing around in the midst of the Kurus, loudly said,—' O cow ! O cow !'

Bhima at this once more said,—' Wretch darest thou, O Dussasana, use harsh words as these ? Whom doth it behove to boast, thus having won

wealth by foul means? I tell thee that if Vrikodara the son of Pritha drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness. I tell thee truly that slaying the sons of Dhritarashtra in battle, as the sight of all the warriors, I shall pacify this wrath of mine soon enough ' "

Vaisampayana continued,—" And as the Pandavas were going away from the assembly, the wicked king Duryodhana from excess of joy mimicked by his own steps the playful leonine tread of Bhima. Then Vrikodara, half turning towards the king, said,—' Think not, fool, that by this thou gainest any ascendancy over me! Slay thee I soon shall with all thy followers, and answer thee, recalling all this to thy mind! And beholding this insult offered to him, the mighty and proud Bhima, suppressing his rising rage and following the steps of Yudhishthira, also spake these words while going out of the Kaurava court :—' I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Sakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good if ever we engage in battle with the Kurus! I will slay this wretched Duryodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head! And as regards this (other) wicked person—Dussasana—who is bold in speech, I will drink his blood like a lion!'

" And Arjuna said,—' O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth!'

" And Bhima again said—' The earth shall drink the blood of Duryodhana, and Karna, and the wicked Saknni, and Dussasana that maketh the fourth.'

" And Arjuna said,—' O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeched and vain i For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers! And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me! The mountains of Himavat might be removed from where they are, the maker of the day might lose his rays, the moon his coolness, if this vow of mine were not fulfilled! And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom!' "

Vaisampayana continued,—" After Arjuna had said this, the handsome son of Madri,—Sahadeva endued with great energy—desirous of slaying Sakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger, ' Thou disgrace of the Gandhara kings, those which thou thinkest as dice are not really so! Those are even sharp-pointed arrows of whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers! If therefore, thou hast anything to do, do it before that day cometh! I shall assuredly slay thee in battle with all thy followers soon enough, if thou, O son of Suvala, stayest in the fight pursuant to the Kshatriya asage.'

"Then, O monarch, hearing these words of Sahadeva, Nakula the handsomest of men spake these words.—'I shall certainly send unto the mansions of Yama all those wicked sons of Dhritarashtra, who, desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this danghter of Yajnasena at the gambling match! Soon enough shall I, at the command of Yudhishthira and remembering the wrongs of Draupadi, make the earth destitute of the sons of Dbritarashtra.'

Vaisampayana continued,—"And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises, approached king Dhritarashtra."

Thus ends the seventy-seventh section in the Anudyuta of the Sabha Parva.

SECTION LXXVIII.

(*Anudyuta Parva continued.*)

"Yudhishthira said,—'I bid farewell unto all the Bharatas,—unto my old grand-sire (Bhishma), king Somadatta, the great king Vahlika, Drona, Kripa, all the other kings, Aswatthaman, Vidura, Dhritarashtra, all the sons of Dhritarashtra, Yuyutsu, Sanjaya, and all the courtiers! I bid all of ye fare-well, and returning again I shall see you!'"

Vaisampayana continued,—"Overcome with shame none of those that were present there could tell Yudhishthira any thing. Within their hearts, however, they prayed for the welfare of that intelligent prince.

"Vidura then said,—'The reverend Pritha is a princess by birth. It behoveth her not to go into the woods. Delicate and old and ever known to happiness, the blessed one will live, respected by me, in my abode! Know this, ye sons of Pandu! And let safety be alwas yours!'"

Vaisampayana continued.—"The Pandavas thereupon said,—'O sinless one, let it be as thou sayest! Thou art our uncle, and, therefore the same as our father! We also are all obedient to thee! Thou art, O learned one, our most respected superior! We should always obey what thou choosest to command. And, O high-souled one, order thou whatever else there is that remaineth to be done!

"Vidura replied,—'O Yudhishthira, O bull of the Bharata race, know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality; Dhananjaya is ever-victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath administrative talents; Dhaumya is the foremost of all conversant with the *Vedas*; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at neo another's sight and enemies can not separate you from one another and ye

are contented. Therefore, who is there that will not envy ye? O Bharata, this patient abstraction from the possssion of the world will be of great benefit to thee. No foe, even if he were equal to Sakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru-savarni ; in the town of Varanavata by Dwaipayana Krishna ; on the cliff of Bhrigu by Rama ; and on the banks of Dhrishdwati by Sambhu himself. Thou hast also listened to the instruction of the great *Rishi* Asita on the hills of Anjana ; and thou becamest a disciple of Bhrigu on the banks of the Kalmashi ! Narada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the *Rishis*. O son of Pandu, thou surpassest in intelligence even Pururavas the son of Ila ; in strength, all other monarchs and in virtue, even the *Rishis*. Therefore, resolve thou earnestly to win victory, which belongeth to Indra ; to control thy wrath, which belongeth to Yama ; to give in. charity which belongeth to Kuvera ; and to control all passions, which belongeth to Varuna. And, O Bharata, obtain thou the power of gladdening from the moon ; the power of sustaining all from the water ; forbearance from Earth ; energy from the entire solar disc ; strength from the winds ; and affluence from the other elements. Welfare and immunity from ailment be thine ! I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons,—in those of distress—in those of difficulty,—indeed, in respect of everything. O son of Kunti, with our leave go hence O Bharata, blessings be thine ! No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crowned with success." "

Vaisampayana continued,—"Thus addressed by Vidura, Yudhishthira the son of Pandu, of prowess incapable of being baffled, saying, 'So be it,' and bowing low unto Bhishma and Drona, went away."

Thus ends the seventy-eighth Section in the Auudyuta of the Sabha Parva.

SECTION LXXIX.

(Anudyuta Parva continued)

Vaisampayana said,—"Then when Krishna was about to set out she went unto the illustrious Pritha and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged in grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner appartments of the Pandavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief :—

'O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be ! It behoveth me not, O thou of sweet

smiles, to instruct thee as to thy duties towards thy lords! Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage! Fortunate are the Kauravas that they have not been burnt by thy wrath! O child, safely go thou blest by my prayers! Good women never suffer their hearts to be unstrung at what is inevitable! Protected by virtue that is superior to eveything, soon shalt thou obtain good fortune! While living in the woods, keep thy eye ever on my child Sahadeva! See that his heart sinketh not under this great calamity.'

"Saying 'So be it!' the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishevelled left her mother-in-law. And as she went away weeping and wailing, Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deer-skins, and their heads ground-wards with shame. And she beheld them surrounded by rejoicing foes and pitied by friends. Endued with excess of parental affection, Kunti approached her sons in that state, and embracing them all, and in accents choked by woe, said these words :—

"Ye are virtuous and well-conducted, and adorned with all excellent qualities and respectfulness of behaviour! Ye are all high-minded, and engaged in the service of your superiors! And ye are also devoted to the gods and the performance of sacrifices! Why, then, hath this calamity overtaken you! Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas I have brought you forth! All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and strength and firmness and might ye are not poor! How shall ye now, losing your wealth and possessions, live poor in the pathless woods? If I had known before that ye are destined to live in the woods, I would not have on Pandu's death, come from the mountains of Satasringo to Hastinapore! Fortunate was your father, as I now regard for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending to heaven, without having had to feel any pain on account of his sons! Fortunate also was the virtuous Madri, as I regard her today, who had it seems, a fore-knowledge of what would happen and who, on that account, obtained the high path of emancipation and every blessing therewith. Ah! Madri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh! Fie on my desire of life, owing to which I suffer all this woe. Ye children, ye are all excellent and dear unto me! I have obtained you after much suffering! I cannot leave you! Even I will go with you! Alas! O Krishna, why dost thou leave me so? Everything endued wite life is sure to perish! Hath Dhata himself forgotten to ordain my death? Perhaps, it is so, and, therefore, life doth not quit me! O Krishna, O thou who dwellest in Dwaraka, O younger brother of Sankarshana, where art thou? Why dost thou not deliver me and these best of men also from such woe?

They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue ! These my sons are ever attached to virtue and nobility and good fame and prowess ! They deserve not to suffer affliction ! Oh, show them mercy ! Alas ! when there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of wordly concerns, how could such a calamity at all come ? O Pandu ! O king ! where art thou ? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice ? O Sahadeva, cease to go ! Thou art my dearest child, dearer, O son of Madri than my body itself ! Forsake me not ! It behoveth thee to have some kindness for me ! I bound by the ties of virtue, let these thy brothers go ! But then, earn thou that virtue which springeth from waiting upon me !' "

Vaisampayana continued,—"The Pandavas then consoled their weeping mother and with hearts plunged in grief set out for the woods. And Vidura also himself more afflicted, consoling the afflicted Kunti with reasons, led her slowly to his house. And the ladies of Dhritarashtra's house, hearing everything as it happened, *viz.*, the exile (of the Pandavas) and the dragging of Krishna into the assembly where the princes had gambled. loudly-wept, censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarashtra also, thinking of the dangers that threateded his sons, became a prey to anxiety and could not enjoy peace of mind. And anxiously meditating on everything, and with mind deprived of its equanimity by grief, he sent a messenger unto Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarashtra's palace. And as soon as he came, the monarch asked him in great anxiety about how the Pandavas had left Hastinapore."

Thus ends the seventy-ninth section in the Anudyuta of the Sabha Parva.

SECTION LXXX.

(*Anudyuta Parva continued.*)

Vaisampayana said,—"As soon as Vidura endued with great foresight came unto him, king Dhritarashtra the son of Amvika timidly asked his brother,—'How doth Yudhishthira, the son of Dharma, proceed along ? And how Bhimasena ? And how Arjuna ? And how the twin sons of Madri ? And how, O Kshatta, doth Dhaumya proceed along ? And how the illustrious Draupadi ? I desire to hear everything, O Kshatta, describe to me all their acts !'

Vidura replied,—'Yudhishthira the son of Kunti hath gone away, covering his face with his cloth. And Bhima, O king, hath gone away, looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king spreading sand-grains around. And Sahadeva the son of Madri hath gone

away besmearing his face, and Nakula, the handsomest of men, O king, hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishna hath gone away, covering her face with her dishevelled hair following in the wake of the king, weeping and in tears. And O monarch, Dhaumya goeth along the road, with *kusa* grass in hand, and uttering the awful *mantras* of *Sama Veda that relate* to Yama !'

"Dhrltarashtra asked,—'Tell me, O Vidura, what is it that the Pandavas are leoving Hastinapura in such varied guise !'

"Vidura replied,—'Though persecuted by thy sons and robbed of his kingdom and wealth, the mind of the wise king Yudhishthira the just hath not yet deviated from the path of virtue. King Yudhishthira is always kind, O Bharata, to thy children ! Though deprived (of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open eyes. *I should not burn the people by looking at them with angry eyes*,—thinking so, the royal son of Pandu goeth covering his face ! Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth, so ! *There is none equal to me in strength of arms*,—Thinking so, Bhima goeth, repeatedly stretching forth his mighty arms ! And, O king, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms ! And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gandiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. And, O Bharata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle). And Sahadeva goeth besmearing his face, thinhing,—*None may recognise me in this day of trouble.* And, O exalted one, Nakula goeth staining himself with dust, thinking, *Lest otherwise I steal the hearts of the ladies that may look at me.* Aud Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying—*The wives of those for whom I have been reduced to such a plight, shall,—on the fourteenth year, hence, deprived of husbands and sons and relatives and dear ones and smeared all over with blood, with hair dishevelled and all in their feminine seasons—enter Hastinapore having offered oblations of water (unto the names of those they will have lost).* And O Bharata, the learned Dhaumya with passions under full control, holding the *kusa* grass in his hand and pointing the same towards the south-west, walketh before, singing the *mantras* of the Sama *Veda* that relate to *Yama*. And, O monarch, that learned Brahmana goeth, also signifying,—*When the Bharatas shall be slain in battle, the priests and preceptors of the Kurus will thus sing the Sama mantras (for the benefit of the deceased)* And the citizens, afflicted with great grief, are repeatedly crying out,—*Alas ! Alas ! Behold our masters are going away ! O, fie on the Kuru-elders that have acted like foolish children in thus banishing the heirs of Pandu from covetousness alone ! Alas, separated from the sons of Pandu we all shall become masterless ! What love can we bear to the wicked and avaricious Kurus ?*—Thus, O king, have the sons of Kunti, endued with great

energy of mind, gone away,—indicating, by manner and signs, the resolutions that are in their hearts! And after those foremost of men had gone away from Hastinapore, flashes of lightning appeared without clouds in the sky, and the earth itself began to tremble. And Rahu came to devour the Sun, although it was not the day of conjunctions. And meteors began to fall, keeping the city to their right. And jackals and vultures and ravens and other carnivorous beasts and birds began to shriek and cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bharatas as the consequence of thy evil counsels!'"

Vaisampyana continued,—"And, O monarch, while king Dhritarashtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the celestial *Rishi* Narada surrounded by the great *Rishis*. And appearing before them all, he uttered these terrible words;—'On the fourteenth year hence, the Kauravas, in consequence of Duryodhana's fault, will all be destroyed by the might of Bhima and Arjuna.' And having said this, that best of celestial *Rishis* adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and Sakuni the son of Suvala, regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dussasana and Karna and all the Bharata, said,—'The Brahmanas have said that the Pandavas of celestial origin are incapable of being slain. The sons of Dhritarashtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme. I cannot abandon them. The sons of Pandu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the *Brahmacharya* mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bharata, the king performed a sacrifice for obtaining a son (that should slay me), Aided by the ascetic power of Yaja and Upayaja, Drupada obtained from the (sacrificial) fire a son named Dhrishtadyumna and a daughter, *viz.*, the faultless Krishna, both risen from the sacrificial plat-form. That Dhrishtadyumna is the brother-in-law of the sons of Pandu by marriage, and dear unto them. It is from him, therefore, that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal, Therefore, it is from him that I have great fear. That slayer of all foes, the son of Parshata, hath taken the side of the Pandavas. I shall have to lose my life if he and I have ever to encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas! *Dhrishta-dyumna is the destined slayer of Drona*,—this belief is general. That he hath been born for slaying me hath been heard by me and is widely known also in the world,

for thy sake, O Duryodhana, that terrible season of destruction is almost come! Do, without loss of time, what may be beneficial unto thee! Think not that everything hath been accomplished by sending the Pandavas into exile! This thy happiness will last but a moment, even as in winter the shadow of the top of the palm tree resteth (for a short time) at its base, Perform various kinds of sacrifices, and enjoy, and give, O Bharata, everything thou likest! On the fourteenth year hence, a great calamity will overwhelm thee!'"

Vaisampayana continued,—"Hearing these words of Drona, Dhritarashtra said,—'O Kshatta, the preceptor hath uttered what is true! Go thou and bring back the Pandavas. If they do not came back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing!'"

Thus ends the eightieth section in the Anudyuta of the Sabha Parva.

SECTION LXXXI.

(Anudyuta Parva continued)

Vaisampayana said,—"Defeated at dice, after the Pandavas had gone to the woods, Dhritarashtra, O king, was over come with anxiety. And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, 'O lord of the earth, having now obtained the whole earth with all its wealth, and sent away the sons of Pandu into exile, why is it, O king, that thou grievest so?'

"Dhritarashtra said,—'What have they not to grieve for who will have to encounter in battle those bulls among warriors—the sons of Pandu—fighting on great cars and aided by allies?'

"Sanjaya said,—"This, indeed, is thy graceful act, O king, this great hostility that is inevitable and that will assuredly bring about the wholesale destruction of the whole world! Forbidden by Bhishma, by Drona, and by Vidura, the wicked-minded and shameless son Duryodhana sent his *Suta* messenger commanding him to bring into court the beloved and virtuous wife of the Pandavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and adhereth to it firmly. That which is improper appeareth as proper and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction, and evil and impropriety are what he liketh. The time that bringeth on destruction doth not come with upraised club and smash one's head. On the other hand, the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess

of Panchala into the court. Who else than Duryodhana—that false player a dice—could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishna, then in her season, attired in one peice of stained cloth, when brought into the court cast her eyes upon the Pandavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every object of enjoyment, and plunged into a state of bondage! Bound by the tie of virtue, they were then unable to exert their prowess! And before all the assembled kings Duryodhana and Karna spake such cruel and harsh words unto the distressed and enraged Krishna undeserving of such treatment! O monarch, all this appeareth to me as forbidding fearful consequences!'

"Dhritarashtra said,—'O Sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth! Can it be possible that even a single son of mine will live? The wives of the Bharatas, uniting with Gandhari upon beholding the virtuous Krishna, the wedded wife of the Pandavas, endued with beauty and youth, dragged into the court, set up a frightful wail! Even now, along with all my subjects, they weep every day! Enraged at the ill treatment of Draupadi the Brahmanas in a body performed not that evening their *Agnihotra* ceremony. The winds blew mightily as they do at the time of the universal dissolution. There was a terrible thunderstorm also. Meteors fell from the sky, and Rahu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaffs fell down foreboding evil unto the Bharatas! Jackals began to cry frightfully from within the sacred fire chamber of Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vahlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishna and said,—*I will grant thee boons, O Krishna, indeed, whatever thou wouldst ask!* The princess of the Panchala there begged of me the liberation of the Pandavas. Of my own motion I then set free the Pandavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me,—Even this will prove the destruction of the Bharata race, *viz.*, this dragging of Krishna into the court! This daughter of the king of Panchala is the faultless Sree herself. Of celestial origin, she is the wedded wife of the Pandavas. The wrathful sons of Pandu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Panchalas suffer this in silence. Supported by Vasudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Panchala host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. Those kings will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever

with the sons of Pandu is what seemeth to me to be the best! The sons of Pandu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarasandha was slain in battle by Bhima with his bare arms alone! Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pandu! Without scruples of any kind, unite the two parties, O king! And if thou actest in this way, thou art sure to obtain good luck, O king!—It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son!"

Thus ends the eighty first section in the Anudyuta of the Sabha Parva.

SABHA PARVA FINIS.