

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

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they were to tranquillity, and mindful as they were of their own practices,¹⁸ were identical with Infinite *Brahma*. Even this is the eternal Cruti heard by us.* The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment,¹⁹ of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brāhmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life, by persons unable to practise its duties in minute detail and entirety.†²⁰⁻²² They that are good, by duly observing that course of Good Conduct after adoption of the Sanyāsa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct).²³ They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and lastly, those that lead the Brahmacharyya mode obtain the same (end by a due observance of the same con-

* What is meant by the sacrifices, &c., of such men being identical with Infinite *Brahma* is that these men were identical with *Brahma* and whatever they did was *Brahma*. They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.—T.

† What is said here in effect is that at first there was only one course of duties, called 'sadāchāra' or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.—T.

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duct.)* Those Brāhmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around.²⁴ Those myriads of Brāhmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare.²⁵ If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause.²⁶ Indeed, one who has led the life of a Brahmachārin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brāhmana. Who else would deserve to be called a Brāhmana?²⁷ When acts alone determine who is a Brāhmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Cruti that, in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of *Brahma* (they acquire through the declarations of Crutis),²⁸ they behold everything to be *Brahma*. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samādhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of *Brahma*, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts

* Both K. P. Singha and the Burdwan translator have completely misunderstood Verse 23 and the first line of 24, which, as the Commentator explains, should be construed together. The construction is 'Tam (sadāchāram) santah grihebhyah nishkramya eva (sanyāsam kri-tvaiva) vidhivatprāpya paramām gatim gachechanti'. 'Anye santo jñanamāgṛitāḥ tam vidhivat prāpya &c.' Similarly, 'Grihamevābhisamcṛitya anye santah &c.' 'Jato-anye &c.' Thus, all the four modes, commencing with the last, are spoken of.—T.

and restrained soul.*²⁹⁻³⁰ One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brāhmaṇa, is eternal (and comes down from preceptor to pupil for ever and ever).†³¹ Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak, fails to practise it. That pure-hearted man who seeks to attain to *Brahma* becomes rescued from the world (with its misery).‡³²

* It is impossible for any one to read the Burdwan version of such Verses without pitying the Pundit responsible of its accuracy. Without understanding the Commentary in the least, the words of the great Commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the collocation utterly unintelligible. K. P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the Verse presents almost no difficulty. The last line of 29 and the first line of 30 make one sentence. 'Chaturthopanishaddharmah' is explained by the Commentator as implying 'paramātma-vishayini vidyā, tadartham dharmah'. There are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, *Turiya*, which is reached by *samādhi* (abstraction of Yoga-meditation), and in which *Brahma* becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the 'Chaturthopanishat' or, the Knowledge of Paramātman, are 'sādhāranah' or common to all the four orders of men and modes of life. Those duties, of course, are *ama*, *dama*, *uparama*, *titikshā*, *gradhā*, *samādhi*. What is said in the last line of 30 is that Brāhmaṇas of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that *Turiya* or consciousness of *Brahma*.—T.

† 'Apavargamati' is explained by the Commentator as 'apavarga-pradā vidyā or Brahmasākshatkārarupā vrittiryaśmīti'. 'Nityah' is 'āvaçyakah'. 'Yatidharmah' is a life of Renunciation. What is meant by 'sanatanah' is 'sampradāyāgatah'.—T.

‡ 'Sādhāranah' is opposed to 'kevala'. 'Yathāvalam' implies 'yathā-vairāgyam'. 'Gachchhatām Gachchhatām' means 'puruṣhamātrasya

“‘Syumaraçmi said,—Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform sacrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures,” when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brāhmana ! Do thou tell me truly !”²⁴—

“‘Kapila said,—Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this !”²⁵

“‘Syumaraçmi said,—Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.†”²⁶ No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly !”²⁷—

“‘Kapila said,—Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).‡ When all faults of the heart are cured (by acts), and when the felicity of *Brahma* becomes established in knowledge,”²⁸ benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained.”²⁹ These constitute the path that lead to *Brahma*. By those one

vanigvyadhādeh’. The Burdwan translator misses the sense altogether and K. P. Singha quietly passes over the entire second line of this triplet. ‘Durvala’ means he who is wanting in ‘vairāgya’.—T.

* The Commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.—T.

† The Burdwan translator gives a very erroneous version of this verse.—T.

‡ For by Knowledge Emancipation is obtained.—T.

attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained.⁴⁰ That, indeed, is regarded as the highest end which is obtained by Brāhmanas endowed with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge.⁴¹ One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (*viz.*, *Brahma* as represented in acts), and the minutiae of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.⁴² One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verily, the present, past, and future all exist in the Vedas.⁴³ This one conclusion is deducible from all the scriptures, *viz.*, that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both *sat* and *asat*. To him, this all is both the end and the middle.⁴⁴ This truth rests upon all the Vedas, *viz.*, that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,⁴⁵ which is absolute, which

* 'Vātarechaka' is 'vastrā' or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.—T.

† 'Nāsti' is explained by the Commentator as the past and the future. 'Nishthā' is 'swarupam'. Literally, what is said is that everything is the Vedas, or the Vedas are everything. This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.—T.

‡ The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.—T.

§ I have endeavoured to give a literal version of Verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is 'Tyāga', implying Renunciation. The Commentator correctly explains that this is that complete Renunciation which takes place in 'Samādhi' or the perfect abstraction of Yoga. 'Samāptam' is 'samyak āptam (bhavati)'. This 'samyak' is *Brahma*. Similarly, 'santosha' is not ordinary contentment but 'Brahmānanda' or the Supreme felicity of one who has attained to *Brahma*. The meaning then is this: in the complete abstraction of Yoga (*i. e.*, *Samādhi*) is

exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is *Brahma*, which is Unmanifest and the cause also whence the Unmanifest has sprung, and which is without deterioration of any kind.*⁴⁶ Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire,—these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that *Brahma* which is increate, which is the prime cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that *Brahma*, which is identical with him that knows it !†—”⁴⁷

SECTION CCLXXI.

“Yudhishtira said,—‘The Vedas, O Bhārata, discourse of Religion, Profit, and Pleasure. Tell me, however, O grand-sire, the attainment of which (amongst these three) is regarded as superior !’¹

Brahma. This all the Vedas teach. In Emancipation again is the Supreme felicity of *Brahma*. ‘Apavargah’ is not annihilation but Emancipation, which is existence in *Brahma* without the dual consciousness of knower and known.—T.

* I have followed the Commentator in his exposition of almost all the adjectives in the text.—T.

† The grammatical construction of this verse is very difficult to catch. There can be no doubt that the Commentator is right. ‘Tejah, kshamā, çāntih,’—these three are ‘anāmayaṃ çubham’, i. e. ‘nirduh-khasya sukhasya prāptau hetuh.’ ‘Tathā’ separates these from what follows. ‘Abidham’, ‘Vyoma’, ‘Sanātanam’, and ‘dhruvam’ are governed by ‘gamyate’. ‘Etaiḥ sarvaiḥ’ refers to ‘Tejah’ and the two others. ‘Abidham’ is explained as ‘akitttrimam’; ‘vyoma’ as ‘jagatkāranam’. The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in not taking ‘anāmayaṃ çubham’ as one and the same. K. P. Singha errs in connecting ‘anāmayaṃ’ with what follows ‘tathā’.—T.

"Bhishma said,—I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhāra in days of old had conferred upon one who was devoted to him.² Once on a time a Brāhmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austere penances.³ Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities.⁴ He thereupon began to reflect, saying unto himself,—What is that deity, hitherto unadored by men, who may be favorably disposed towards me without delay?⁵—While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, viz., the Cloud called Kundadhāra.⁶ As soon as he beheld that mighty-armed being, the Brāhmana's feelings of devotion were excited, and he said unto himself,—This one will surely bestow prosperity upon me! Indeed, his form indicates as much!⁷ He lives in close proximity to the deities. He has not as yet been adored by other men. He will verily give me abundant wealth without any delay!⁸—The Brāhmana then, having concluded thus, worshipped that Cloud with *dhupas* and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings.⁹ Thus worshipped, the Cloud became very soon pleased with his worshipper, and uttered these words fraught with benefit to that Brāhmana:¹⁰—The wise have ordained expiation for one guilty of Brāhmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful.*¹¹ Expectation hath a child named Iniquity. Wrath, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring).¹²—After this, that Brāhmana, stretched on a bed of *Kuṣa* grass, and penetrated

* 'Nishkriti' is literally escape. There is escape for those referred to; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.—T.

with the energy of Kundadhāra, beheld all living beings in a dream.¹³ Indeed, in consequence of his absence of passion, penances, and devotion, that Brāhmana of cleansed soul and standing aloof from all (carnal) enjoyments beheld in the night that effect of his devotion to Kundadhāra.¹⁴ Indeed, O Yudhishtira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders.¹⁵ There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.*¹⁶ Then, O bull of Bharata's race, Kundadhāra of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the *Yakshas*.¹⁷ At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhāra and said,—What does Kundadhāra want?¹⁸ —Thereupon Kundadhāra replied,—If, indeed, the gods are pleased with me, there, that Brāhmana reverences me greatly! I pray for some favor being shown to him, something, that is, that may bring him happiness!¹⁹—Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhāra of great intelligence these words,²⁰—Rise, Rise up, O Kundadhāra! Thy suit is successful! Be thou happy! If this Brāhmana be desirous of wealth, let wealth be given to him,²¹ that is, as much wealth as this thy friend desires! At the command of the gods I shall give him untold wealth!²² —Kundadhāra then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishtira, upon inclining the Brāhmana to penances.²³ Indeed, Kundadhāra said,—I do not, O giver of wealth, beg for wealth on behalf of this Brāhmana. I desire the bestowal of another favor upon him!²⁴ I do not solicit for this devotee of mine mountains of pearls and gems or even the whole Earth with all her riches! I desire, however, that he should be virtuous!²⁵ Let his heart find pleasure in virtue! Let him have virtue for her stay! Let virtue be the foremost of

* 'Aqubheshu' is explained as 'aqubheshu karmashu upasthiteshu'.—T.

all objects with him! Even this is the favor that meets with my approval!²⁶—Manibhadra said,—The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind!²⁷—

“‘Bhishma continued,—‘Thus addressed, Kundadhāra, however, of great celebrity, repeatedly solicited virtue alone for that Brāhmana. The gods were highly pleased at it.²⁸ Then Manibhadra said,—The gods are all pleased with thee as also with this Brāhmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue!²⁹—The Cloud, Kundadhāra, became delighted, O Yudhishtira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else.³⁰ The Brāhmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brāhmana came to disrelish the world.³¹

“‘The Brāhmana said,—When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.*—’³²

“‘Bhishma continued,—‘Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brāhmanas entered the woods and commenced to undergo the austerest of penances.³³ Subsisting upon such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue.³⁴ Gradually, the Brāhmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence.³⁵

* The Brāhmana evidently refers to the indifference of Kundadhāra towards him. He had thought that Kundadhāra would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhāra does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brāhmana's indifference to the fine fabrics of cloth lying around him.—T.

After that he passed many years by subsisting upon air alone. All the while, however, his strength did not diminish. This seemed exceedingly marvellous.³⁶ Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision.³⁷ He then reflected, saying unto himself,—If, being gratified with anybody I give him wealth, my speech would never be untrue.*³⁸—With a face lighted up by smiles, he once more began to undergo severer austerities.³⁹ And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects.—If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue!⁴⁰—While he was thinking in this way, Kundadhāra, induced by his friendship for the Brāhmana and no less by the ascetic success which the Brāhmana had achieved, showed himself, O Bhārata, (unto his friend and devotee).⁴¹ Meeting with him the Brāhmana offered him worship according to the observances ordained. The Brāhmana, however, felt some surprise, O king.⁴² Then Kundadhāra addressed the Brāhmana, saying,—Thou hast now got an excellent and spiritual eye! Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides!⁴³—The Brāhmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.⁴⁴

“Kundadhāra said,—After having worshipped me with devotion thou hadst got sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour?⁴⁵ Look, look, for what end do men desire the gratification of carnal enjoyments! The door of heaven is closed un to men!⁴⁶—”

“Bhishma continued,—The Brāhmana then beheld many men living in this world, embracing lust, and wrath, and

* Persons who have won ascetic success utter a wish and it is immediately fulfilled. ‘I give thee this,’ and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.—T.

cupidity, and fear, and pride, and sleep, and procrastination, and inactivity.⁴⁷

“Kundadhāra said,—With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.⁴⁸ No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances!⁴⁹

“Bhishma continued,—‘Thus addressed, the righteous-souled Brāhmana, bending his head unto that Cloud, prostrated himself on the ground, and said,—Thou hast, indeed, done me a great favour!⁵⁰ Unconscious of the great affection shown by thee towards me, I hadst, through the influence of desire and cupidity, failed to display good will towards thee!⁵¹—Then Kundadhāra said unto that foremost of regenerate persons,—I have forgiven thee!—and having embraced him with his arms disappeared there and then.⁵² The Brāhmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhāra.⁵³ Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one’s wishes and purposes, and finally attain to the highest end.⁵⁴ The gods and Brāhmanas and Yakshas and all good men and Chāranas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires.⁵⁵ The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.’ ”⁵⁶

* The Burdwan translator makes nonsense of this Verse. He forgets his grammar so completely as to take ‘etaih’ as qualifying ‘lo-kah’.—T.

SECTION CCLXXII.

"Yudhishtira said,—'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (*viz.*, the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for only the sake (or acquisition) of virtue and not for the acquisition of either heaven or wealth !*¹

"Bhishma said,—'In this connection I shall relate to thee the history, formerly recited by Nārada, of a Brāhmana who for performing sacrifices, lived according to the *unccha* mode.'²

"Nārada said,—In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brāhmana. Devoted to penances and living according to the *unccha* mode, that Brāhmana was earnestly engaged in adoring Vishnu in sacrifices.†³ He had Cyāmāka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.‡⁴ Abstaining from injuring any creature, and lead-

* The Verse is not difficult ; the Commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. 'Ekārthānām' is explained as 'Ekam chittaṣuddhiḥ Iṣwarapritivā tadarthānām madhye'. The question asked is 'dharmārtham yo yajnaḥ samāhitah (viniyuktah) tadeva vruhi' and not that 'Yajna' which 'sukhārthārtham (bhavati).'—T.

† One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the *unccha* mode of life. The Burdwan translator commits the ridiculous error of taking 'uncchavrittih' as the name of the Brāhmana. The Commentator supposes that 'Yajna' here implies 'Vishnu', as expounded in the Crutis.—T.

‡ 'Cyāmāka' is a variety of paddy called *Panicum frumentaceum*. 'Suryaparni' is otherwise called 'Māshaparni' (*Ayurvedārtha chandrika*). It is identified with *Tiramus labialis*, syn—*Glycine debilis*. 'Suvarchala' is a name applied to various plants. Here, very probably, 'Brāhmī-ṣāka', or *Herpestes Monniera* (syn. *Gratiola Monniera*, Linn) is intend-

ing the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.* The Brāhmana, whose name was Satya, had a wife named Pushkaradhārini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice),⁶ she feared to incur his curse and, therefore, comported herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks.⁷ Although unwilling, she still performed that sacrifice at the command of her lord who had become its *Hotri*. In that forest, near to the Brāhmana's asylum, lived a neighbour of his, viz., the virtuous Parnāda of Cukra's race, having assumed the form of a deer. He addressed that Brāhmana, whose name was Satya, in articulate speech and said unto him these words:—Thou wouldst be acting very improperly,[†] if this sacrifice of thine were accomplished in such a manner as to be defective in *mantras* and other particulars of ritual! I, therefore, ask thee to slay and cut me into pieces for making libations therewith on thy sacrificial fire! Do this and becoming blameless ascend to heaven!⁸—Then the presiding goddess of the solar disc, viz., Sāvitrī, came to that sacrifice in her own embodied form and insisted upon

* I. e., he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore, substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.—T.

† Following the Bombay text, I read the last line of 8 as "Cukrasya punarājātiḥ Parnādonāmadharmavit," or "Cukrasya punarājñābhiḥ &c.," 'ājātiḥ' is a 'descendant'. If 'ājñābhiḥ' be taken as the reading it would mean 'at the repeated commands of Cukra'. The Bengal reading 'apadhyānāt adharmavit' seems to be vicious. Both the vernacular versions are incorrect; K. P. Singha supplying something of his own will for making sense of what he writes, and the Burdwan translator writing nonsense as usual.—T.

that Brāhmana in doing what he was desired by that deer to do. Unto that goddess, however, who thus insisted, the Brāhmana replied, saying,—I shall not slay this deer who lives with me in this same neighbourhood !*¹¹—Thus addressed by the Brāhmana, the goddess Sāvitrī desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.†¹² The deer then, with joined hands, once more begged of Satya (to be cut into pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying,—Go !‡¹³—At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said,—Verily, do thou slay me! Truly do I say, slain by thee I am sure to attain to a righteous end !¹⁴ I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas !¹⁵—Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given).¹⁶ It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brāhmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying,—This (*viz.*, slaughter of living creatures) is not conformable to the ordinances about Sacrifice.§¹⁷—The penances, which had been of very large

* K. P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.—T.

† Both the vernacular versions of this Verse were incorrect. The Commentator explains that the grammar is 'rasātalam didrikshuh sā Yajñāpāvakam praviṣṭā.' 'Yajne duṣcharitam kinnu, 'samipavartī mudo janah' i. e., fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.—T.

‡ 'Vaddhāñjalim' is an abverb, qualifying 'ayāchata'. The Burdwan translator wrongly takes it as an adjective of 'Satyam'.—T.

§ In Verse 8, it is said that it was a descendant of Cukra, *viz.*, the virtuous Parnāda, who had become a deer and lived in those woods as the Brāhmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled

measure, of that Brāhmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.*¹⁸ Then the illustrious Dharma, (having assumed his real form), himself assisted that Brāhmana, by discharging the priestly office, to perform a sacrifice. The Brāhmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.†¹⁹ Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of *Brahma*.‡"²⁰

SECTION CCLXXIII.

"Yudhishtira said,—'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to renunciation, and by what doth he win Emancipation?'"

"Bhishma said,—'Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots!' Perceiving any one of the five objects, (*viz.*, form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or

posing that Dharma first became the *Rishi* Parnāda and then, as Parnāda, was metamorphosed into a deer. 'Tasya nishkritim ādhatta' is explained by the Commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a deer, provided at this juncture for his liberation from that metamorphosis. I think 'tasya' has reference to the misled Brāhmana.—T.

* 'Yajñā' is explained as 'yajñāya hitā'.—T.

† 'Samādhānam' is the absorption of meditation, or that state of mind in which one has no longer any affection for the world. 'Bhāryāyāh' is genitive, but the Burdwan translator takes it for the instrumental singular.—T.

‡ 'Yo dharmah' is the reading I take, and not 'no dharmāh'.—T

aversion springs up.* One then, for the sake of that object, (*i. e.*, for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable.⁴ Gradually, attachment, and aversion, and greed, and errors of judgment arise.⁵ The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good.⁶ Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy,⁷ one set one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures.⁸ Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully.⁹ When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him.¹⁰ He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous.¹¹ Such a man inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end.¹² He who, aided by his wisdom, succeeds beforehand in beholding the faults above-adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good,¹³ makes progress in achieving virtue,

* * The Commentator explains the grammar as 'panchānām (madhye ekam) artham prāpya, &c.'—T.

both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support.¹⁴ If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways.¹⁵ Indeed, he waters the roots of only those things in which he sees merit. In this way doth one become righteous and acquires friends that are good.¹⁶ In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bhārata, represents the fruit of virtue.* Remember this. Having obtained the fruit of virtue, O Yudhishtira, such a man does not give himself up to joy.¹⁷⁻¹⁸ Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent,¹⁹ when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire†. He does not, however, even then cast off virtue or righteous acts.²⁰ Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.‡²¹ Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation.²² I have now told thee, O son, of that about which

* This is the mastery or puissance that is brought about by Yoga, so that the person succeeds, by fiat of the will, in creating whatever he desires.—T.

† The Burdwan translator gives a ridiculous version of this verse. He cites the Commentator's words without understanding them aright.—T.

‡ What he does is to abandon 'sakāmah dharmah' for betaking himself to 'nishkāmah dharmah' or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.—T.

thou hadst asked me, viz., the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata !²³ Thou shouldst, therefore, O Yudhishtira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness ! ”*²⁴

SECTION CCLXXIV.

“Yudhishtira said,—‘Thou hast said, O grandsire, that Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are !’

“Bhishma said,—‘O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means !² That state of mind which is present when one sets oneself to make an earthen jar for one’s use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.†³ That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail.⁴ One should, by practising forgiveness, exterminate wrath, and by abandoning all purposes, root out desire. By prac-

* By ‘dharma’ here is meant ‘nishkāma dharma’, for the fruits of ‘sakāma dharma’ are *not* eternal, heaven like all things else having an end.—T.

† What is said in this Verse is this : when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is *Pravirtti* or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of *Nivritti* is all-in-all.—T.

tising the quality of *Satwa** one should conquer sleep.⁵ By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.† Desire, aversion, and lust, one should dispel by patience;⁶ error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid *insouciance* and inquiry after things of no interest.⁷ By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.⁸ By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself.⁹ The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment.¹⁰ By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every kind of fear.¶¹¹ Speech and

* *I. e.*, by abandoning all kinds of idleness, as explained by the Commentator.—T.

† *I. e.*, by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.—T.

‡ 'Nidrā' here is explained as 'ananusandhāna' or the absence of inquisitiveness or curiosity. By 'pratibhā' is meant inquiry after improper things or things that are of no interest.—T.

§ The truth is that the world is unreal and has an end.—T.

¶ Hunger is to be subdued by Yoga, *i. e.*, by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The Commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this Verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, *i. e.*, desire, wrath, covetousness, error, pride, envy.—T.

mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.*¹² This last is attainable by those that are of pure acts and endued with tranquillity of soul,† the means being the subjugation of those five impediments of Yoga of which the learned speak.¹³ By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise the observances that are favorable to Yoga,¹⁴ viz., contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses.¹⁵ By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained.¹⁶ When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to *Brahma*.¹⁷ The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation), freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment to anything like home and family,¹⁸—these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised

* What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as *Brahma*.—T.

† 'Pure acts' are of course, those that are included in 'Nishkāma dharmah', and 'tranquillity of soul' is the cleansing of the soul by driving away all passions and desires.—T.

from the absence of desire, constitutes also the path of Emancipation.' "19*

SECTION CCLXXV.

"Bhishma said,—In this connection is cited the old narrative of the discourse that took place between Nārada and Asita-Devala.¹ Once on a time Nārada, beholding that foremost of intelligent men, viz., Devala of venerable years, seated at his ease, questioned him about the origin and the destruction of all creatures.²

"Nārada said,—Whence, O Brāhmana, hath this universe, consisting of mobile and immobile objects, been created? When again the all-embracing destruction comes, into whom doth it merge? Let thy learned self discourse to me on this!—³

"Asita said,—Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold forms, creates all-creatures, are said by persons conversant with objects to be the five great essences.^{†4} (After this) Time, impelled by the Understanding, creates other objects from those (five primal essences).‡ He that says that

* Such restraint of speech, &c., or 'niyamah' is 'yogah'. 'Kāmato anyathā' is 'kāma-vaiparityena'. The sense, the Commentator adds, is that one should not desire 'yoga-siddhi', for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K. P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.—T.

† 'Yebhyah' means 'the materials from which'. 'Srijati' has 'Paramātmā' for its nominative (understood). 'Kāle' is the time of creation as selected by the Supreme Soul in his own wisdom. 'Bhāvaprachoditah' is 'induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity'.—T.

‡ 'Kāla' here is, perhaps, the embodiment of the abstract idea of life or living creatures. Impelled by the Understanding, 'Kāla' or Life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.—T.

there is anything else besides these (*i. e.*, the five primal essences, Kāla, and the Understanding), says what is not true.⁵ Know, O Nārada, that these five are eternal, indestructible, and without beginning and without end. With Kāla as their sixth, these five primal essences are naturally possessed of mighty energy.⁶ Water, Space, Earth, Wind, and Heat,—these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy).⁷ The existence of nothing else (than these five) can be affirmed by any one agreeably to the conclusions derivable from the *Crutis* or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called *Asat*.⁸ These five, and Kāla (or Jīva), the potencies of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.[†]⁹ When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five primal essences.¹⁰ His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind; and his blood is

* The construction of the second line is this: 'etān shad abhini-vrittān (sarvaśhu kāryeśhu anugatān) vettha,; then 'ete yasya rāṇayān (kāryāni, tat asat)'. The sense of the last clause is that this all is the effect of those primal essences. This all, therefore, is of those essences. The latter are included in the word *asat*, or unreal, as distinguished from *sat* or real or substantial. The Soul is *sat*, everything else is *asat*.—T.

† In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable.) The causes of creation are, therefore, the five primal essences, Jīva (or *chit*), the potencies of past acts, and Ignorance.—T.

of water, without doubt.¹¹ The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.*¹² Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses, are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.†¹³ Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways.¹⁴ These five properties, viz., form, scent, taste, touch, and sound, are not really apprehended by the *senses* (for these are inert), but it is the Soul that apprehends them *through* the senses.¹⁵ That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is *Kshettrajna*.‡¹⁶ At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses.¹⁷ The five senses, Chitta, Mind, and Understanding (which is the eighth in the tale),—these are regarded as organs of knowledge by those conversant

* 'Jñānāni' is 'Jñāna-kāranāni', i. e., perceptions for causes of perception.—T.

† The second line of 13 is very condensed. The meaning is this; the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The Commentator explains this clearly. 'Drashtri-darṣana-driṣṭyānām trayānāmapi gunātmatyam upapannam'. This is indicated with a little variation in the next verse. K. P. Singha skips over the line. The Burdwan translator gives an incorrect version.—T.

‡ *Manas* is mind, *Buddhi* is understanding, and *Kshettrajna* is the Soul. What, however, is *Chitta* is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the *Chitta* is placed above the Understanding.—T.

with the science of Adhyātma.¹⁸ The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action.¹⁹ The mouth is spoken of as an organ of action because it contains the apparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work.²⁰ The anal duct and the membrum virile are two organs that exist for a similar purpose, *viz.*, for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire.²¹ Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.^{*22} When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep.²³ If when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, that condition of Consciousness is called Dream.²⁴ During wakefulness there are three states of the mind, *viz.*, that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause.²⁵ Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our notions as they exist during wakefulness

* The Bengal reading 'yathāgamam' is preferable to the Bombay reading 'yathā mama'.—T.

into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.*²⁶⁻²⁷ There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and Chitta, and with also the three attributes of *Satwa*, *Rajas*, and *Tamas*, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body. Indeed, he who lives in this body is eternal.²⁸ All those seventeen (with *Avidyā* or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting *Avidyā*) cease to dwell together in the body.²⁹ Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including *Avidyā*), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five.³⁰ There is a Being called Mahat, which, with the aid of the wind (called *Prāna*), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that

* The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this:—‘tayorbhāvayorgamanam (sushuptau) pratyaksham (drishtam); (tadeva) nityam, ipsitam (cha).’ What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, i. e., both (or, rather, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together,* their differences disappearing totally.—T.

same Mahat.³¹ Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.³² His abodes always resulting from Avidyā, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession.³³ They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode.³⁴ This *Jiva* is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery.³⁵ This *Jiva* is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end.³⁶ Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, *Jiva* at last attains to *Brahma*.³⁷ For the exhaustion of both merits and demerits, Knowledge hath been ordained as the cause in the Sāṅkhya school. Upon the exhaustion of merit and demerit, when *Jiva* attains to the status of *Brahma*,† (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of *Jiva* to the highest end.—' "38

* This is a triplet.—T.

† 'Brahmabhāva' is explained as follows: when one succeeds in understanding *Brahma*, one is said to attain to *Brahma*, as the *Crutis* declare. The Commentator explains that 'paçyanti' is used with reference to those that are learned in the scriptures. They 'behold' the attainment of the highest end by *Jiva* not with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word 'paçyanti'.—T.

SECTION CCLXXVI.

"Yudhishtira said,—'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons!¹ How, O grandsire, shall we dispel this thirst for wealth! Alas, through that thirst we have perpetrated many sinful deeds.'²

"Bhishma said,—'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Māndavya.³ The ruler of the Videhas said.—I have nothing (in this world), yet I live in great happiness. If the whole of Mithilā (which is said to be my kingdom) burn in a conflagration nothing of mine will be burnt down.⁴ Tangible possessions, how valuable soever, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.⁵ Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire.⁶ As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth.⁷ Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost.⁸ One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.[†]

* The Commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joys of the region of the Creator.—T.

† The Commentator explains that one should not cherish the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means), the reason being that desire, when cherished, is sure to increase and get the better of one's heart.—T.

The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.*¹⁰ By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety.¹¹ That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity.¹² The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter!¹³—Hearing these words of the king, the Brāhmana became filled with joy, and applauding what he heard, Māndavya betook himself to the path of Emancipation.’ ”¹⁴

SECTION CCLXXVII.

“Yudhishtira said,—‘Time, that is fraught with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!’¹

“Bhishma said,—‘In this connection is cited the old narrative of a discourse between a sire and son. Listen to it, O Yudhishtira!² Once on a time, O son of Prithā, a regenerate person devoted to only the study of the Vedas had a very intelligent son who was known by the name of Medhāvin.³ Himself conversant with the religion of Emancipation, the son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.⁴

“‘The son said,—What should a man of intelligence do,

* The Commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. ‘Sarvam’ includes virtue and vice. Of course, the practice of *nishkāma dharma* is recommended.—T.

O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.*—

“The sire said,—Having studied the Vedas all the while observing the duties of *Brahmacharyya*, O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a *Muni* (by casting off everything and calmly waiting for dissolution).⁸—

“The son said,—When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?—⁷

“The sire said,—How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?⁸—

“The son said,—The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these?⁹ When I know that Death does not wait here for any one (but snatches all away suddenly and without notice) how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns?¹⁰ When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy?¹¹ Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers.¹²

* All Brāhmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. Being a daily occupation and going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.—T.

That which is kept for being done tomorrow should be done today ; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts.¹³ Do today what is for thy good (without keeping it for tomorrow) ! See that Death, who is irresistible, may not overcome thee (before accomplishing thy acts). Who knows that Death will not come to one this very day ?¹⁴ Before one's acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one's old age), for life is uncertain.¹⁵ By acquiring virtue one is sure to win eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives.¹⁶ By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them,¹⁷ Death seizes and runs away like a tiger bearing away a sleeping deer.* While still engaged in winning diverse objects of desire, and while still unsated with their enjoyment,¹⁸ Death seizes him and runs away like a she-wolf seizing a sheep and running away with it.—*This has been done,—this remains to be done,—this other is half done,*¹⁹—one may say thus to oneself ; but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action,²⁰ one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong, the wise, the brave, the idiotic, the learned,²¹ or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind,²² are

* The Bengal reading 'suptam vyāghro mrigamiva &c.' is preferable to the Bombay reading 'suptam vyāghram mahaughovā &c.' If the Bombay reading be accepted, the meaning would be 'Him Death spatches away as a mighty wave sweeps away a sleeping tiger.' The idea of a sleeping tiger being swept away by a surging wave is very un-

incapable of being avoided by mortals. How then, O father, canst thou sit so at thy ease? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.²³ All these forms of existence, mobile and immobile, are possessed by these two (*viz.*, Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them,²⁴ except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death.²⁵ The Cruti declares that that which is called the forest is the true fold for the *Devas*, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).²⁶ The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word, and deed,²⁷ and who never injures others by taking away their means of sustenance, is never injured by any creature.† For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth,²⁸ and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body.²⁹ Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of *Brahma*, and restraining my senses,³⁰⁻³¹ the Sacrifices I shall perform are those of speech, mind, and acts,

* 'Devas' here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.—T.

† 'Jivitarthāpanayanaiḥ' is connected with 'hinsati'. To take it (as the Burdwan translator does) as an adjective qualifying 'prāṇibhīḥ' would be incorrect.—T.

when the sun enters his northerly course.* How can one like me perform an Animal Sacrifice which is fraught with cruelty?³² How can one like me, that is possessed of wisdom, perform like a cruel Piçācha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas,—a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self!³³ I shall perform the Sacrifice of Self, I need no offspring to rescue me.† He whose words and thoughts are always well-restrained,³⁴ he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge.³⁵ There is no sorrow equal to attachment. There is no happiness equal to Renunciation.³⁶ For a Brāhmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.‡³⁷ What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brāhmana and thou hast death to encounter! Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?§³⁸—'

"Bhishma said,—Hearing these words of his son, the sire

* The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Yapa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, &c.—T.

† To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.—T.

‡ The Bombay reading 'danda-vidhānam' is a blunder for the Bengal reading 'danda-nidhānam'. To interpret 'vidhānam' as equivalent to abandonment or giving up, by taking the prefix 'vi,' in the sense of 'vigata' would be an act of violence to the word.—T.

§ The 'guhā' or cave referred to is the body.—T.

acted in the way that was pointed out, O king ! Do thou also act in the same way, devoted to the religion of Truth ! ”²⁹

SECTION CCLXXVIII.

“Yudhishthira said,—‘Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma’s place which transcends Prakriti and which is unchangeable ?’”

“Bhishma said,—‘One that is devoted to the religion of Emancipation, frugal in fare, and the master of one’s senses, attains to that high place which transcends Prakriti and is unchangeable.*² Retiring from one’s home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.†³ Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing.⁴ One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.‡ Having come into this life, one should not behave with unfriendliness towards any creature.⁵ One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when caluminated, one should not calumniate in return.⁶ One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about many houses in one’s round of mendicancy.

* By ‘Prakriti’, as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water, &c.,—T.

† ‘Samupodeshu’ is explained as ‘upsthiteshu api’, i. e., even when such objects are present and ready for enjoyment.—T.

‡ ‘Maitrāyangatah’, as explained by the Commentator, is ‘Suryavat-pratyaha-vibhinna-mārgah’, i. e., roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K. P. Singha translates the word wrongly.—T.

Nor should one go to any house having received a previous invitation (to dinner).^{*7} Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation.⁸ The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.^{†9} He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.^{‡10} He should never wish for such things as are

* In the first line, the Bengal reading 'madhye na chācharet' is better than 'madhye cha nācharet'. 'Pradakshinam' is 'anukulam', and 'savyam' is 'pratikulam'. The grammar of the second line is not difficult. Besides, the Commentator explains it clearly. The Burdwan translator, leaving out the words 'bhaikshachairyam' and taking 'anāpannah' as equivalent to 'vipadāpannah,' gives a thoroughly ridiculous version. K. P. Singha, also, is not correct. The Commentator explains that 'charyām' means 'anekagrihātanam'; 'anāpannam' is 'akurvan.' The second foot is unconnected with the first.—T.

† 'Muni', here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. 'Pātrasamchāra', I think, is the act of setting the dishes for those who are to dine off them. The Commentator explains that it means 'the motion of those who are to distribute the food.' Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for 'setting of dishes.' The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.—T.

‡ 'Mātrā' is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapāṇi Datta in his Commentary on Charaka, 'triptimātram.' When 'mātrā'

coveted by ordinary men. He should never eat at any body's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honor.*¹¹ He should never find fault (on account of staleness, &c.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men.¹² The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.†¹³ By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.‡¹⁴ He should be always gratified, well contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred *mantras*, silent, and wedded to a life of Renunciation.¹⁵ Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both

is to be disregarded, clothes, &c., need not be mentioned. 'Vihanyeta' is equivalent to 'hinsito na syāt.'—T.

* The second line is passed over by K. P. Singha. What is meant by it is that when such a man is respectfully presented with any thing, he should hold it in reprobation. *Vide* the Sanatsujātiya Sections in *Udyoga Parvan*, particularly the Verses beginning with "Yatra akathayamānasya &c."—T.

† The second line is skipped over by K. P. Singha. The Bardwan translator gives a wrong version. The Commentator explains that 'anyām' refers to 'paiçāchim', and 'anyatra' to 'ātmani.' In the Sanatsujātiya Sections also, a Brāhmana's practices are directed to be concealed. 'To enter his own Self' is to turn Self on Self, i. e., to withdraw oneself from everything for understanding and contemplating the Soul.—T.

‡ By totally abstaining from acts he should avoid both merit and

cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.*¹⁶ One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart.¹⁷ One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyāsa mode of life.¹⁸ Possessed of high soul, the Sannyāsin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self.¹⁹ He should never mingle with house-holders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).† He should never suffer joy to possess his heart.²⁰ To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Hārīta declared all this to be the path by which Emancipation is to be achieved.²¹ He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.—' "22

* This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The Commentator explains that 'abhyastam' is continuous; 'bhautikam' is 'tattwajātam, ātmanodehendriyādi.' Hence, 'bhutānām' means 'anyeshām bhutānām.'—T.

† To think beforehand of the food one is to take is to convert oneself into a gourmand. The Sannyāsin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof, what he gets without exertion.—T.

SECTION CCLXXIX.

“Yudhishthira said,—‘All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves.’¹ Though honored by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot,² it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow ! Alas, when shall we adopt a life of Renunciation that is destructive of sorrow ?³ Sages of rigid vows freed from the seven and ten (*i. e.*, the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (*viz.*, desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, *viz.*, the five objects of the senses and the three attributes (of *Satwa*, *Rajas*, and *Tamas*), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of Renunciation ?⁴⁻⁶

“Bhishma said,—‘Everything, O great monarch, hath an end. Everything hath bounds assigned to it ! Even rebirth, it is well known, hath an end. In this world there is nothing that is immutable.’⁶ Thou thinkest, O king, that this (*viz.*, the affluence with which thou art invested) is a fault. That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow (*viz.*, Emancipation) in time.†’ Jiva equipt with body, O king, is not the author

* ‘Sanjnakam’ from the root ‘jñā’ meaning ‘māraṇa’ or killing.—T. ³

† The two negatives in the first line are equivalent to an affirmative. ‘Prasangatah’ is explained by the Commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, *i. e.*, in consequence of

of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits.*⁸ As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of color) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor viz., space),⁹ after the same manner, Jiva, though himself colorless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).†¹⁰ When Jiva succeeds in dispelling by means of Knowledge the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory).¹¹ The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great *Rishis* never desist from culture of Brahma‡¹² In this connection is cited that discourse

this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare *Gita*, 'Vahunām janmanāmante jñānavān mām prapadyate, &c.'—T.

* The object of this Verse, as explained by the Commentator, is to exhort Yudhishtira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to Jiva as accidents.—T.

† The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable Chit, display stains of every kind. This is how the Commentator puts the simile, supplying the points that have been omitted in the text.—T.

‡ These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable, Their consequences also are terminable, Acts,

which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity.¹³ Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bhārata !¹⁴ Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Uçanas said,—I hope, O Dānava, that in consequence of thy defeat thou dost not cherish any grief ?¹⁵—

“ Vritra said,—Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy.¹⁶ Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment.¹⁷ Passing their allotted periods in heaven and hell, and with some portion of their merits and demerits unexhausted (by enjoyment and sufferance), they repeatedly take birth, impelled by Time.¹⁸ Chained by the bonds of Desire, creatures pass through myriads of intermediate life and fall helplessly into hell.*¹⁹ I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with

therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K. P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.—T.

* Intermediate i. e., as animals and birds and reptiles and worms,

one's acts.*²⁰ Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,†²¹⁻²² which is measured by the measure of acts !—Then the illustrious Uçanas addressed the *Asura* Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies ?²³—

“Vritra said,—The severe penances which I underwent from greed of victory are well known to thee as also to other sages!²⁴ Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds.²⁵ Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none.²⁶ I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change.²⁷ Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Nārāyana,‡²⁸ He who is called Vaikuntha, Purusha, Ananta, Cukla, Vishnu, Sanātana, Munjakeça, Hariçmaçru, and the Grandsire

* *I. e.*, if righteous, one attains to happiness ; if otherwise, to the reverse.—T.

† Verse 21 and the first line of 22 are grammatically connected.—T.

‡ ‘Me’ in the second line is equivalent to ‘Mayā’. ‘Tatah’ is ‘tatra yuddhakāle’. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one’s sins. Besides the well-known derivation of the word Nārāyana, the Commentator here offers another, *viz.*, the ‘āyanam or layasthānam’ of ‘Nāra’ or ‘Jivasangha’.—T.

of all creatures.*²⁹ Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari! It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action!†³⁰ Upon which order (of men) hath been established high Brahma prosperity? In what manner, again, doth high prosperity fall off?³¹ From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma?³² By what Act or by what Knowledge can that fruit be achieved? It behooveth thee, O learned Brāhmana, to expound these to me!—³³

“Recapitulated by me, O lion among kings, listen, with undivided attention, O bull of men, with all thy brothers, to what the sage Uçanas then said after he had been thus addressed by that prince of Dānavas!”³⁴

SECTION CCLXXX.

“Uçanas said,—I bow to that divine and illustrious and puissant Being who holds this Earth with the firmament in his arms.¹ I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Dānavas, is that Infinite place (called Emancipation)!—²

* ‘Vaikuntha’ has various etymologies. The Commentator inclines to explain it as ‘one who brings together all creatures’. ‘Purusha’ is full; as applied to Nārāyana, it, of course, means one who has no defect but who is the sole representative of fulness. ‘Cukla’ is ‘Cuddha’ or pure. ‘Vishnu’ is all-pervading. ‘Sanātana’ is ‘kutastha’ or uniform or immutable. ‘Munjakeṇa’ is possessed of yellow hair, or hair of the hue of Munja grass. ‘Hari-çmaçru’ is having a tawny beard.—T.

† Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austere penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to ask thee about the fruits of Acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.—T.

“While they were thus conversing with each other there came unto them the great sage Sanatkumāra of righteous soul for the purpose of dispelling their doubts.³ Worshipped by the prince of Asuras and by the sage Uçanas, that foremost of sages sat down on a costly seat.⁴ After Kumāra of great wisdom had been seated (at his ease), Uçanas said unto him,—Discourse to this chief of the Dānavas on the pre-eminent greatness of Vishnu !⁵—Hearing these words, Sanatkumāra uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Dānavas.⁶—Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu !⁷ O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself.⁸ Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses.⁹ Not that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying Infinity in the world.*¹⁰ As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own,¹¹ after the same manner Jiva succeeds in cleansing himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts.¹² As

* ‘Vāhya’ acts are, of course, sacrifices and other religious acts ; by ‘ābhyantara’ acts are meant ‘cānti, dānti, uparati, titikshā, and samādhi,’ i. e., the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this Verse is that sacrifices are not entirely useless. These may lead to ‘chitta-guddhi’ or the cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.—T.

one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.*¹³ By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odor (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul.¹⁴ When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odor and assume that of the flowers with which they are mixed.¹⁵ After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of *Sattwa*, and by means of efforts born of practice.[†]¹⁶ Listen, O Dānava, by what means creatures attached to acts and those unattached to them attain to the causes that lead to their respective states of mind.[‡]¹⁷ Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Dānava, as to how creatures betake themselves to action and how they give up action.[§]¹⁸ The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Chit.[¶]¹⁹ In all creatures it is He who dwells as the

* The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.—T.

† 'Efforts born of practice' refer to both external and internal *Sādhana*.—T.

‡ 'Karmaviṣeṣhān' is explained by the Commentator as equivalent to 'rāga-virāga-hetun'.—T.

§ 'Sampravartante' and 'tishthanti' are thus explained by the Commentator.—T.

¶ In the previous Verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object

mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.*²⁰ Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears.²¹ The light of His eye is the Sun, and His mind is in the Moon. His Understanding dwells always in Knowledge, and His tongue is in Water.†²² O best of Dānavas, the Planets are in the midst of His brows. The stars and constellations are from the light of His eyes. The Earth is in His feet, O Dānava!²³ Know also that the attributes of *Rajas*, *Tamas*, and *Sattwa* are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Yapa and Sacrifice, &c.)‡²⁴ The Highest and Immutable, He is also the fruit of abstention from all work. The *Chochandas* are the hair on His body, and *Akshara* (or *Pranava*) is His word.²⁵ The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma, He is the highest Righteousness; He is *Sat*, and He is *Asat*.§²⁶ He is Cruti. He is the scriptures. He is the Sacrificial vessels. He is

to be known. 'Creemān' is explained as 'āgriyate it ōri, i. e., upādhi, tadvān'. 'Hari' is 'Samharatā'. 'Nārāyana' is 'sarvācrayah'. 'Prabhu' is 'sarvaniyantā'. 'Deva' is 'dyotate iti, i. e., Chinmātrah'. These etymologies must be grasped for understanding this Verse.—T.

* The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with Ignorance. The eleven modifications that constitute His essence are the eleven senses of knowledge and action with the mind. Equipt with these eleven He drinketh the universe, i. e., enjoys it. The 'rays' are these senses themselves. Equipt with the senses He enjoys the universe with the senses.—T.

† 'His mind is in the Moon', i. e., His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for 'Ganges' means the water so named.—

‡ The *sandhi* between 'sa' and 'ācramānām' is *ārsha*.—T.

§ 'Dharma' has various meanings all of which, however, are closely created with one another. As 'duty' or the assemblage of all acts which we should do, it is both Righteousness and Religion.—T.

the six and ten Ritwijās. He is all the Sacrifices. He is the Grandsire (Brahman), He is Vishnu, He is the twin Aṣvins, and He is Purandara.*³⁷ He is Mitra, He is Varuna, He is Yama, He is Kuvera the lord of treasures. Although the Ritwijās seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.†³⁸ The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma.³⁹ The period of time for which one creation exists or for which it ceases to exist is called a *Kalpa*. Living creatures exist for a thousand millions of such *Kalpas*. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya!⁴⁰ Conceive a lake that is one *Yajana* in width, one *Kroṣa* in depth, and five hundred *Yojanas* in length. Imagine many thousands of such lakes.⁴¹ Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.‡⁴² The highest Evidence (for all things) says that creatures have six colors, viz., Dark, Tawny, Blue, Red, Yellow, and White. These colors proceed from mixtures in various proportions of the three attributes of *Rajas*, *Tamas*, and *Sattwa*. Where *Tamas* predominates, *Sattwa* falls below the mark, and *Rajas* keeps to the mark, the result is the color called Dark. When

* The Sacrificial 'grahas' or pātras' (vessels) are called after the names of the deities Indra, Vāyu, Soma, &c. The sixteen Ritwijās are Brahman, Hotri, Adhyaryu, Udgātri, &c.—T.

† Verses 21 to 28 show the unity of the Divine Being. The variety perceived is only apparent, not real.—T.

‡ Verses 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the same.—T.

Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the color called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the color called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate color called Red. That color is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and Tamas keeps to the mark, the result is the color called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the color called White. It is productive of great happiness.*³³ The White is the foremost color. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in *Pravritti*. Hence, White, O prince of Dānavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.†³⁴ That success is the identical end which the divine Indra declared after having studied many auspicious scriptural treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependant on their color, and color, in its turn, depends upon the character of the Time that sets in, O Daitya !‡³⁵ The stages of existence, O Daitya, through which

* This is further elaborated in the Vishnu Purāna Part I, Sec. V. There are three primary creations, *viz.*, Mahat, the five primal essences in their subtle forms, and the senses. From the six colors again six other creations have spring. To the Dark color is due all immobile creatures ; to the Tawny, all the intermediate order of creatures (*viz.*, the lower animals and birds, &c.) ; to the Blue are due human beings ; to the Red, the Prājāpatyas ; to the Yellow, the deities ; and to the White are due the Kumāra i. e., Sanatkumāra and others.—T.

† Emancipation is so difficult.—T.

‡ The construction of the first line is this :—‘gubham darṣanam (auspicious scriptures) gatwā (prāpya) Devah yām gatim (identical with) darṣanam (ātmānubhāvātmikam) āha.’ ‘Gati’ is naturally dependent on ‘Varna,’ and ‘Varna’ upon ‘Time’ or acts.—T.

Jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them Jiva ascends, stays, and falls down as the case may be.*⁶ The end that is attained by a Jiva of dark hue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.† The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas.‡⁷ Having passed many hundred thousands of years in that condition, Jiva then attains to the color called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.§⁸ When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good).

* There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankāra, and Chitta, which are sometimes called the four *Karanas*. In consequence of these fourteen, fourteen different kinds of merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and of demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly. What the speaker wishes to inculcate is that these fourteen should always be directed towards the attribute of *Sattwa* or Goodness.—T.

† This hue, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell. His existence as an immobile object is hell itself.—T.

‡ 'Prajāvisargah' is the period for which one Creation lasts, being equal to what is called a Kalpa.—T.

§ The Dark and the Tawny hues or their corresponding states of existence, viz., the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. is helpless or cheerless.—T.

As the result of this, Jiva attains to the color called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of re-births in the world of men, having attained to the color called Blue.*³⁹ Having attained to that end (*viz.*, Humanity,) and having been afflicted for the duration of one creation by the bonds born of his own acts Jiva then attains to the color called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.†⁴⁰ Having attained to the Yellow color, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.‡ Know that Jiva then becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets off from the other births (corresponding with the other colors).⁴¹⁻⁴² Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva,

* 'Cha' at the end of the second line is equivalent to 'vā.' Unless 'cha' be taken as equivalent to 'vā' the Verse would yield no meaning. After Tawny comes Blue, *i. e.*, after attainment of existence as an Intermediate creature Jiva attains to Humanity. This occurs when Sattwa does not predominate. Hence 'anyathā' should be supplied after 'upaiti.'—T.

† 'Vyatite' is a finite verb in the indicative mood, as pointed out by the Commentator. It comes from root *i* with suffix 'vi.' After 'gate' supply 'jāte sati.' The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K. P. Singha gives the right meaning.—T.

‡ When Jiva becomes a Deva, he has still the ten senses, the five *Prāṇas*, and the four internal possessions of mind, understanding, Chitta, and Ahankāra, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is *not* freed from acts, but is in *niraya* or hell acts being, under all circumstances, equivalent to hell,—T.

If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kāla (in the form of Kali), he then sinks into the Dark color and thus occupies the very lowest of all stages of existence.

“—I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation.⁴²⁻⁴⁴ Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominance of the attribute of *Sattwa*, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.⁴⁵ Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called *Turiya*) which transcends the three other states of consciousness, viz., Wakefulness and Dream and Dreamless slumber.⁴⁶ As regards that Yogin who is unable

* ‘Vyūha’ implies the varied forms of one and the same thing. ‘*Daivāni*’ is *Sattwa-pradhānāni*. The five senses with the mind and the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes Emancipate, he acts through these seven in a variety of ways. Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, viz., Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight *Puris* (by which, perhaps, is meant the *puri* of Indra, that of Varuna, &c., or, Kāci, Mathurā, Māyā, &c., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.—T.

† This is an exceedingly abstruse Verse. The Burdwan version, in which unconnected bits of the Commentary have been jumbled together, is utter nonsense. K. P. Singha skips over nearly the whole

to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Maha, Jana, Tapa, and Satya). Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has transcended all attachments and passions.*⁴⁷ That

Verse. The Eight *puris* referred to in the previous Verse are here stated to be identical with the Sixty well-known incidents of even Cukla or White existence. This tale of Sixty is arrived at in this way : 1st, the state of wakefulness ; 2nd, the gross body made up of the five primal essences ; 3rd, the five attributes of sound, scent, form, taste, and touch ; these come up to 7. Then come the ten senses of action and knowledge ; the five breaths ; mind, understanding, consciousness, and Chitta ; these form 19. Then come Avidyā, Kāma, and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, i. e., with Beings that are Cukla or White, these 60 are simply 'mano-viruddhāni' or 'manomātrāni eva'. Unlike other Beings in lower spheres of existence, they that are effulgent or Cukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the 'para gati' of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.—T.

* What the speaker wishes to lay down here is that even he that is 'Jivan-mukta' or has achieved his Emancipation though living like others, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is 'anishta' or inauspiciousness. That Yogin who is Jivan-mukta but who is not able to cast off the felicities of Yoga-puissance, resides, in one and the same body, for a full century of Kalpas, in a superior form of life, and after the expiry of that century of Kalpas, he passes through four other regions named Maha, Jana, Tapa, and Satya. Now, *this* is the end of such a Yogin, who, of course, belongs to the sixth color which is White, and who is freed from attachments, and who is unsuccessful though successful, i. e., who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or 'Brahma-sākshātkāra'. By 'anigah' in this Verse is meant that Yogin who is incapable of casting off the

Yogin, again, who falls off from Yoga practices (after having attained the measure of eminence described already) resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (*viz.*, the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. After the expiry of that period, such a person has to come to the world of men where he attains to great eminence.*⁴⁸ Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samādhi and the re-awakening from it.†⁴⁹

felicities brought about by Yoga-puissance. K. P. Singha gives the substance of the Verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, *viz.*, Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved 'Brahma-sākshātkāra', without understanding that all three refer to one and the same person.—T.

* 'Aniṣaḥ' here means one who, after having attained to eminence by Yoga, falls off from Yoga. 'Tatra' means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his past acts to go through or exhaust by enjoying or suffering their consequences. All the while, however, his existence is characterised by his senses, *i. e.*, the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.—T.

† 'Saptakritwāḥ' is seven times. 'Paraiti' is 'courseth through.' 'Lokān' refers to the seven regions called respectively, Bhu, Bhuvā, Swah, Maha, Jana, Tapa, and Satya (or Brahmāloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence falling down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higher. In this Verse 'Samhāra-vikshepa' has t

The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahādeva; some, of Vishnu; some, of Brahman; some, of Ceshā; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.*⁶⁰

When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and *kāraṇa* bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same.⁶¹ When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one.⁶² Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas.

used to signify Samādhi and awakening from Samādhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve 'Brahma-sākshātkāra'.—T.

* The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to, viz., Bhu, Bhuvā, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. 'Samhāram' is equivalent to 'Samhritya', having been formed by the suffix *namul*. 'Upaplavāni' are sources of grief or misfortune. The first 'Devasya' refers to Mahādeva. The Caivas call that region Kailāsa. The Vaishnavas call it Vaikuntha. The Hairnya-garbhas call it Brahman's or Brahmāloka. Ceshā is Ananta, a particular form of Nārāyaṇa. They who call it the region of Nara are, of course, the Sāṅkhyas, for these regard Emancipation as the goal of Jiva or every creature. The 'Devasya vishnoh' (in the third line) is 'Dyotamānasya Brahmanah', i. e., 'Chinmātrasya', or of

All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.*⁵³ As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.†⁵⁴ Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition.‡⁵⁵ Thus, O thou

the pure Chit when uninvested with Ignorance or Avidyā. The Aupaniśhadās regard it as the region of Para-Brahma. The Commentator clearly points out what the seven regions are. K. P. Singha, misunderstanding the Verse, mentions only five; the Burdwan translator six.—T.

* This Verse is not at all difficult; yet the Burdwan translator makes utter nonsense of it. K. P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line I expand it, following the lead of the Commentator.—T.

† 'Sa' here indicates the person conversant with Brahma. The construction is 'Sa yāvat saṣeshabhuk asti tāvat prajāḥ tathaiḥ va te gukle devyau cha tadangeshu (vartante). 'Etat' in the second line is this 'pari-driṣyamānam viyadādi'. What the speaker wishes to inculcate in this Verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by Dhyāna, Dhāraṇā, and Samādhi, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are 'Parāvidyā' and 'Aparāvidyā', i. e., all knowledge including that of Brahma.—T.

‡ 'Cuddhena manasā'—with a cleansed mind, i. e., with the aid of Cravana (hearing), Manana (attention), Dhyāna (contemplation), and Abhyāsa (repeated meditation). Two stages are indicated in this Verse. The first is the attainment of the guddham and paramāṅgatim or the stainless and high end. This is equivalent to Brahma-sākṣhātkāra. After this comes the second stage, which is the 'avyayam sthānam' or

of great might, I have discoursed to thee of the eminence of Nārāyaṇa !⁶⁰—

“Vritra said,—These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of) grief. Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind.⁶¹ O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests !⁶²—”

“Bhishma continued,—‘Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the Supreme Soul), and attained to the highest station.’⁶³

“Yudhishtira said,—‘Tell me, O grandsire, whether this Janārdhana (Krishna) is that illustrious and puissant Lord of whom Sanatkumāra spoke unto Vritra in days of old.’⁶⁴

“Bhishma said,—‘The Highest Deity, endued with the six attributes (of puissance, &c.,) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.’⁶⁵ Know that this Keçava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Keçava who creates the three worlds with an eighth portion (of His energy).⁶⁶ Coming immediately after Him who lies at the Root, this Keçava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He,

the spot which knows no deterioration, i. e., Emancipation. This is identical with the attainment of Eternal Brahma which is ‘dushprāpam’ or difficult of attainment.—T.

* The Commentator says that the object of this Verse is to inculcate the Impersonality of God. God is at the Root of all things, i. e., (as the Commentator supposes according to the teaching of the Vedānta philosophy) He exists in His own unmodified nature, even as pure Chit. Both Vidyā (Knowledge) and Avidyā (Ignorance or illusion) exist in Him. In consequence of the latter he is ‘Bhagavān’, i. e., endued with the six grand attributes of puissance, &c.—T.

however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Keçava is that Creator of pure Soul who courseth through all the eternal worlds.*⁵⁵ Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidyā and awakened to Consciousness, Keçava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety."⁵⁴

"Yudhishtira said,—'O thou that art conversant with the highest object of knowledge, I, think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in view of his coming Death)."⁵⁵ He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sāddhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures."⁵⁶ He, however, O king, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures."⁵⁷ As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues!"⁵⁸

"Bhishma continued,—'Ye are Pāṇḍavas! Ye have been born in a stainless race! Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men."⁵⁹ Living happily as long as the creation lasts, all of you at the next new creation will be admitted

* In the form of all things,—causes and effects—which constitute them.—T.

among the gods, and enjoying all kinds of felicities ye will at last be numbered among the *Siddhas*! Let no fear be yours. Be you cheerful!’ ”⁷⁰

SECTION CCLXXXI.

“Yudhishtira said,—‘How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great!’¹ The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehend it (so well)?² Thou hast spoken of Vritra’s acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.*³ How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the *Upanishads* and *Vedānta*, vanquished by Indra, O foremost of men?⁴ O chief of the Bharatas, resolve me this doubt! Indeed, tell me, O tiger among kings, how Vritra was vanquished by Cakra!†⁵ O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great!’⁶

“Bhishma said,—‘In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain.’ He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference.⁸ Beholding that form of Vritra, which was incapable of being vanquished

* ‘*Avyakta-darṣanāt*’ is explained by the Commentator in this way. Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? ‘*Avyakta*’ is equivalent to ‘*aspashtam*.’—T.

† The word used in Verse 4 is ‘*vinihatah*’ and that in Verse 5 is ‘*nirjitah*.’ There can be no doubt that both imply the same idea.—T.

by the three worlds united together, the celestials became penetrated with fear and full of anxiety.⁹ Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities.¹⁰ Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow.¹¹ Beholding Cakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.*¹² Then the encounter commenced, inspiring the three worlds with terror, between Indra the chief of the deities and Vritra of high soul.¹³ The entire welkin was enveloped by the combatants of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands.¹⁴⁻¹⁶ All the celestials with the Grandsire at their head, and all the highly-blessed *Rishis*, came to witness the battle,¹⁶ on their foremost of cars; and the *Siddhas* also, O bull of Bharata's race, and the *Gandharvas*, with the *Apsaras*, on their own beautiful and foremost of cars, came there (for the same purpose).¹⁷ Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks.¹⁸ The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle.¹⁹ Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupified the chief of the deities by fighting wholly with the aid of his powers of illusion.²⁰ When he of a hundred sacrifices, thus afflicted by Vritra, was overcome by stupifaction, the sage *Vaṣishta* restored him to his senses by uttering *Sāmans*.†²¹

* 'Asthā' is efforts.—T.

† 'Rathantara' is another name for certain *Sāmans*, which are so called because of men being able to cross the world with their aid as by a car. (*Ratha* car, and *tri* to cross.—T.)

“Vaçishtha said,—Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Cakra, dost thou languish so!²² There, Brahman, and Vishnu, and Civa, that lord of the universe, the illustrious and divine Soma, and all the highest *Rishis*, (stand, beholding thee)!²³ Do not, O Cakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials!²⁴ There, that Master of all the worlds, viz., the Three-eyed (Civa), the adored of all the worlds, is eyeing thee! Cast off this stupifaction, O chief of the celestials!²⁵ There, those regenerate *Rishis*, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns! *—”²⁶

“Bhishma continued,—‘While Vāsava of great energy was thus being restored to consciousness by the high-souled Vaçishtha, his strength became greatly enhanced.’²⁷ The illustrious chastiser of Pāka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra.²⁸ Then Vrihaspati, the son of Angiras, and those foremost of *Rishis* possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahādeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great *Asura*.²⁹ The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of *Asuras*.†³⁰ The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.³¹ Then Vrihaspati of great intelligence, and Vaçishtha of exceeding energy, and all the other foremost of *Rishis*, repairing to Him of a hundred sacrifices,³² viz., the boon-giving Vāsava, the adored of all the worlds, addressed him, saying,—Slay Vritra, O puissant one, without delay!—”³³

* ‘Praising thee, for thy victory, &c.’ i. e., the *Rishis* are uttering hymns of praise for conferring victory on thee!—T.

† ‘Raudrah’ may mean also ‘appertaining to *Rudra*, which is another name of Mahādeva.—T.

“Maheçwara said,—Yonder, O Cakra, stands the great Vritra, accompanied by a great force! He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity.”³⁴ This foremost of Asuras is, therefore, incapable of being vanquished by even the three-worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him!³⁵ For full sixty thousand years, O chief of the celestials, Vritra had practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited,³⁶ viz., the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy.³⁷ I impart to thee my energy, O Vāsava! The Dānava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!—³⁸

“Cakra said,—Before thy eyes, O foremost of gods, I, shall, through thy grace, slay with my thunderbold this invincible son of Diti!—”³⁹

“Bhishma continued,—‘When the great Asura or Daitya was overtaken by that fever (born of Mahādewa’s energy), the deities and the *Rishis*, filled with joy, uttered loud cheers.⁴⁰ At the same time drums, and conchs of loud blare, and kettle-drums and tabors began to beat and blow by thousands.⁴¹ Suddenly all the *Asuras* became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared.⁴² The *Rishis* and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Cakra and Içāna, and began to urge the former (to make no delay in destroying Vritra).⁴³ The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the *Rishis*, became such that none could look at it without awe.’”⁴⁴

* This account of the encounter between Vritra and Indra is substantially different from what occurs in the *Vana Purvan*. Then again the part the *Rishis* are made to take in the slaughter of the Asura is certainly censurable. The great *Rishis*, even for benefiting the three

SECTION CCLXXXII.

"Bhishma said,—'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahādeva).¹ The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick.² His hair stood on end. His memory, O Bhārata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left.³ Vultures and *kankas* and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head.⁴ Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car.⁵ Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.*⁶ While the Asura was yawning, Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form.⁷ Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race!⁸ Having slain Vritra, Maghavat, that foe of the Dānavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu.⁹ Just then, O thou

worlds, would not certainly injure any creature. In the above account, Vāṣiṣṭha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the *Vana Parvan*, Indra is represented as standing in awful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older one than that in the *Vana Parvan*.—T.

* 'Amānusham' is literally 'inhuman.' The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyāsa also nods.—T.

of Kuru's race, the sin of Brāhmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra.¹⁰ Of terrible teeth and awful mien, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bhārata,¹¹ with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form) O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul,¹² she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him).¹³ A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven.¹⁴ Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.*¹⁵ When the sin of Brāhmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years.¹⁶ But the sin of Brāhmanicide pursued him closely. Indeed, O son of Kuru, seized by her, Indra became deprived of all his energies.¹⁷ He made great efforts for driving her from him, but all those efforts proved abortive.¹⁸ Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low.¹⁹ Understanding that Cakra was possessed by the sin of Brāhmanicide,† Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant).²⁰ The Grandsire at last, O thou of mighty arms, addressed Brāhmanicide in a sweet voice as if from the desire of pacifying her, and said,²¹—O amiable one, let the chief of the celestials, who is a favorite

* 'Vadhyā' is the sin of slaughter in her embodied form.—T.

† 'Dwijapraravadvā' means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kaśyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.—T.

of mine, be freed from thee ! Tell me, what shall I do for thee ? What wish of thine shall I accomplish ?—²²

“Brāhmanicide said,—When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed !²³ Desirous of preserving the worlds, this rule had been made by thee ! It was thou, O lord, that hadst introduced this important ordinance.^{*24} As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Cakra ! But grant me an abode to dwell in !—²⁵

“Bhishma continued,—‘The Grandsire replied unto Brāhmanicide, saying,—So be it !—Indeed, the Grandsire discovered means for dispelling Brāhmanicide from the person of Indra.²⁶ The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words.²⁷—O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee ! It behooveth thee to say what I shall have to accomplish !—²⁸

“‘Brahman said,—I shall divide this sin of Brāhmanicide into several portions. For freeing Cakra from her, do thou take a fourth portion of that sin !—²⁹

“‘Agni said,—How shall I be rescued from her, O Brahman ? O puissant Lord, do thou appoint the way ! I desire to know the means (of my own rescue) in detail, O adored of all the worlds !³⁰—

“‘Brahman said,—Unto that man who, overwhelmed by the quality of *Tamas*, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices,³¹ that portion of Brāhmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him ! O carrier of oblations, let the fever of thy heart be dispelled !³²—’

“Bhishma said,—‘Thus addressed by the Grandsire, the

* The rule or ordinance referred to is about the killer of a Brāhmaṇa being liable to be overtaken by the sin of Brāhmanicide.—T.

eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king !³³ The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin.³⁴ Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto the Grandsire, saying,³⁵—How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behooveth thee not to afflict us that have already been afflicted by the fates !³⁶ O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men) !³⁷ We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brāhmanicide. Let the means, however, of our rescue be pointed out to us !³⁸—’

“ ‘Brahman said,—This sin that you shall take shall possess the man who through stupifaction of judgment will cut or tear any of you when *Parva* days come !³⁹—’

“ ‘Bhishma said,—‘Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there.⁴⁰ The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bhārata, said,⁴¹—This foremost of ladies, viz., Brāhmanicide, has come out of Indra’s person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities) !⁴²—

“ ‘The Apsarās said,—O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee) !⁴³—

“ ‘Brahman said,—Let the fever of your hearts be dispelled ! The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season !—⁴⁴

“Bhishma continued,—‘Thus addressed by the Grandsire, O bull of Bharata’s race, the diverse tribes of the Apsarās, with cheerful souls, repaired to their respective places and began to sport in delight.’⁴⁵ The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him.’⁴⁶ Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words :’⁴⁷—We have come before thee, O chastiser of foes, at thy command ! O puissant Master of all the worlds, tell us what we are to accomplish !’⁴⁸—

“‘Brahman said,—This dreadful sin hath taken possession of Indra in consequence of his having slain Vritra. Take ye a fourth part of Brāhmanicide !’⁴⁹—

“‘The Waters said,—Let it be as thou commandest, O master of all the worlds. It behooveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding !’⁵⁰ Thou art the Lord of all the deities, and the supreme refuge of the universe ! Who else is there to whom we may pay our adorations so that he may relieve us from distress !’⁵¹—

“‘Brahman said,—Unto that man who stupified by his understanding and regarding ye lightly will cast into ye phlegm and urine and excreta,’⁵² this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ye, that your rescue shall be accomplished !’⁵³—’

“Bhishma continued,—‘Then the sin of Brāhmanicide. O Yudhishtira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire’s command.’⁵⁴ It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin, (and it was thus that he got rid of her). With the Grandsire’s permission Indra then resolved to perform a Horse-sacrifice.’⁵⁵ It is heard, O monarch, that Indra having been thus possessed by the sin of Brāhmanicide afterwards became cleansed of her through that Sacrifice.’⁵⁶ Regaining his prosperity and slaying thousands of foes, great was the joy that Vāsava obtained,

O lord of Earth!⁵⁷ From the blood of Vritra, O son of Prithā, were born high-crested cocks. For this reason those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation!⁵⁸ Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on Earth!⁵⁹ It was in this way, O thou of Kuru's race, that the mighty Asura Vritra was slain by Cakra of immeasurable energy by the aid of subtle intelligence and through the application of means.⁶⁰ Thou also, O son of Kunti, unvanquished on Earth, wilt become another Indra and the slayer of all thy foes!⁶¹ Those men who, on every *Parva* day, will recite this sacred narrative of Vritra in the midst of Brāhmanas shall never be stained by any sin.⁶² I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?' "⁶³

SECTION CCLXXXIII.

"Yudhishthira said,—'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question.¹ Thou hast said, O ruler of men, that Vritra was (first) stupified by Fever, and that then, O sinless one, he was slain by Vāsava with the thunderbolt.² How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever!'"

"Bhishma said,—'Listen, O king, to the origin, celebrated over all the world, of Fever! I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bhārata!⁴ In days of yore, O monarch, there was a summit, named Sāvitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems.⁶ That summit was immeasurable in extent and thither no one

could go.* On that mountain summit the divine Mahādeva used to sit in splendour as if on a bed-stead adorned with gold.⁶ The daughter of the king of mountains, sitting by his side, shone in brilliance.† The high-souled deities, the Vasus of immeasurable energy,⁷ the high-souled Aṇwins, those foremost of physicians, and king Vaiçravana waited upon by many a Guhyaka,⁸—that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailāsa,—all waited upon the high-souled Mahādeva. And the great sage Uçanas,⁹ and the foremost of Rishis having Sanatkumāra for their first, and the other celestial Rishis headed by Angiras,¹⁰ and the Gandharva Viçvāvasu, and Nārada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe.¹¹ A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season.¹² A large number of Vidyādhara and Siddhas and ascetics too, O Bhārata, repaired thither for waiting upon Mahādeva, that Lord of all creatures.¹³ Many ghostly beings also, of diverse forms and aspects, and many dreadful Rākshasas and mighty Piçāchas,¹⁴ of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahādeva, were there, every one of whom resembled a blazing fire in energy.¹⁵ The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire.¹⁶ Gangā also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity.¹⁷ Thus adored by the celestial Rishis and the gods, the illustrious Mahādeva of immeasurable energy dwelt on that summit of Meru.¹⁸

"After sometime had passed away, the Prajāpati Dakṣa†

* 'Anādhriyam' is, literally, unvanquishable.—T.

† Umā or Pārvatī, the daughter of Himavat, the spouse of Civa.—T.

‡ The Self-create Brahman at first created, by fiat of his holy

commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas).¹⁹ Unto that Sacrifice of Daksha, all the deities headed by Cakra, assembling together, resolved to repair.²⁰ It hath been heard by us that the high-souled deities, with the permission of Mahādeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue.²¹ Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, viz., the Lord of all creatures, and said,²²—O illustrious one, whither are those deities headed by Cakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind!²³—

“Maheçwara said,—O lady that art highly blessed, the excellent Prajāpati Daksha is adoring the gods in a Horse-sacrifice! These denizens of heaven are proceeding even thither!²⁴—

“Umā said,—Why, O Mahādeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?²⁵—

“Maheçwara said,—O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices.²⁶ Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings!²⁷—

“Umā said,—O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all!²⁸ In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am

will, certain beings who were charged to procreate for filling the universe with living creatures. These are the *Prajāpatīs* or lords of all creatures. Amongst them was Daksha. Other accounts represent Daksha as the grandson of Brahman.—T.

filled with great grief, O sinless one, and a tremour overtakes me from head to foot !⁹—'

"Bhishma continued,—'The goddess (Pārvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief.³⁰ Then Mahādeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying,—Wait here (by the goddess) !³¹ Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pināka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly,³²⁻³³ and some, O king, extinguished the (Sacrificial) fires with blood ; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice.³⁴ Then that Sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies.³⁵ Ascertaining that the Sacrifice was running away in that form, the puissant Mahādeva began to pursue him with bow and arrow.³⁶ In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead.³⁷ When that drop of sweat fell down on the Earth, there forthwith appeared a blazing fire resembling the (all destructive) conflagration that appears at the end of the Yuga.³⁸ From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard.³⁹ His body was covered entirely with hair like a hawk's or an owl's, and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice.⁴⁰ Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions.⁴¹ In con-

sequence of that Being's tread, the Earth, O monarch, began to tremble.*⁴² Exclamations of *Oh* and *Alas* arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahādeva, addressed him in the following words.⁴³

"Brahman said,—O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee!⁴⁴ O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahādeva, have become exceedingly agitated!⁴⁵ This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever!⁴⁶ O puissant one, if the energy of this Being remains all collected together, then the entire Earth herself will not be able to bear him. Let him, therefore, be distributed into many parts!⁴⁷—When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahādeva replied unto the Grandsire of great energy, saying,—So be it!⁴⁸—Indeed, the wielder of Pināka, viz., Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices.⁴⁹ Conversant with the properties of everything, Mahādeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this!⁵⁰ The heat that is perceptible in the heads of elephants the bitumen of mountains,† the moss that floats on water, the slough of snakes,⁵¹ the sores that appear in the hoofs of bulls, the sterile tracts of Earth that are full of saline matter, the dulness of vision of all animals,⁵² the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease

* There are three vocatives in this Verse, expressive, of course, of great surprise. I omit them in the translation.—T.

† A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called Cilañjit, is taken internally by many men in the belief that it increases digestion and strength.—T.

of the koel,* each of these was named Fever by the high-souled Mahādeva.⁶³ This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O righteous king, is known as a form of Fever.⁶⁴ Besides these, O Bhārata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions.⁶⁵ This then that is called Fever is known to be the dreadful energy of Maheçwara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all.⁶⁶ It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Cakra hurled his thunderbolt at him.⁶⁷ The thunderbolt, penetrating the body of Vritra, O Bhārata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy.⁶⁸ It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu.⁶⁹ Thus, O son, adverting to the story of Vritra have I recited to thee the narrative in detail of Fever! Upon what else shall I speak to thee?⁷⁰ That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness he shall have all the wishes accomplished upon which he may set his heart.’⁷¹

SECTION CCLXXXIV.

Janamejaya said,—“How, O Brāhmana, was the Horse-sacrifice of the Prajāpati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu?¹ Understanding that the goddess Umā had become filled with rage and

* The Indian cuckoo, noted for his clear musical *kukus*. This is the favorite bird of Indian poets.—T.

grief, the puissant Mahādeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enabled to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brāhmana, truly as it occurred.”²

Vaiçampāyana said,—“In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains.³ Overgrown with trees and creepers of diverse kinds, that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men,⁴ that progenitor of creatures, was waited upon by the denizens of the Earth, the firmament, and the heavens, with their hands joined together in reverence.⁵ The gods, the Dānavas, the Gandharvas, the Piçāchas, the Snakes, the Rākshasas, the two Gandharvas named Hāhā and Huhu, Tumvuru and Nārada,⁶ Viçwāvasu, Viçwasena, the Gandharvas and the Apsaras, the Ādityas, the Vasus, the Rudras, the Sāddhyas, the Maruts,⁷ all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of Ājya,⁸ the Rishis, and the Pitris, came there with the Brāhmanas. These, and many other living creatures belonging to the four orders,⁹ viz., viviporous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires.¹⁰ Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said,—‘This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it.’¹¹ Ye are certainly exposing yourselves to death and chains! Alas, how untoward is the course of time! Stupified by error you do not behold that destruction awaits you! A terrible calamity stands at your door in course of this great Sacrifice! Ye are blind to it!’¹² Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahādeva, and his divine

spouse, viz., that giver of excellent boons,¹³ (seated on the summit of Kailāsa) with the high-souled Nārada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen.¹⁴ All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said,¹⁵—By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever.¹⁶ I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth!¹⁷ The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him!¹⁸

“Daksha said,—‘We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheçwara is!’¹⁹

“Dadhichi said,—‘This seems to be the counsel of all that are here, viz., that Maheçwara should not be invited. As, however, I do not behold any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction!’²⁰

“Daksha said,—‘Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by *mantras* and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed!’²¹

“Meanwhile,” continued Vaiçampāyana, “the goddess Umā, sitting with her lord, said these words.

“Umā said,—‘What are those gifts, what those vows, and what those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices.’²² Unto his wife who was agitated with grief and who repeated these,

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